The Armanenschaft Tradition vol. II

A collection of Guido von Lists writings

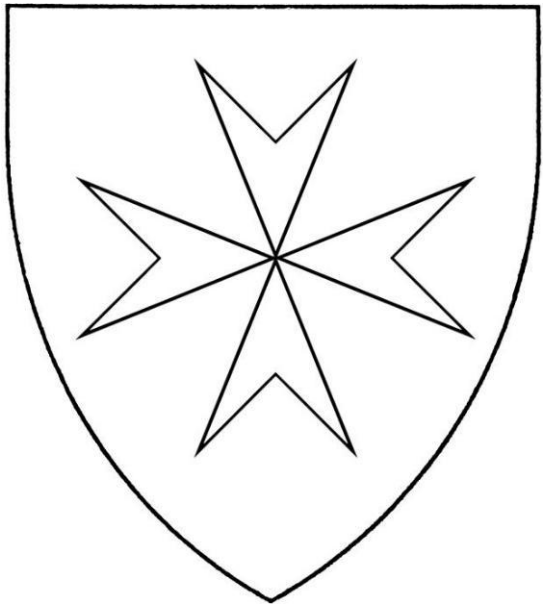


Table of Contents

The Babenbergs.....7
On the Nibelung Road..... 40
The Danube and the Old Trade Routes..... 57
The Rita of the Ario=Germanen..... 76
The Veme.....145
The Reich of the 3 Equals.....159
THE BRUNSWICK VEHM ORDER..... 170
The Sun Judge.....172
German=Mythological Landscape Images..... 176
The Original Ario=Germanic Language 486

"During this time all the groups that we describe as "Ariosophic" or "Armanic" associations were also being established. Naturally none of their founders and leaders were "chosen people" or missionaries of the Zionist elders. To the contrary, it was a powerful love for their people and their race that inspired Guido von List, [Jörg] Lanz-Liebenfels, [Detlef] Schmude, [Rudolf] Gorsleben, [Heinrich] Lhotzky, and others. With their supersensory abilities they strove for new opportunities for the advancement of their folk. We are not afraid to admit that we owe much great and noble knowledge to the activities and efforts of these researchers."

— Der Judenkenner, Berlin, issue 9, 26 February 1936.

From Wuotan's Awakening

The Babenbergs

The very peculiar section in the historical development of the Austrian hereditary and tribal lands—in which the illustrious House of Babenberg laid the firm foundation for the mighty edifice that we today call Austria—falls into those centuries that people so often like to designate, with a certain disparagement, as the "Dark Middle Ages." Yet, in that very era, a vigorous lineage established and shaped institutions which not only still serve as the basis of our present-day way of life and social order, but to which we, after once discarding them as outdated, have repentantly returned. Thus, the alleged darkness cannot have been nearly so dense as many have wished us to believe, and indeed it was not so—as the following pages, to the glory of both the Babenbergs and the Austrians, shall show.

After the restless era of the migrations of peoples—or, better said, the "expansion of peoples"—when the human flood somewhat came to rest and, like a lava stream coming to stillness, began to solidify, there crystallized around the many isolated farmsteads, hamlets, and towns newly founded settlements that grew swiftly. So rapidly did these ancient homesteads rise into manorial seats, or grow into villages, market-places, even into towns—especially where the founding of a monastery soon became the nucleus of active agricultural life and thus also a gathering place of crafts and, before long, of merchants. The fact that more than half of the place-names still in use today within the borders of the former Babenberg dominions already existed when this dynasty was first mentioned in Austrian history—and, indeed, that the vast majority of them are inherited from pre-Christian, even pre-Roman times, and that, by the extinction of the Babenberg line, nearly all of the place-names we still use today were already known—proves on the one hand that the blessed districts of Austria have from earliest antiquity been densely peopled and never a barren wilderness, and on the other hand that the Babenbergs well understood how to populate their lands and lead them to greater prosperity.

Two important circumstances greatly aided them—and that they had the wisdom to recognize and exploit these circumstances was precisely what secured their fortune and their fame. The first of these advantages was the decisive one: that this territory was traversed by two great world-roads which intersected in its midst. These roads, with their many branches, connected Western Europe with the Orient, and likewise linked the northern parts of Europe—the North Sea (mare Germanicum), the Baltic (mare Suevicum), and the ancient trading city of Kiev, "mother of the Russian cities"—with Italy and the Mediterranean.

The first of these two world-roads was, and still is, the Danube, upon which a lively river-trade had existed since legendary times, reaching into the Euxine Sea, to Byzantium, and beyond. The second was the ancient Amber Road, which in pre-Roman ages had already been used by countless caravans of merchants, running from the old Vianiomina (which the Romans called Vindobona), southward over the "Simitirich" (Goat's Range, now the Semmering), to Aquileia and over Pordenone into Italy. That the Babenbergs fully grasped the importance of this road is shown by the fact that Pordenone was among their earliest possessions south of the Alps, acquired to bring this road into their power. The further circumstance—that the crossing point of this important, many-branched road system, determined by the very lay of the land, fell precisely at the site where Vienna has stood for millennia—explains immediately why this city had to arise in pre-Roman times, why it has always been inhabited and never deserted, not even after the Roman withdrawal. For Vienna still preserves its ancient streets and squares, which the Romans used but left intact when they departed—so that the famed Gothic king Theodoric (Dietrich of Bern) could later enter Vienna and hold his royal court there in the old praetorium, the "Berghof" at the altum forum (the present "Hoher Markt").

The second of those fortunate circumstances was the no less important advantage of the Babenberg lands themselves: that they were rich in valuable agricultural produce as well as in works of art and craftsmanship, with which they could even attract commerce by their own surplus.

Yet the Danube road and the Amber road brought not only merchants into and through the land—ever welcome as seekers and bringers of profit—but also other wanderers, less welcome and often even feared. These were the streams of "over-born" folk, who had to emigrate when their homeland could no longer support them, in search of a new home. The Babenbergs skillfully knew how to harness these human floods for colonization, by assigning them still uninhabited forest lands, thereby transforming otherwise troublesome guests into industrious farmers. The hundreds of new place-names that sprang up in the country during Babenberg times give eloquent testimony to this.

And precisely this study of place-names offers us other, much too little regarded, insights into the pre-Babenberg population of the Danube lands, for names whose forms clearly point back to pre-Babenberg, indeed pre-Roman, times still cling to flourishing settlements today. Since no written records or maps existed then, these names must have been preserved solely through oral tradition, passed from generation to generation—thus their unbroken survival from antiquity to the present, through all the storms of war, is proven. What is most striking, however, is that the oldest such names are found in the mountain regions north and south of the Danube, and always in groupings whose centers usually coincide with ancient towns such as Eggenburg, Mautern, Laa, Steyr, Scheibbs, and others. Around these important nuclei—hidden behind mountains—one finds at the entrances of the valleys castles blocking the passes, and on the heights above the entrances, fortresses or towers, built to hinder the advance of any invading enemy. In the plains too are found ancient place-names, proving that there were great earthworks there as well, providing the flatland dwellers with refuges for their herds and possessions in case of raids. Vienna, Tulln, Pottendorf, and others belong to these. Likewise the roads, especially the Danube road, were secured by long chains of castles.

All these groups of place-names—which had formed into counties, even into little kingdoms of their own—protected themselves collectively with a long belt of castles and strongholds against incursions from the east. Beginning at the Moravian border, one

can easily trace this easternmost line of fortresses from Hainburg on the Danube westward through Stillfried, Schweinbarth, Wolkersdorf, Bisamberg, and many more. Opposite this ancient fortified line rose, on the left bank of the Danube, the Leopoldsberg—called mons Cetius by the Romans—whose mighty earthworks still bear witness to a primeval fortress. Indeed, even more: the saddle between Leopoldsberg and Kahlenberg still today shows the clear traces of a road that once crossed there, suggesting that the river road along the steep slopes of the Leopoldsberg may not then have existed—or was perhaps deliberately cut away and sunk into the Danube for defensive reasons, to halt invading armies. From this stronghold there again ran southward a chain of castles into Styria, marked by names such as Sievering, Dornbach, Hadersdorf, Perchtoldsdorf, Rodaun, Mödling, Baden (with its three castles Rauhenstein, Rauhenegg, Scharfeneck), and many others beyond Hollenthon.

The survival of those ancient, pre-Roman settlements into our own times proves that the reports claiming the Danube lands had been turned into a desert by the invasions of Avars, Huns, and later Magyars, were grossly exaggerated. That may perhaps have been true for some parts of the plain at certain times, but never for the entire land—least of all for its mountainous regions within the belt of fortresses. That cities like Vienna, Hainburg, and others did not perish in those warlike centuries is testimony that those Asiatic hordes spared the inhabitants and their homes—though only in their own interest. This must not be taken to mean that they ruled mildly: they spared lives and property only insofar as they needed them to supply their own troops and horses, for they themselves practiced neither agriculture, stock-breeding, nor crafts, yet required food, clothing, shelter, horses, and weapons. Thus it is understandable that, when they departed, they left the land and its people exhausted and drained, sometimes devastated in places, but never depopulated or reduced to a complete wasteland.

Although the name of the Avars disappeared from the chronicles as early as 823, the Carolingian “Eastern March” was soon lost to the German kingdom, for the Magyars inherited the legacy of the Huns and Avars and brought the young march to an untimely end. Only after the famous Battle of Lechfeld, on the feast of St. Lawrence (10 August 955), was the power of the Magyars broken: their vast host under Lehel, Derböls, and Botond was so thoroughly destroyed before Augsburg that only seven Magyars, with their ears cut off, were sent home to bear tidings of the ruin of their power.

It is indeed reported that some thirty years after Lechfeld the Magyars still held the strong fortress of Medelikke (Melk) and the famed Pöchlarn (Bechelaren), their eastern frontier along the Erlaf. They would thus have controlled the inner mountain regions north and south of the Danube. Yet this “rule” was merely a tributary arrangement with the original inhabitants, who were left under their tribal counts and petty kings. The Lilienfeld monk Ortliebo names for this period a “Margrave Rüdiger of Bechelaren”—known also from the Nibelungenlied as vassal of King Etzel—who was evidently one of these tribute-paying counts. He was a German liegeman of the Magyars, acting as their border count, but otherwise independent so long as he paid his tribute. The real dominion of the Magyars extended only over the plains; the mountain regions were no more than tributary zones. This will become even clearer later.

Shortly after Lechfeld, Emperor Otto the Great re-established the Eastern March, just as he re-established the Roman-German Empire. But in the constitution of the marches a change had taken place: whereas the Carolingian marches of the Frankish emperors had been independent and directly subject to the realm, the marches of the Saxon Ottos were attached to the nearest duchy and subordinated to it, with the margrave

having freedom only in defense. In this arrangement the Ottonians were harking back to an ancient Aryo-Germanic custom. Thus the newly established Ostmark was subordinated to the Duke of Bavaria, and Burkhard, Burgrave of Pöggstall and Count of the Lower Danube region, was installed as Margrave. He held court at the strong fortress of Wieselburg on the Erlaf, while Ennsburg (Enns) and Steyr were his bases, as attested by a Passau charter of 973. But Burkhard did not long retain the march. He joined a Bavarian uprising, was deprived of his office, later reconciled with Emperor Otto II, and followed him on campaign against the Saracens in southern Italy, where he fell in battle near Naples in 982 or 983.

Here the tradition inserts a half-legendary, half-anecdotal tale, preserved down into the twelfth century (Conrad of Weissenberg, Peh, II, 291): Otto the Great († 7 May 973) was once pursuing a mighty bear and, in the heat of the hunt, strayed far from his retinue. The bear, already wounded by the emperor, suddenly turned and attacked him. Otto bent his bow to strike it down with an arrow, but the bow broke, leaving him defenseless as the enraged beast clawed at his horse's neck. Then one of his hunting companions rushed up, heedless of his own danger, and handed the emperor his bow. Otto loosed the shot and killed the bear. What most delighted the emperor, beyond being rescued, was the knightly sportsmanship of his companion, who refrained from slaying the beast himself in order to grant the honor to his lord—thus avoiding the notorious hunter's envy already known in those days. Recognizing such noble chivalry, Otto promised him the next fief that should fall back to the crown, and as "speaking token" handed him the broken bow, since no written document was at hand. Precisely in this handing over of an ancient Aryo-Germanic "speaking symbol" by the Saxon emperor lies the guarantee of its truth, for such "spoken charters" were known to the old Aryo-Germanic law as binding legal instruments. Thus behind this "half-legend, half-anecdote" stands more than mere invention: the fact of the event itself. The man so honored was Leopold of Babenberg.

The assumption that this Leopold (or Liutpold) stemmed from the old Frankish line of Babenberg (or Bamberg) counts has been challenged by the research of Stein (Göttingen 1872), since that line perished in the Babenberg feud of 902–906. But Leopold's family received the Babenburg to administer, and, in keeping with the custom of the time, took its name from this possession. Thus one might call them the "New Babenbergs." The true ancestry remains uncertain. After Burkhard was deposed for his role in the Bavarian rising, Leopold presented the broken bow—the "speaking charter"—to Emperor Otto II (son and successor of Otto the Great) and claimed the fief of the Ostmark as the "first territory fallen back to the imperial hand." Otto II confirmed it, and in 976 invested Leopold with the Ostmark, the Danube district, and the Traungau, while his brother Berthold of Babenberg received the Nordgau on the Bohemian Forest.

With Leopold's elevation as Margrave of the Ostmark began that transformation of the Danube lands which, through steady progress, raised them to ever greater prosperity and power. Unlike many princes of the empire, the Babenbergs did not seek only to aggrandize their house—an ambition that ultimately destroyed the empire after centuries of strife. They remained loyal to the empire and its emperor; their policy was always that of the empire itself. Whatever additions to their patrimony fell to them over the next three centuries were but tokens of imperial gratitude for faithful service. Brave and prudent, steadfast and self-reliant, they pursued without wavering the recognized goal: the securing and extending of the Ostmark into the Hungarian plain, the increase of its population and prosperity, the advancement of agriculture, trade, and crafts, the founding of fortified towns and castles, the protection of the roads, and the

maintenance of a ready military force against the Magyar threat. In this spirit Leopold took up the march; in this spirit all twelve Babenbergs ruled it; and in this spirit the last of them fell a hero's death on 15 June 1246 on the field of honor against Austria's hereditary foe—the Magyars.

And remarkable it is! This "program of government," if one may so call it, still speaks clearly from the heraldic hieroglyphs of the old shield of the Ostmark to anyone who can read the ancient Ario-Germanic pictographic script. For the arms say: "Watchfulness decides the judgment of posterity in the sun's right." Broken down into its terms—"watchfulness, judgment, descendants, sun's right"—the shield points to the margrave's duty of vigilance on Germany's eastern frontier; to his comital duty of judgment (as every count was lord of the court of his district); to the fostering of descendants, the future inhabitants whose prosperity he must increase; and finally to the high law, the Aryan sun-right. To these four fundamental points of their program the Babenbergs remained unwaveringly true[1].

The newly appointed Margrave Leopold of Babenberg gathered around him a band of fighting men. These were the "after-born," as mentioned before—those compelled to seek a new homeland because the old offered no room. He himself was doubtless such an "after-born": a younger son of a count, since only the first-born inherited title and estate, while the younger had to win independence by military service and grants of land. The poet Joseph Viktor von Scheffel vividly portrayed such younger sons in his verse:

"Younger-born knights are heirs of a meager realm;
They chase the clouds, they chase the winds,
Horse and rider roam with them!"

Thus, familiar himself with the lot of the "after-born" (once called "Ist-so-onen"), Leopold carried the custom on, and to this practice of settling surplus sons the Ostmark owed much of its swift population growth in Babenberg times.

With this force, akin to the "folk-hosts" of the migration era, he set out to take possession of his march. It was, in truth, an "after-born expedition," seeking new land. Soon he reached the Erlaf, then in the next year seized the wooden Medelikke—the Eisenburg, today Melk. There his power was recognized; the Magyar tributary lands, sensing again a strong German power at their back, fell to him almost without a blow. The mountainous regions north and south of the Danube were his. His next aim was to subdue the plains on both sides of the river, beyond the March and Leitha. That meant carrying war into the Magyars' own land, a harder task. Meanwhile, the Ostmark extended to the Leopoldsberg (mons Cetius) and Bisamberg. Leopold first secured this territory, settled it with new colonists, and made it firm for the coming advance eastward. He moved his court from Wieselburg to Melk, where he at once founded a collegiate chapter and a church, appointing the latter as the burial place for himself and his descendants.

---

[1] The coat of arms of Lower Austria is heraldically blazoned: "A blue shield with five golden eagles arranged 2, 2, 1." The keywords needed for explanation and interpretation are: "blue, five, gold, eagle." Translated back into the primordial Aryan language, these read: "hin, fom, or, ara." According to the law of the Kala, however, a hidden (veiled) meaning was always attached to each word, which formed the secret (the high, hidden reverence) of the initiated. In this secret language, these four words meant: "Watchfulness, Judgment, Descendants, Sun-Right."

In the year 985, after scarcely nine years of possession of the land, Emperor Otto III was already able to convene an assembly at Cuolne (Tulln), in order to deliberate upon further fortifications as well as the increase of immigration by new settlers. At this council, all new settlers in those communities belonging to the Diocese of Passau were released both from the customary dues to the royal fisc and from the obligation to follow the military summons of the margrave—a concession which in later times cost the Babenbergs heavy sacrifices to revoke. But at the same time he permitted both the clergy and the nobles to build castles and fortified towns to strengthen the defensive power of the land. These measures, followed by a long peace, rapidly brought the land into bloom.

On the 8th of July 994, Margrave Leopold—who had won the honorable epithet the Illustrious—died of a wound from an arrow, struck by an assassin's hand during a tournament in Würzburg. The shot, however, had been aimed not at him but at his nephew Henry of Schweinfurt. Amid universal lament he was buried at Melk, at the side of his consort Richarda, a sister of Emperor Otto I, laid to eternal rest.

Although the Ostmark was not a hereditary fief, yet Leopold's son Henry, surnamed the Strong, succeeded him as margrave and administered the march until the year 1018 (according to others, until 1025). Against Moravia and Poland he waged successful wars, thereby securing the northern frontiers of the march, while the Magyars maintained peace with him. The years of peace he also diligently used for the continuation of the colonization begun by his father, so as to make his land populous in preparation for the long-planned advance eastward against the Magyars. In full recognition of these endeavors, Emperor Henry II on November 1, 1002, granted Margrave Henry the territory between the Liesing and the Triesting rivers, which formed the first allodial possession of the Babenbergs in the Ostmark. Since Mödling lay within this territory, it is clear why Mödling was always administered by a Babenberg personally, and later became the seat of a cadet branch of this house under the title "Dukes of Mödling." Soon afterwards, a second allodial possession followed: the territory between the Liesing, the Danube, and the Korneuburg hills, so that Vienna too passed into the family property of the Babenbergs.

Still during the administration of the Ostmark by Henry the Strong, an incident occurred which, though insignificant in history itself, deserves attention on account of its circumstances. In the year 1012, at Stockerau, the Irish prince Coloman—returning in the usual pilgrim's habit from Palestine—was taken for a spy of the Magyars, seized, and hanged on a withered elder tree with a willow-twig, "the Wyd." But the legend relates that his body remained incorrupt; his cheeks retained their natural color; finally, the withered tree and even the willow-twig began again to sprout and blossom. These signs were taken as proofs of his innocence. He was taken down and buried beneath the

The Babenberg Castle in Wiener Neustadt (since 1751 Military Academy.

elder tree. A year and a half later the Danube flooded the entire district, but Coloman's grave-mound alone remained untouched by the waters. When the margrave heard of these wonders, he had the body exhumed; it was found uncorrupted, and in 1015 it was solemnly transferred to Melk and interred there. At Stockerau, on the site of the elder tree, a chapel was built. Five hundred years later, the citizens of Stockerau chose Coloman as their patron saint, erected a church and a Franciscan monastery in his honor, though the latter was dissolved in 1783. Among several noteworthy details, which cannot be entered into here, it is important to emphasize that even then there were individuals who undertook the long pilgrimage to the Holy Land, and who, traveling the ancient road along the Danube, passed through the Ostmark. The error in Coloman's person and his tragic fate are of lesser weight, for similar events even today often occur; but the fact that at the beginning of the eleventh century the pilgrimage to the Holy Sepulcher had already begun is a sure prelude to that mighty spiritual movement which soon afterwards found expression in the Crusades.

Margrave Henry, after his early death, was buried at Melk at the side of his wife Swanhild, of unknown descent.

While Henry of Babenberg enjoyed lasting peace with the Magyars and carried forward the traditions of his father, this sufficed him. But his younger brother and successor, Adalbert the Victorious, was soon entangled in hard struggles with his eastern neighbors.

The eastern frontier of the Ostmark had, under Leopold the Illustrious, been pushed forward as far as the Kahlenberg and the Bisamberg along the mountain ranges north and south of the Danube, so that the Marchfeld and the Steinfeld remained in Magyar hands. The imperial donations to the Babenbergs as allodial estates thus lay for the most part in territory still held by the Magyars. Two assumptions are possible: either the Magyars had already withdrawn behind the Leitha and March rivers and disturbed these plains only by raids to exact tribute (or by outright plundering expeditions), so that the plains were seen as insecure, virtually ownerless borderland and already counted as belonging to the Ostmark—making the imperial grants real titles of possession; or else these plains were still in full possession of the Magyars, in which case the Babenbergs' allodial estates there were only conditional titles—"in claim"—valid only in the event of conquest. The former is the more probable case, and likely led to border agreements with the Magyars, which eventually gave rise to frontier disputes and to renewed wars once Adalbert felt strong enough.

Géza's son Stephen—baptized by Adalbert, bishop of Prague, apostle of the Poles, and recognized by the pope as the first king of Hungary—had appointed Peter, the son of his sister by her marriage to the Doge Otto Orseolo of Venice, as his heir, thus excluding all his male kinsmen from the succession. Peter, disliked as a foreigner among the Magyars, by his extravagant and unruly behavior became utterly hated by the people, so that the magnates at Székesfehérvár renounced obedience to him and, in 1041, proclaimed Aba, the brother-in-law of the deceased King Stephen, a Cuman, as king. Peter fled into the Ostmark to his brother-in-law Adalbert, whose wife Frohwiha was Peter's sister. Aba demanded Peter's extradition, which Adalbert and the emperor refused. Then Aba, in wild Cuman fury, broke into the Ostmark in the harshest winter (1041), devastating everything he could reach. But Adalbert, long prepared for such a decisive struggle and well armed, hurled back the Magyars. By early 1042 the Danube land between the Kahlenberg and the Leitha-March was permanently torn from the Magyars.

Thus the ancient Vianiomina—the present Vienna—was regained for German possession for all time.

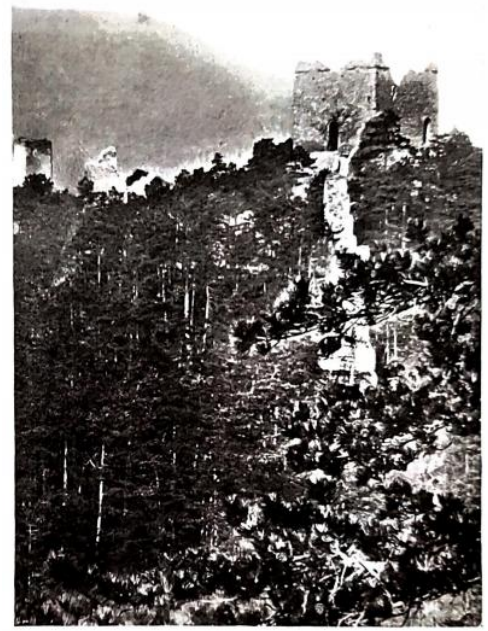
In that same summer, Emperor Henry II led a stately imperial army down the Danube road into Hungary, to secure Adalbert's conquests in the name of the Empire. The Rhymed Chronicle of Jans der Enenkel of Vienna (1190–1250) reports of this:

"Peter pleaded daily
to King Henry
his great complaint.
At Vienna the king held court.
They gathered the army for the march,
into Hungary they rode forth."

But three campaigns into Hungary were required of emperor and margrave before, in the battle of June 5, 1044, they succeeded in defeating Aba and putting him to flight, and in restoring Peter once more. On the flight, however, Aba was murdered by his own men. Peter remained in possession of power for only three years; his tyranny soon provoked yet another rising against him, and when he attempted to flee again to his brother-in-law, he was overtaken at Wieselburg (in Hungary), and, after desperate resistance, was blinded. To the Hungarian throne then rose Andrew, who with the aid of Pope Leo IX established and defended his rule.

Even before this main clash with the Magyars, Emperor Conrad II, after victories over Moravia and Poland, had granted to Margrave Adalbert as allodial property the territory between the rivers Triesting and Piesting, thereby fixing for many centuries the southeastern boundary of the march. Between the Ostmark and Styria lay the mighty county of Pitten, and further west the county of Gutenstein, which only much later, by way of Styria, came into Austrian possession.

Through these rich donations of allodial estates—not only in the quarter of the Lower Wienerwald but also in the other three quarters of the land—the Babenbergs had already become the greatest landowners in the Ostmark. They had every reason, therefore, together with the estates of the bishoprics of Passau, Freising, Salzburg, and Regensburg, and of the abbeys of Metten, Niederaltaich, and Ebersberg, whose administrations had in any case already been transferred to them in the form of fiefs, by means of the colonization practices carefully maintained in their house, to steadily increase and augment the value and yield of those great possessions.



Ruins of the Babenberg Castle in Mödling near Vienna

The more populous the Ostmark—or, as it was already called from 1052, Ostarrichi—became toward the west through the careful fostering of settlement, in the same measure did the margravial administration push its defenses eastward. Burkhard had, after the Battle of Lechfeld, held his seat in Wieselburg on the Erlaf, in Steyr, or at Ennsburg; Leopold I moved his residence to Melk, where also his three immediate successors, Henry, Adalbert, and Ernest, resided, holding their court days and other assemblies in Tulln only in times of peace. Yet already since the peace treaty with Hungary of 1043 the territory as far as the March and Leitha had been permanently incorporated into their march, and Margrave Adalbert had erected in place of destroyed Hainburg (Heimenburg) a new, mighty frontier stronghold.

In their first allodial possession at Mödling, they will have expanded and reinforced the already existing castle complex (whose earthworks can still be discerned on the Kalenderberg and near the ruins of Mödling), so as to have there too a firm residence. Not until the close of the eleventh century was the margraves' seat moved forward into the ancient defensive works on the Leopoldsberg near Vienna, where Leopold the Saint built a new castle in order to hold his court days and assemblies in Vienna, as his predecessors had held them in Tulln. Following the examples of the stone castles of Mödling, Leopoldsberg, and Hainburg, the old earth-forts of Rauhenstein, Rauhenegg, Starhemberg, and others were likewise transformed into stone castles, a process which has hitherto been mistakenly regarded as their first construction. Likewise, the castles at the mouths of the valleys, with their vast earthen ring-walls for the reception of fugitives in case of enemy raids, were converted from earthworks into stone manors, and themselves into little towns, as at Mödling, Baden, and elsewhere.

But the Babenbergs were not stingy with their rich allodial possessions. They were generous to their friends and vassals, and to the Church, through monastic foundations—the proven nurseries of agricultural progress, which the land, now required to feed such a greatly increased population, sorely needed. For in their time the monasteries were the agricultural high schools of the age, and perhaps better than our own, for they united theory and practice inseparably. Kremsmünster, St. Florian, and St. Pölten (St. Hippolytus) already existed before Babenberg times; to these was added Altmann's foundation on the Kotwid (Göttweig, 1072–85), then the Babenberg foundations: Melk (1089), Klosterneuburg (1107), Heiligenkreuz (1136), and Lilienfeld (1202).

These monasteries were originally intended to provide for the "after-born" of the knightly order, to keep them in the land and, for the salvation of the land, to secure their strength for works of peace. For this reason these houses were built upon an aristocratic constitution, and even today the Benedictines, Cistercians, and Premonstratensians are regarded as the aristocratic orders, in contrast to the mendicant orders of Franciscans, Minorites, Capuchins, and even the Jesuits.

The aristocratic principle which animated the old Church was that of the personal relation of the spiritual leader, and it was the generally determining factor in its structure. It stamped all the fields of life of the first centuries of the second millennium, wherever they touched the old Church. Thus the characteristic feature of canon law is a growth founded upon the personal ordo of each member of the hierarchy—it was no "bureaucratic paper-regiment." The old Church sought not only to spread enlightenment and love of art, but also to support the thinker and the artist, granting them prestige and power. It not only took genius into its special and mighty protection and commanded it to be revered by enveloping it in the halo of the sacred and divine (as with Ammonius

Saccas the Theodidact, with Abelard, with Peter the Venerable, etc.), but also most readily reserved, offered, and bestowed upon it lucrative bishoprics, abbacies, canonries, and the like.

How far behind this magnanimity of the Church of the eleventh, and partly still of the twelfth, century lags the abstract and materialistic, self-serving state of today, where there exists only a meager pay-slip, increased solely by the number of years laboriously laid aside in the "bureaucratic paper-regiment," and which clamps the scholar and thinker in iron fetters of paper in order to smother him therein, while the free researcher is left to a slow, and therefore the surer, death of hunger! That things changed by the end of the twelfth century casts no shadow on the admirable institutions of that venerable old Church.

For this venerable old Church flourished also in the Babenberg-Austrian foundations, and in joyful growth of intellectual, artistic, and scholarly life developed a glorious flowering of German art and German literature in the Babenberg Ostmark. The threatening signs of the so-called Cluniac reform could not harm it for a long time, and only comparatively late brought about its melancholy end. It would carry us too far to go into details here, but some names may nevertheless be mentioned that came forth from those Babenberg foundations and became honored pillars of early and high medieval German letters: around 1090–1120 the Göttweig monk Henry; at Melk, before 1120, an anonymous author of a beautiful Marian hymn, followed in 1125 by the abbot Erchenfried; again at Göttweig in 1130 arose, from another anonymous hand, the Vita Altmanni; in 1160 at Melk, the satirist Brother Henry; and many another name, many another work.

But to this free artistic life of Babenberg times soon succeeded a severe oppression. The dark ascetic hatred of culture and of worldly joy—the so-called Cluniac reform—set in with its gloomy sermons of penance, scorching alike the artistic and scientific endeavors of the monasteries and seeking also to rob the laity of all joy in life. The strange age of the Crusades was approaching. Yet nevertheless the other arts still flourished, above all architecture; and whoever knows, even partly from his own inspection, the great number of artistic monuments of the old Germanic—falsely called "Romanesque"—style in the land, must acknowledge what a great flowering the Ostmark owed to its Babenbergs.

After almost forty years of governing the Ostmark, Adalbert the Victorious died on May 26, 1056 at Melk, where he was also buried, as was soon thereafter his widow, the Margravine Frowiga (according to others, called Adelheid). His son Leopold, the "strong knight," who as a beardless youth hardly fit for arms had nevertheless fought with honor in the campaigns against the Magyars in 1041, had already died in 1043 at Ingelheim and been buried there. Thus his second son, Ernest, surnamed the Brave, succeeded him as margrave.

Five months after Adalbert's death, Emperor Henry III also died, leaving the throne to his still underage son, Henry IV, under the regency of his beautiful but weak mother Agnes. Seizing this situation to strengthen Hungary's independence from the German Empire, King Andrew of Hungary sought to establish a connection between his house and that of the emperor. His plans succeeded: in 1058 Emperor Henry IV gave his sister Sophia in marriage to Solomon, son of Andrew. Passing through the Ostmark, the emperor stayed at the court of the margrave and issued to him that famous charter with which the Austrian house privileges begin. In it the Ostmark is called the bulwark of the

Empire, and the margrave is distinguished with the title of the foremost and most faithful prince of the realm. Germany was bound to render Austria aid against its enemies, and the margrave was granted suzerainty over all the lands of the bishoprics of Salzburg and Passau in the Ostmark, and, like the great duchies, was to have the sword and the banner of the land borne before him.

But already in the following year Ernest the Brave was called to arms for protracted campaigns against the Hungarians (1059–1062). King Andrew's brother Béla rebelled and sought the throne. He defeated Andrew at the Tisza, where Andrew was wounded and soon died, and then seized the crown. The rightful king, Solomon—the emperor's brother-in-law—fled with the holy crown and royal regalia to Margrave Ernest at Melk, where he was given refuge. Béla invaded Austria, but the resolute margrave quickly repelled him, pursued him across the border, and stormed Wieselburg in Hungary. Béla soon prepared fresh warlike measures, but died shortly afterward from a fall from his horse, whereupon Margrave Ernest placed Solomon on his father's throne. Laden with military glory, the margrave returned to Melk.

A new danger, however, soon threatened Germany (1073), breaking forth south of the Alps in the form of the Investiture Controversy between Pope Gregory VII and Emperor Henry IV, which was to grievously harm the whole of the German realm. The pope cleverly exploited the princes' striving for independence to turn them against the emperor, so that the latter was distracted from Rome's encroachments. The plan succeeded all too well. Soon the emperor found himself opposed by the Saxons, by most of the princes striving for independence, and even by his own sons; and almost alone, Margrave Ernest remained loyal to him. On the campaign against the Saxons, Ernest found a hero's death in victory at Homburg on the Unstrut, July 7, 1075. He too rests at Melk, at the side of his wife Swanhild, a countess of Laufs, in the Babenberg crypt.

Ernest's son Leopold II (III), the Handsome, showed at the very beginning of his reign that he was of fickle temperament and lacked the stern character of the Babenbergs. Now siding with the emperor, now with the pope, finally summoned by the emperor to Regensburg to justify himself, he withdrew in haste, expecting no good, and at last openly declared for the anti-king Herman. This first decisive step was his ruin, for Herman soon perished, and Leopold was declared deprived of his march, which was granted to Duke Vratislav of Bohemia. Leopold did indeed take up arms and marched against Vratislav's host, but there again he failed to show the ancestral spirit. On May 12, 1082, at Mailberg, battle was joined; Vratislav was victorious and soon held the Ostmark. Leopold withdrew with the remnants of his forces behind the Thaya and did the wisest thing he could: he entrusted the leadership of a newly gathered host to the famous hero Azzo of Gobatsburg (today Gobelsburg in the Waldviertel). In 1083 Azzo reconquered the lost march-lands.

Of this Azzo, ancestor of the Kuenringers, and thus indirectly of the princely house of Liechtenstein and other renowned families, the Zwettl Chronicle, compiled by Abbot Ebro (1272–1505) and nicknamed the "Bear's Hide," relates the following concerning that battle:

"He took the banner in his hand,
called on the name of God, and straightway struck the foe.
Wounded he pressed on with common cry;
they all sang Kyrie eleison.
Upon the foe he sprang in the din,

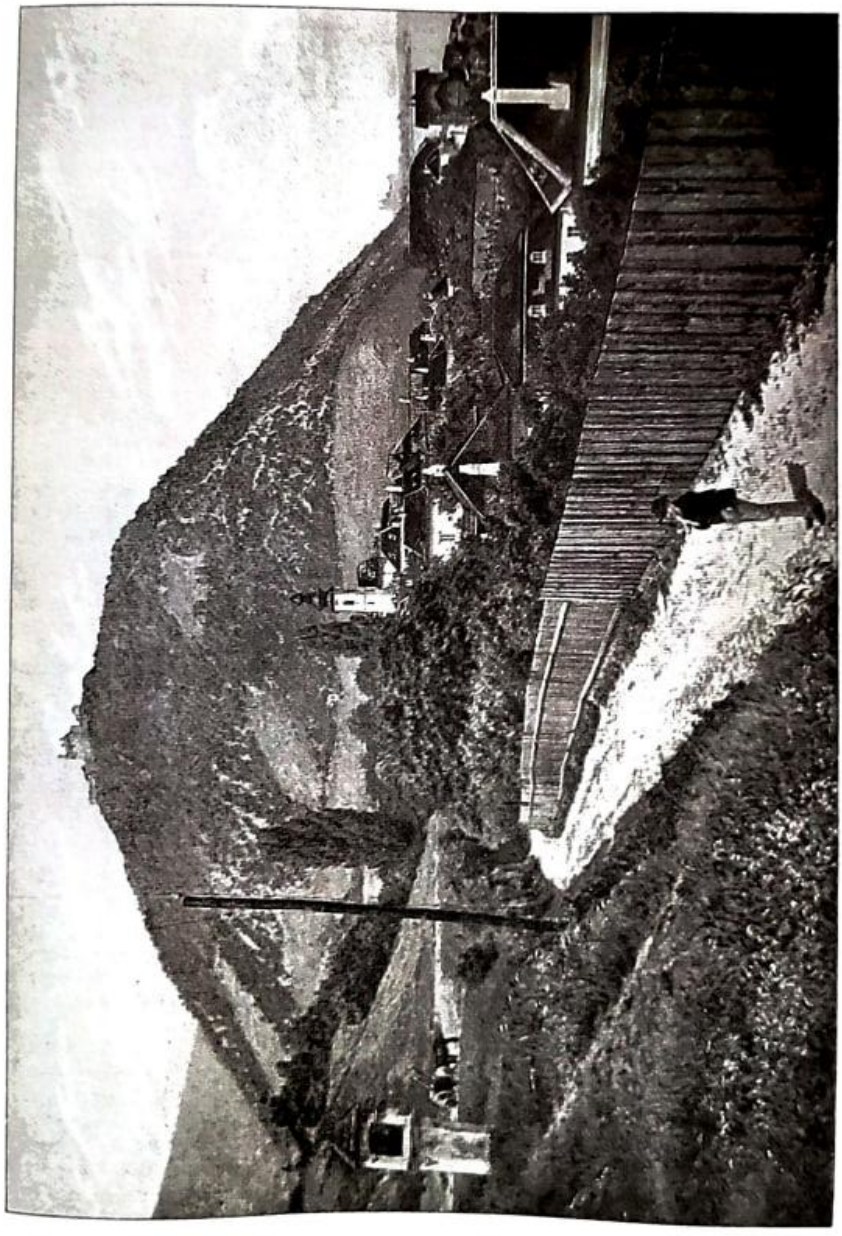
and without fear stood fast,
with him his chosen band."

Leopold reconciled with the emperor and remained in possession of his march. Aware of his own weakness, he kept as far as possible aloof from all quarrels, took no side between emperor and pope, and thus secured for his land peace and rest after the storms had passed. In Babenberg gratitude he richly rewarded the great ancestor of the Kuenringers, the hero Azzo of Gobatsburg, not only granting him extensive lands, but also appointing him high cupbearer and marshal. It is likely that among these grants was the old royal domain of Aggstein, which Azzo converted into a castle to be closer to the margravial court. On October 12, 1096, Leopold died at Melk, where he was laid to rest. With him ends the line of Babenbergs buried at Melk, as he was also the last of them to hold his court there.

According to custom, though not by legal succession, he was followed as margrave by his son Leopold III (IV), who inherited also the blessed years of peace his father had secured for the march, despite the turmoil in the empire. He was surnamed the Pious, and later, especially at the urging of Emperor Frederick IV and King Matthias Corvinus in 1485, was canonized by Pope Innocent VIII, and thereafter called the Saint.

Recognizing that Melk lay too far from the eastern frontier, the new margrave used the favorable years of peace to move his residence further eastward. He chose for this purpose the Kahlenberg (today Leopoldsberg), an allodial possession of his house, long fortified with ancient earthworks, within whose ramparts he built a splendid new castle. The Austrian chronicler Haselbach (Pertz, Scriptores rerum Germanicarum, vol. II, col. 947) reports of the strength and magnificence of this castle, so great that it proclaimed a lord of royal majesty. It was built round in form, with many strong towers, and inside was adorned with marble statues that embellished the spacious courtyard and glittering halls. The sculptures—this is especially emphasized—were works of Byzantine masters. Fountains and charming gardens enlivened the other courts and outer wards, and many joyous festivals, tournaments, knightly games, and gatherings of minnesingers brought life to this splendid castle.

Austria's heavy and honorable office of shield for Germany saw this favored rival of the Wartburg at Eisenach sink into rubble and finally vanish altogether, for the wretched remnants that stand today on the Leopoldsberg arose long after the castle's complete destruction from its ruins. On March 5, 1101, Leopold with great solemnity laid the foundation stone of this castle, and already by 1106 he was able to bring his wife Agnes—widow of Duke Frederick of Swabia-Hohenstaufen and sister of Emperor Henry V—together with her court, into the new castle amid great festivities. Yet even then the castle was not fully completed, and it was likely not entirely finished until 1115.



The Leopoldsberg near Vienna, the Kahlenberg village on the right, the Klosterneuburg monastery in the background

Already in 1105, after the death of Emperor Henry IV's eldest son, his second-born son—the later Emperor Henry V—rose against his imperial father and threatened to depose him. In this conflict, Margrave Leopold and his brother-in-law, Duke Borziwoj of Bohemia, stood at the side of Emperor Henry IV. Thus the power of this unfortunate emperor, despite the fact that he had shortly before lost his mainstay through the death of Duke Frederick of Swabia, the husband of his only daughter Agnes, had grown so significant that the young Henry no longer dared to offer his father battle. He attempted instead to draw Leopold of Austria and his brother-in-law, the Duke of Bohemia, to his own side by offering Leopold his sister in marriage. Leopold accepted the proposal, and the heavily burdened imperial old man was forced to seek safety in rapid flight. Shortly afterward, grief broke his heart at Speyer (7 August 1108).

On May 1, 1106, in Melk, the beautiful, only twenty-nine-year-old Agnes was wedded to the margrave in the presence of many spiritual and temporal princes with great splendor, and a few days later the newlywed couple moved into the new castle on the Leopoldsberg.

Saint Leopold. (Ore statue on the cenotaph of Emperor Maximilian I in the court church in Innsbruck.)

The heavy burden of conscience which Leopold bore, both for having abandoned the old, unhappy emperor and for his share of guilt in the emperor's wretched end, would never leave him in peace through all his life. Thus he sought to reconcile himself with Heaven by founding, near his new castle, a collegiate monastery in the old Altenburg—the ancient Asturis, today's Klosterneuburg. In the foundation charter he gave as the reason: "Since many worldly cares hindered him from serving God as he wished, he had made this offering to obtain from the Creator health, peace, and prosperity on this earth, and eternal reward hereafter." Of the well-known legend of the veil and its connection with the foundation of the Klosterneuburg monastery, however neither Leopold's charter nor any contemporary chronicle says a word; only centuries later did Leopold of Lilienfeld relate the tale, and soon the associated memorial relics, such as the elder-tree strand and others, were shown. By 1108 the first small church and the collegiate buildings were completed and occupied, but in 1114 Leopold had the first provost Otto[2] lay the foundation stone of the still-standing church, on which construction continued for forty-two years.

At that time Vienna was already fortified with its old walls and ramparts, with solid buildings standing within them. The city already possessed four churches: St.

[2] The third son of the margrave, later Bishop Otto of Freising.

Rupert (dating from 742), St. Peter (founded by King Charlemagne), Maria am Gestade (likewise existing before the Babenbergs' time), and St. Pancras, built by Bishop Altmann of Passau between 1071 and 1083. Vienna was already recognized as an important trading town at the crossroads of great world and commercial routes, and Leopold therefore decided to hold his assemblies there, as they had formerly been held at Tulln.

Leopold the Glorious's grave in the collegiate church of Lilienfeld (Lower Austria).

It was also in these years that Leopold had a new residence built for himself on the site of the old Roman praetorium, called the Berghof. This structure, likely no more than a rebuilding, enlargement, and strengthening of the Roman fortification, preserved the continuity of tradition—for otherwise the Babenberg seat would hardly have been

raised on the very same spot where the Roman praetorium once stood, with the Schranne (courthouse) opposite it, as in Roman times the forum and quaestorium had been located there. Even in modern times remains of Roman masonry have been discovered in Vienna, incorporated into later medieval houses, and who can say how much of such nearly two-thousand-year-old work may still lie hidden in the old blocks of the city?

In the Berghof, Leopold now held his diets and assemblies. The choice of place was all the more fitting since Vienna lay at a crucial crossroads of international trade and traffic, which commanded that the seat of government be moved there. Vienna, already documented in 1137 as a civitas, had long been a significant city, not by decree, but by its own strength and power—and indeed long before the Romans ever entered the land.

Under Leopold the Saint, the religious movement which gave birth to the Crusades also cast its first waves across the Ostmark, and its very first victim was Leopold's own mother, the widowed margravine Ida, sister of Emperor Henry IV. She had joined the Second Crusade as a pilgrim under the protection of Duke Welf of Bavaria, and vanished without trace.

The first cause of the Crusades was the conquest of the Byzantine provinces in Asia Minor by the Seljuks, and with it the loss of that land "where Christ's feet had stood." More broadly, however, it was the Muslim danger that threatened not only the Eastern Roman Empire but all of Europe. Returning pilgrims from Jerusalem and the clergy stirred up the religious fervor which the popes sought to use—not only to bring the Greek Church under their sway, but also "to represent in themselves, beside the spiritual, the worldly unity of the peoples bound together in faith." Already Pope Gregory VII in 1074 had conceived the plan of liberating Palestine, and the appeals for aid by Emperor Alexios I awakened in Pope Urban II the same desire. At the great council at Clermont on November 26, 1095, his fiery speech inspired thousands of clerics and laymen to free the Holy Sepulchre and establish Christian rule in Palestine.

A completely unorganized, scarcely armed mass army—almost entirely destroyed—was followed in 1096 by the great host of princes and knights. In April 1097 this crusader host crossed the Bosporus, captured Nicaea on June 20, and on June 3, 1098, defeated the Emir Kerbogha. In June 1099 the crusader army, reduced to about 20,000 men, reached Jerusalem, which was stormed on July 15. Eight days later Godfrey of Bouillon ascended the throne of the newly established Kingdom of Jerusalem. To this crusade others followed, among them one under Duke Welf of Bavaria—whom the margravine-mother accompanied—but which met a pitiful end in Asia Minor. The later Crusades—the Second (1147–49), the Third (1189–91), the Fourth (1204), the Children's Crusade (1212), the Fifth (1228), and the Sixth (1248)—belong to history, and are mentioned here only where they touch upon the Babenbergs.

Even before the First Crusade, some of the disorganized host passed through the Ostmark along the Danube road, while others embarked at Tulln; and thus for more than two centuries the crusading armies followed the old road eastward, down the fair blue Danube, to death in battle or to glorious deeds. Behind them came long trains of merchants, which revived the Danube trade anew and brought rich profits to the Danube towns, especially Vienna.

In 1108, Margrave Leopold joined Emperor Henry V on a campaign into Hungary to mediate the quarrel between the royal brothers Coloman and Álmos, which was peacefully resolved. Nine years later, however, Stephen II had ascended the

Hungarian throne and, in youthful arrogance, sought to enrich himself by a raid into Austria. He invaded the Ostmark, plundered richly along the Leitha, and ravaged the land in accordance with the traditions of his still half-barbarous people. With a great host, to which riders of the Bohemian duke also joined, Leopold retaliated by invading Hungary, capturing Ödenburg (Sopron), and laying waste its surroundings with fire and sword. By this he won such respect among the Magyars that during his rule they no longer dared to raid the Ostmark.

The investiture struggle, begun under Henry IV, forced the fifth Henry into the same unhappy plight as his father. Almost all princes fell away from him, even the two Hohenstaufen, Frederick and Conrad; and Henry V would have met the same fate as Henry IV had he not yielded and come to terms with the pope. Thus, in 1122, he concluded the Concordat of Worms with Pope Calixtus II, by which the emperor retained only the right to oversee ecclesiastical elections and to confer secular investiture with the scepter. Discontent and remorse gnawed at his heart, and he slowly wasted away. Dying, he left in 1125 the Salian heritage to the Hohenstaufen.

After Margrave Leopold had knighted his eldest son Adalbert and one hundred and twenty nobles at Melk, he went with this splendid retinue to the royal election. There, several estates of the realm offered him the crown, but Leopold declined; and so Lothair, Duke of Saxony, was chosen German king. Unfortunately, Emperor Lothair, in seeking to deprive the Hohenstaufen of their inheritance in favor of his son-in-law Henry the Proud, Duke of Saxony and Bavaria and head of the Welfs, gave rise to the long and ruinous feud between Welfs and Waiblingers (Guelphs and Ghibellines).

Returning home, Leopold devoted all his energy to the welfare of his land, and a new monastic foundation now occupied his thoughts. At the advice of his son Otto, Bishop of Freising—the famous historian—he introduced into the Ostmark in 1134 the Cistercian order, for hitherto only the Augustinian canons and the Benedictines were known in Austria. He granted the order a splendid site at the valley of the Sattelbach: Heiligenkreuz in the forest valley, where construction began in 1136.

Yet in the same year, on November 15, Leopold died in his castle on the Leopoldsberg. Scarcely a year later (November 9, 1137) his eldest son Adalbert followed him into the new margraves' tomb at Klosterneuburg. Thus the margraviate passed to his second son, Leopold IV (V), surnamed the Generous. His widow Agnes outlived him by more than twenty years and was buried at his side in the Klosterneuburg crypt on September 24, 1157. She had borne him eighteen children, whereby the power of the Babenbergs had greatly increased. Related to the mightiest families of Germany, most of his sons held influential and important offices: Adalbert, his firstborn, was provost of the bishopric of Passau; his third son, Otto, was provost of Klosterneuburg and later bishop of Freising; his son Henry was Count Palatine on the Rhine. Allied as well by marriage with Hungary and Bohemia, the once small margravial house had become a decisive dynasty, whose right of succession, though not yet legally confirmed, arose from customary law and was regarded as self-evident.

Thus the march remained vacant for nearly a year, and only after Adalbert's death did Leopold IV assume the margraviate, which until then he had merely administered as regent.

On December 3, 1137, Emperor Lothair, on his return journey from Italy, was overtaken by death near Trient in an Alpine hut. Henry the Proud at once seized the

imperial regalia, intending to raise himself as emperor; but Conrad of Hohenstaufen was elected instead. Henry surrendered the regalia, and Conrad, the third of that name, was crowned at Aachen. Conrad then summoned him to Augsburg, but Henry appeared with such a strong following that Conrad, fearing capture, fled in haste to Würzburg. There he arraigned Henry for offending imperial majesty, and at the imperial diet of Goslar declared him deprived of his duchy and placed him under the imperial ban. The emperor then appointed Leopold IV of Austria as Duke of Bavaria.

Leopold accepted without hesitation, armed himself to take Bavaria by the sword, and defended his new dignity against the counterattacks of the Welfs. In June 1139, invested with the Bavarian duchy, he had to muster all his might not only to conquer the new fief but also to hold it. In these struggles were first heard the fateful cries which were to divide and devastate Germany into two hostile camps for centuries: “Hie Welf!” and “Hie Waiblingen!” With varying fortune he carried on the feud until suddenly, at Niederaltaich Abbey in Bavaria, on October 15, 1141, death carried him off. A simple stone with inscription at Heiligenkreuz marks the resting place of him and his wife Maria, daughter of Sobeslav, Duke of Bohemia.

When Leopold IV (V) died childless, his brother Henry, who according to his formal formula of homage “Ja, so mir Gott helfe” (“Yes, so help me God”) received the surname Jasomirgott, assumed the administration of the Ostmark, after having laid aside the office of Count Palatine of the Rhine. He was, however, not invested with the Duchy of Bavaria, though he pressed his claims upon it. But when he married the widow of Henry the Proud, mother of Henry the Lion, his investiture with Bavaria was at last granted. Yet the old Duke Welf still upheld the claims of his grandson Henry the Lion, and when, only a few months later, Henry Jasomirgott’s wife, Duchess Gertrude, died in childbirth together with the infant heir, all friends of the old Welf and of Henry the Lion rose against him; nevertheless he held his ground in Bavaria.

After peace had been restored with great sacrifices, Henry Jasomirgott was compelled to turn his sword against the Magyars and against Styria, to secure his frontiers. Though he and his knights broke through the enemy ranks, his infantry was defeated, and he was forced to cut his way with the sword back to Vienna, where, behind its walls, he gathered his army once more (11 August 1146). His defeat was complete. His brother, the chronicler Bishop Otto of Freising, laments this shameful defeat—still more that it was never avenged.

On the Feast of the Holy Innocents, December 28, 1146, Emperor Conrad III received the cross from the hands of St. Bernard and vowed the expedition to the Holy Land (the Second Crusade); Jasomirgott accompanied him. — This expedition was glorified by the noblest deed of German loyalty and magnanimity! Duke Welf, too proud to attack the absent, though it would have been easy for him to reconquer Bavaria, renounced all strife for the duration of the Crusade, and likewise fastened the red cross to his shoulder.

This Second Crusade too ended in disaster, and Emperor Conrad and Jasomirgott returned disappointed. Soon after, Emperor Conrad died, and Frederick I, called Barbarossa, succeeded to the throne. At the diet of Goslar, Jasomirgott was formally deprived of Bavaria. He continued nevertheless to style himself Duke in Bavaria, and alternately Duke of the Eastern Lands, and still held Bavaria in possession. While Emperor Barbarossa undertook his Roman expedition, Jasomirgott built himself a new castle in Vienna on the site still known today as Am Hof—where now stands the War

Ministry. He abandoned his castle on the Leopoldsberg, which henceforth was administered by castellans.

On his return from the Roman expedition, Emperor Barbarossa, with Bishop Otto of Freising as mediator, reopened the question of Bavaria. Jasomirgott well saw that he could not maintain himself in possession, yet he demanded, by law and custom, compensation for relinquishing Bavaria, for it could not be expected that he return again to the old subordinate condition of a mere margrave under Bavaria, after having ruled as a duke. He had hinted as much earlier, when he styled himself Duke of the Eastern Lands.

Duke Heinrich Jasomirgott.
(Stained glass in the Heiligenkreuz Abbey).

After these negotiations, the emperor summoned a diet at Regensburg, at which in early September 1156 most of the princes of the realm appeared. There Jasomirgott surrendered Bavaria back to the empire; Henry the Lion was invested with it. In turn, Henry renounced all claims to the Ostmark and to Austria ob der Enns. With these lands the emperor now invested Jasomirgott, raising them into a separate duchy and thus an immediate imperial fief.

Even before the Ostmark was elevated to a duchy, Duke Henry Jasomirgott had taken a second wife, namely a granddaughter of Emperor Manuel of Byzantium, whom he had met and loved on his journey to Palestine and solemnly led into his new castle Am Hof as his consort in 1150. Already in 1144 he had laid the foundation stone of old St. Stephen's Cathedral, completed by 1147 and raised to the status of Vienna's parish church. With certainty, only the still-standing western portal with the two "Heathen Towers" was built in stone, while the nave seems for the time being to have been a wooden structure. Even before his elevation to ducal rank, he also founded the so-called Schottenkloster in Vienna—the Benedictine abbey for the Scots or Hibernians, in honor of the Virgin and in memory of St. George. He endowed it with important privileges, including the right of asylum, perhaps in recollection of an older holy site that had existed there.

The custom of sanctifying such foundations by establishing them on places where a saint had once worked, and Jasomirgott's desire to prove such a sacred site for his new foundation, led his brother Otto of Freising into a pious deception. By blending the ancient names Vindobona and Favianis he contrived to make it appear that St. Severin had once dwelt in Vienna. In reality, Severin never stayed in Vienna, but only in Favianis—today's Mautern on the Danube. Likewise, the village of Sievering is not named after Severin; its oldest form was Suffringen, meaning "the place of drinkers." From this pious misrepresentation by Otto of Freising many errors of ancient topography have arisen, which only in our own times have gradually been clarified.

Yet how much Jasomirgott cared for Vienna and its welfare is shown by the fact that he not only appointed the city's first judge and conferred many other privileges, but also laid out for the wool-weavers and cloth-makers a suburb, remembered today in the street name Wollzeile.

Thus we see the Ostmark, ever since the days of Leopold the Illustrious, rising in unbroken growth into a mighty component of the German Empire; and we see how weighty the sword of its margraves was in the balance of imperial history, though it was seldom necessary to draw it from the scabbard. Yet the margrave was still only an imperial officer: he stood indeed at the head of the levy, the judiciary, and the administration, and possessed certain royal regalia, but sovereign authority, and even hereditary right, had not been granted him. Personal power extended only over his own allodial vassals and his ministeriales. Though by now more than half the march had come into his allodial possession, yet a very considerable part of its inhabitants were subjects of foreign abbeys and high churches, who owed him no military service and were not subject to his jurisdiction; another portion consisted of estates held directly from the empire; and a few small domains belonged to independent lords. The margrave lacked the legal title to make him lord of the whole march, to bind all counts, free lords, freemen and serfs alike into one obligation, to acknowledge him as their sole protector and overlord. What he lacked was Landeshoheit—territorial sovereignty.

L'eopold the Moravian.
(Stained glass in the parish church of Steve, Upper Austria. Originally probably belonging to the Lilienfeld monastery above Sveiligentrenz).

This stage, first foreshadowed a hundred years earlier when Emperor Henry IV by granting the first family privilege to Margrave Ernst the Valiant had pointed toward it, was now at last reached: imperial immediacy and territorial sovereignty.

In that Golden Bull of September 17, 1156, Emperor Frederick Barbarossa declared that the former Ostmark, henceforth independent of Bavaria, together with the land above the Enns, was united as the Duchy of Austria. The new Duke of Austria was placed on equal footing with all the great dukes of the empire and declared a palatine archduke, ranking immediately after the electors. It was guaranteed that the government of the indivisible land would pass by primogeniture, and if a duke should die without sons, the duchy would descend to his eldest daughter. Moreover, the duke was empowered, if he died without heirs, to dispose of his land at will. These liberties were to apply as well to all future acquisitions.

Against Hungary, however, the Austrian duke was bound to render service and aid to the empire, and he could not be compelled to appear at an imperial diet outside his own land. Likewise, he was to receive feudal investiture only within his own land, in ducal robes, mounted on horseback, with scepter in hand and ducal hat with circlet upon his head. Neither emperor nor empire could

overturn what he decreed upon his own soil; no imperial fief could exist in Austria. Whoever held such must become the duke's vassal, and only then could the duke re-grant it as a sub-fief.

Duke Jasomirgott's thoughts and aims were henceforth directed toward using the great advantages guaranteed to him for the benefit of his land and his house, to raise the prosperity of the country, which he could now truly call his own, to draw counts, barons, and knights to himself, and to secure an additional support in the citizenry of the towns, through the promotion of trade and craft. He appreciated the value of fortified towns, which he had come to know in two critical situations of his life. Already then, when he had only narrowly escaped captivity by the Magyars and taken refuge behind the stout walls of Vienna, being willingly received by its citizenry and defended by their readiness for battle, he had recognized the worth and advantage of a well-fortified town and a vigorous, martial citizenry. But he had also learned the opposite, in the threatening stance of the burghers of Regensburg, which had nearly brought disaster to him and his brother. Both experiences were lesson enough to show all that a strong citizenry could achieve and be useful for.

The advantages of a fortified city were also not lost on him when, in 1147, the hosts of the Second Crusade assembled by Vienna, and their princely leaders gathered in the city, where all found lodging and provisions. Already then the eyes of all Europe turned toward Vienna, just as two years later when he received his bride, the imperial granddaughter from Byzantium, and celebrated his marriage feast with her in this city. Even earlier he had induced craftsmen and merchants to settle in Vienna, and attracted artists to foster his building works there.

The rapid flourishing, and likely also the enlargement and renewed fortification of Vienna, which it owed to the fact that the Babenbergs had gained territorial sovereignty, and which raised Vienna by 1158 to the rank of capital and residence city, gave rise to the mistaken belief that until then the city had lain in ruins (since 488) and was only founded anew by Duke Henry Jasomirgott. Though this is not true, he may with good right be called the second founder of the city, for to his goodwill and care Vienna owed its swift unfolding bloom, growth, and prosperity. But more than this: the new duchy naturally required a firm center, which was no longer meant only for defense, like the earlier seats of the margraves, but a crystallization point from which the Babenbergs could guide both their imperial and dynastic policy, a node where the threads of political and economic life converged. This center was found in Vienna, so exceedingly favored in its geographical position, where the most important world and trade routes of Europe met and crossed, so that the city was destined to become a main staple place of European commerce.

But always true at the side of the Hohenstaufen, standing shield to shield, so faithful that both dynasties even found a common end on that fateful 29 October 1268 at Naples, the Babenbergs stood for emperor and empire in the dreadful struggles against the enemies of German essence, German power, and German unity.

Thus we see him at Emperor Barbarossa's side in 1158 defeating proud Milan and punishing it for the enormous insult which that city had dared against Barbarossa's consort. The noble Stauffer lady, who had remained in Milan to await her imperial husband, was compelled to ride, reversed, on a mule, holding its tail instead of a bridle, through and out of the city, while the mob pelted her with filth. Milan was conquered, and Barbarossa requited shame with shame. He had a vast scaffold erected and threatened

every male Milanese with the executioner's axe, from which he could only redeem himself if he drew, with his teeth, a fig placed in the anus of the mule that had borne the empress, and ate it on the spot. From a high tribune the emperor and his wife looked upon this act of expiation. The noble Milanese chose the fig, and thus the executioner, waiting for his victims, became only an idle witness of this well-deserved chastisement. At the intercession of his consort—Beatrix Raynald of Burgundy—the emperor forgave, and allowed this penance to suffice.

Three years later, on 4 March 1162, because of renewed obstinacy, he had the rebellious city cleansed of all inhabitants, and after complete plundering destroyed it down to the churches, only in 1167 granting leave for its rebuilding. In 1167 we see Duke Henry once more in important diplomatic mission at Byzantium, at the Greek imperial court, to dissuade the emperor there from acceding to the adventurous plans of Pope Alexander III, who sought to induce him to accept the Western imperial crown, thus involving Frederick I in new quarrels.

In 1166, Vienna was again the scene of a court festival that lasted two weeks, celebrated with tournaments, dances, and banquets. The duke had married his only daughter, Agnes, to the young King of Hungary, Stephen III. These festivities received unexpected added brilliance from the sudden arrival of the emperor, who had sailed down the Danube from Passau to win Jasomirgott's support for the antipope Paschal III, whom the Germans had set up against Alexander III. Although Henry not only declared himself willing, but even in the following year, as already mentioned, traveled again to Byzantium in the emperor's cause, this church conflict nevertheless destroyed the good understanding between Barbarossa and Jasomirgott.

The duke's nephew, Albert, son of his sister Gertrude and Duke Wratislaus of Bohemia, was Archbishop of Salzburg, and as such expelled from his see because he stood on the pope's side against the emperor and the antipope. As protector of Salzburg, and as blood-kin of the archbishop, Duke Henry was bound to advocate for his reinstatement, but the emperor stubbornly resisted. The duke submitted, but withdrew from imperial affairs, and refused another summons to aid against the Lombards—thus bearing a share of guilt in the ill-starred outcome of that campaign and the unfavorable Peace of Venice in 1177, after the defeat at Legnano on 29 May 1176, for even Henry the Lion had abandoned the emperor there. The aging Barbarossa never forgave the duke, while the latter well knew he must be on guard against the emperor's wrath.

He hastened to strengthen the frontiers of his land on all sides, raised a great army, solemnly knighted his sons Leopold and Henry in the Schottenkirche, and gave them command of this force. The emperor, held in check in Italy, could not personally take revenge, but incited all of Jasomirgott's neighbors, portraying Austria's growing power as a threat to them. Thus, almost simultaneously, the widow of Margrave Ottokar V of Styria, Herman of Carinthia, Sobieslaw of Bohemia, Conrad of Moravia, and Hungary invaded Austria, laying it waste with fire and sword. Against this combined assault from all sides, Jasomirgott was not equal; he withdrew into fortified places and from there conducted the defense and recovery of his lands.

Then Austria was struck by misfortune: in the midst of these struggles it lost its first duke. Henry Jasomirgott suffered a dangerous fall with his horse on the ice—or, according to others, on a rotten bridge—and died a few days later of his broken leg, to which gangrene had set in. He was only fifty-two years old, on 13 January 1177. He was buried in the Schottenstift. His first wife Gertrude, daughter of Emperor Lothar II, his

second, Theodora, and his second son Henry, Duke of Mödling, lie buried in Heiligenkreuz.

His twenty-year-old son Leopold V (VI), surnamed the Virtuous, had already, at the emperor's last presence in Vienna, been invested with the duchy, and at once assumed the government, while his brother received the county of Mödling—as a secundogeniture of the house, as once his father had borne. He did not call himself count, but Duke of Mödling. Together the brothers soon cleansed Austria of the invading enemies, and bitterly avenged the devastation of their land upon the neighbors, making themselves feared and respected. Already they humbled Moravia and Bohemia by burning and destroying the cities of Brno and Olomouc with several castles. Otto VI of Styria soon reconciled with them and enjoyed in peace his newly acquired duchy; peace was also quickly concluded with Hungary, and the land enjoyed again a long, blessed period of peace, which soon made all the endured hardships forgotten.

Leopold also knew how to restore good relations with old Barbarossa, and, being imbued with the noblest and most chivalrous spirit, he knew how to preserve lasting peace without lessening the prestige he had acquired and secured through his vigorous assumption of rule.

A new era had dawned: the age of the flowering of chivalry, the splendid, colorful age of minnesong, with all its fairytale spirit of adventure and romance. And virtuous Leopold of Austria was one of its most renowned champions. To "the lovely court at Vienna" came, in those days, from all the districts of the German lands, with enthusiasm, all those who hoped, through adventurous knightly deeds, in song of love and in poetic art, to reach the goal of their striving for the beautiful and the noble. The youthful, knightly Leopold soon became the center of a circle of singers such as only the legendary King Arthur himself might once have presided over. Names like the Kürenberger, Dietmar of Aist, and others from the Austrian Danube valley, the cradle of early German lyric (around 1150), may serve as the first examples—then Walther von der Vogelweide, who set for the knightly Leopold an imperishable lyrical monument in his songs. To name all who at the court of the virtuous Leopold and his successors at the "court at Vienna" earned praise and thanks, would be to write the very history of minnesong itself.

The mildness and generosity of this and the following Babenbergs is a recurring praise in almost all minnesingers, and none of the many laments about stinginess ever applied to a Babenberg. In this age of ardent enthusiasm, expeditions to Jerusalem naturally formed the focus of all knightly aspirations—so much so that it was considered almost unknightly not to have at some time drawn one's sword against the Saracens. This drive to journey to the Holy Land, whether as simple pilgrim or as crusader, had reached its height in Leopold's day. Each year, as soon as the Danube was free of ice and the roads of snow, throngs of pilgrims streamed through Austria toward the East, to reach the Holy Sepulcher. That many Austrians too joined this great tide of wanderers is self-evident; and it may not be unwelcome to know something of the cost of such an "Oriental journey" eight hundred years ago. The account book of the monastery of Formbach records: the monastery advanced to a Viennese burgher named Wergand (Wergandus urbanus Wiennensis Jerosolimitanum iter aripiens) ten talents (in today's money 350 crowns 40 heller), in return for which Wergand pledged a vineyard with its tithe-rights, though he secured for his concubine, named Gepa (concubina ejus, nomine Gepa), the usufruct of this vineyard during her lifetime, against a fixed rent. Thus, with 350 crowns and 40 heller, a Viennese burgher could undertake the journey to Palestine!

Unfortunately, the account book is silent about his fate, or whether he happily returned to the arms of his concubina ejus, nomine Gepa.

The pilgrims traveling through Austria to the Holy Land enjoyed free passage, and especially in Vienna at the ducal court, they always received hospitable care. The citizens, and especially the Scottish monks, were obliged to provide them with lodging and food, for which purpose special hostels for pilgrims were built outside the city gates. The duke himself strictly supervised that these hostels were well supplied with food and all necessities, and he himself fixed the price of provisions, that the pilgrims not be overcharged. If scarcity arose and dearness threatened, supplies were brought in from distant regions, so that the pilgrims should not suffer want. The duke himself, and in his absence his mother, wife, or children, distributed wine, food, and other necessities to the poor pilgrims in the most generous measure.

In the year 1181 Leopold himself resolved to undertake a crusade. But first, to secure the future of his lands and house, he brought his seven-year-old son Frederick—later surnamed the Catholic—to the imperial court, to have him invested with Austria. Then, in 1182, he set out on pilgrimage and reached Jerusalem without mishap. But unrest that had broken out in Constantinople caused him to return hastily by way of Apulia, and by Christmas he was safely back in Vienna.

That same year, the last of the Styrian Ottokars, a sickly youth stricken with dropsy, without prospect of heirs of the body, being moved by the thought of uniting his land with Austria in case of his death, entered into negotiations with Duke Leopold. With the consent of the estates, and in their presence, on 17 August 1186, he conveyed his duchy, as an eternal and indivisible possession, to his nearest blood relative, Duke Leopold and his house, should he die without heirs. Ottokar died in 1192. Leopold hastened to the emperor at Worms and was invested there with Styria, then went to Graz for homage, and, since the old frontier fortress of Pitten no longer sufficed, built a new castle beyond the Piesting, still on Styrian ground, which he named Wiener-Neustadt.

Then there thundered through the districts of Germany the cry of terror: *"Saladin has taken Jerusalem! The Holy Land is lost! Woe! Woe! Woe!!"*

In fact, "Ṣalāḥ ad-Dīn" in 1187 had captured Jerusalem, and thereby unmeasured agitation broke upon Christian Europe. The Third Crusade was its immediate consequence. The kings Philip of France and Richard I, surnamed Lionheart, resolved upon the crusade, and above all Germany's nearly seventy-year-old emperor, Frederick I Barbarossa, also took the cross. On St. George's Day (24 April 1188), the cardinal-legate Henry—formerly abbot of Zwettl—handed the aged emperor at Mainz the crusader's banner, with staff and pouch, and the host set out from Regensburg. More than six hundred thousand men marched along both banks of the Danube toward Vienna, where a day of rest and muster was held. On 12 May the emperor followed by ship with princes and closer retinue. Duke Leopold received the emperor at the border of his land with a brilliant knightly escort and conducted him to Vienna, where he was most solemnly received, and greeted with joyous acclamation.

Here the emperor held strict muster of the host, dismissing more than five hundred as unworthy or unfit. Duke Leopold also had taken the cross, but border disputes with Hungary's king Béla II concerning the Styrian succession delayed his departure for nearly fifteen months. With his brother Henry of Mödling and a chosen company of knights from Austria and Styria, he took his way by Italy over the sea, and arrived almost

simultaneously with the kings of England and France before Ptolemais (Acre and St. Jean d'Acre), though he found the emperor no longer among the living. For the emperor had sought to cross the torrential Saleph (Calycadnus, today Göksu) in Cilicia with his host, but, impatient that the rebuilt bridge was too narrow, he plunged with his horse into the waters to swim across, and found his death in the whirls of the stream before the eyes of his dismayed army. But the German people would not let their most glorious of the old emperors die: they believed him only withdrawn from the earth, sleeping in enchantment deep within the Kyffhäuser (also, it is said, near Gföhl in Lower Austria "sleeps the old emperor"), and they hope for his return, to fight the last battle for Germany's unity.

At the storming of Ptolemais Duke Leopold earned a new coat of arms for Austria—the well-known Bindenschild, red-white-red (ruoth-wit-ruoth. Recht! Gesetz! Recht!). He fought, storming one of the towers among the foremost so furiously that his white battle-robe—the traditional white battle-robe of the Austrians, still borne today by the emperor of Austria!—was so drenched in Saracen blood that, when it was taken from him in his tent, the white band shone forth between blood-soaked cloth, to the wonder of all. All acclaimed the hero-duke and urged him to raise this "red-white-red" as Austria's new arms, in eternal remembrance of that heroic fight. And so it happened: the new arms of Austria, born before Ptolemais, though they could not displace the older "five golden eagles in blue," nevertheless remained Austria's emblem and passed into Austria's war-flag as the ancient orlog-mal (battle-sign), "Law-Right-Law" proudly upheld for all to see.

In that storm of Ptolemais there befell a second adventure of virtuous, knightly Leopold. After the capture of the city, Richard Lionheart had English banners raised everywhere, and when Leopold planted the Austrian banner on the tower he had taken, it was torn down by Richard's order and trampled in the dirt. Leopold reproached the king, who replied only with mockery. The holiness of the ground kept Leopold from demanding knightly satisfaction on the spot, but he withdrew in anger with his men. He left Asia and at once returned to Austria. But not only Austria, also France, and indeed other princes, had Richard gravely offended, so that they, too, departed one after another, until Richard left Palestine the last. On his voyage home, he suffered shipwreck in the Adriatic near Aquileia, and with only a few companions barely saved himself. Avoiding France, and seeking to reach friendly Brunswick, he was compelled to pass through Austria and Bohemia—lands no less dangerous for him. Already at Gorizia and later in Carinthia, he learned how hunted his name was, so he disguised himself as a merchant, and thus, unmolested, in 1192 reached Vienna and the castle of his gravely offended comrade-in-arms, the duke of Austria.

In a village "Erdberg" near Vienna, he was recognized by a crusader who had returned with the duke, while roasting meat on a spit. A costly ring betrayed him as the king of England. The duke was at once informed, who hastened to Erdberg to take the king prisoner in person. The duke entrusted his royal captive to the mighty descendant of Azzo of Gobelsburg, Hadmar of Kuenring, who held him in strict but knightly custody at his Danube fortress of Dürnstein until 1193, when the duke delivered him to Emperor Henry VI at Worms. The emperor had Richard brought to Mainz and later to Trifels, where in February 1194 he was released for a ransom and great surety.

The share of the ransom that fell to Duke Leopold was used to enlarge Vienna: a new wall-girdle was drawn around the city, without breaking the inner walls, so that Vienna nearly doubled its earlier extent. Richard's complaints to the pope—that the duke had seized him, a homecoming crusader who ought to be regarded as a "sacred person,"

and burdened him with ransom—brought down a papal ban on Leopold, though he never gave back either the ransom or the hostages. As Jans der Enenkel reports:

> *"At that same time / the moat around Vienna was raised / the English had to carry it out / in baskets upon their backs / they made many bridges / until the moat was broad / because of that prince's ransom."*

So the hostages had to labor, like prisoners of war, at the new fortifications of Vienna. For these works was spent the kingly ransom, which, according to Jans der Enenkel, amounted to one hundred thousand marks of silver—3,504,000 Austrian crowns in today's money.

Leopold wished to prepare for a new crusade and therefore went to Graz, where on St. Stephen's Day (December 26, 1194) he held a tournament. But on the ice he fell with his horse, which shattered his leg, and from the consequences he died. In his final hour, the ban of the Church—against the promise of returning the ransom and hostages to Richard the Lionheart—was lifted from him, and thus he passed away reconciled with the Church on December 31, 1194, at Graz. He was buried beside his wife Helena, daughter of King Béla II of Hungary, in the chapter house at Heiligenkreuz. His sons did indeed release the hostages, but the ransom was never repaid, and since Richard the Lionheart soon after also met a violent death, the matter gradually fell into oblivion.

According to the Babenberg family tradition, Leopold's eldest son, Frederick, assumed the rule of both duchies. Since he wished to fulfill his father's vow to undertake another crusade, he immediately appointed his younger brother Leopold as his representative—first in Styria, and in Austria in 1197—when that year he set out for the Holy Land. But after Emperor Henry VI's death, the mighty crusading army dissolved and scattered to the winds. Frederick, however, remained with the bishops of Mainz, Passau, and Verden, alongside the remnants of the host, striving to save it from complete destruction. This knightly loyalty won him the honorific name "the Catholic", but also brought him death from plague: in Ptolemais, on April 16, 1198, still unmarried, he succumbed. Bishop Wolfger of Passau, his friend, brought his remains back home to Austria and laid them to rest at Heiligenkreuz.

Now Leopold assumed the rule of both lands as duke. At Pentecost in 1200 he solemnly received the knight's accolade in the Schottenkirche, in the presence of Bishop Wolfger of Passau. Thus he became a ruling duke before he had even been knighted. In 1203, in Vienna and in the presence of the German King Philip, he married Theodora Comnena, daughter of the Byzantine Emperor, in splendid ceremony. Afterwards he vigorously continued the fortification and enlargement of Vienna begun by his father, completing a new castle building, whose foundation remains today as the so-called Schweizerhof of the Imperial Palace in Vienna.

That same year he sent a special embassy to the Pope to secure for Vienna its own bishop's see. In his letter he described Vienna as *"after Cologne the foremost city, unmatched in all of Germany for its beautiful situation and its many inhabitants, where already earlier an episcopal seat had existed."* The Pope was inclined to grant this wish, but Eberhard, Archbishop of Salzburg, and Manegold, Bishop of Passau—the latter traveling to Rome himself—thwarted the duke's plan. The idea was only realized more than three hundred years later, and only under Emperor Joseph II was Vienna, and Austria entirely, freed from the ecclesiastical dependence upon the bishoprics of Salzburg, Passau, Regensburg, and Freising.

Despite the unrest in Germany and Europe, the glorious Leopold knew how to preserve lasting peace for his lands, even as he carried Austria's military renown to Spain against the Moors, to southern France against the Albigensians, and to Hungary to settle dynastic disputes—indeed, he even undertook another crusade to the Holy Land. He founded Lilienfeld Abbey and gave it a relic: a piece of the True Cross, presented to him by Emperor Baldwin of Constantinople.

In that foundation, in 1217, he took the cross, and, followed by the nobility of his duchies—including names such as Kuenring, Stubenberg, Liechtenstein, Auersperg, Pogen, Pleyen, as well as Abbot Hadmar of Melk—he embarked for the crusade via Spalato. There he joined the host of King Andrew of Hungary, and by November 1217 they reached Ptolemais. Soon, however, Andrew, under the pretext of unrest in his land, deserted the army and returned to Hungary. At Beisan, Sultan al-Adil's forces were routed. Leopold distinguished himself with heroic deeds in Egypt, hoping by its conquest to gain the key to Palestine. For eighteen months he fought at the head of the German knights, the Templars, and the Hospitallers, capturing the strong tower standing in mid-Nile, regarded as the key to Egypt and to the city of Damietta, which then also fell into Christian hands. After these glorious feats of arms, he returned home to Austria and Styria, dedicating himself with full strength to the welfare of his lands.

In October 1221 he granted Vienna its expanded city charter, as he had already given Enns its charter in 1212, and likewise bestowed upon Austria a land law older than the famous Swabian Mirror. How much his people—especially the Viennese—idolized him is told by Jans der Enenkel in his Book of Princes. Once, as he rode through the city at Christmastime, he received an unexpected tribute: the guilds came forth with gifts, which delighted him so much that he invited them to present their wishes. They asked for time to deliberate, then compiled their requests, and through "the rich Dietrich" conveyed them to the duke. Leopold accordingly granted the Viennese merchants a loan of 30,000 marks[3]. With this, the foundation was laid for what we today would call a bank. But even more: the citizens complained that knights and nobles owed them much and would not repay their debts. Leopold personally examined all these bonds, and once he assured himself they were valid, he issued a strict command to his courts to collect the citizens' claims upon his vassals with the utmost rigor.

Leopold the Glorious at Damietta in Egypt

From these and similar events it becomes clear not only how the duke strove to strengthen the power of the cities and the citizenry, but also how the gulf between burgher class and nobility began to form — a gulf that before long would lead to struggles, in which precisely the burghers would become the most powerful support of the dukes against the presumptions of a recalcitrant nobility. The nobles refused to adapt to the new conditions of the age and stubbornly clung to prejudiced special rights,

[3] Equivalent to 1,051,200 Austrian crowns (in Guido von List's time) which is around 24.7 million USD today.

without, however, fulfilling the corresponding obligations those rights entailed. Foreseeing this, Leopold may well have been prompted to open up fresh sources of prosperity for Vienna, granting the city important rights of staple trade against foreign merchants, blocking the Upper German Danube towns from access to Hungary, relocating the Hainburg market to Vienna, and confirming as well as expanding the privileges of landowning citizens in a special city charter. In this way he allowed a patriciate — so vital for urban affairs — to rise and consolidate.

As fortunate as Duke Leopold was as a ruler, so unhappy was he as a father. Within his own house that peculiar fate appeared, which has destroyed so many families — and still does today, as countless examples even in our own times confirm — a fate that does not strike dynastic houses alone, but even more heavily those families who rapidly rose to wealth, seldom preserving for more than three generations the status and fortune established by the first. The sons, as the saying goes, "went astray," softened by luxury, and decline advanced inexorably.

Leopold's firstborn, also named Leopold, fell from a tree as a nine-year-old boy and died of the injuries. His second son, Duke Henry the Cruel of Mödling, rebelled against him in order to seize the government; Leopold was forced to expel him with armed force. Henry died in Moravia while in flight (28 Sept. 1228). The mild-hearted father had his remains brought to Lilienfeld, and with his now only surviving son, Frederick — later called the Quarrelsome — accompanied them to the crypt. At once Leopold hurried again to Italy to mediate between emperor and pope, leaving the administration of the land to his son Frederick, while entrusting military matters to his loyal Hadmar and Heinrich of Kuenring. His mission succeeded, but he returned only as a corpse, laid to rest in his foundation at Lilienfeld.

With his death at San Germano on 28 July 1230, the thirty-two years of peace in the Babenberg lands ended. The widowed duchess Theodora withdrew to the castle on Leopoldsberg, and the young duke, only nineteen years old, immediately faced heavy struggles with obstinate vassals. The brothers Hadmar and Heinrich of Kuenring, in broad daylight, stole the ducal treasure and seal from the castle in Vienna — which the Viennese allowed, believing it done on their duke's orders. This soured Frederick against Vienna; being somewhat headstrong himself and lacking his father's prudent foresight, he soon quarreled with the city, especially through unjust tax pressure and other encroachments on their rights, to which youthful arrogance in love affairs was added, offenses the Viennese would not tolerate. They threatened the duke, and he had to flee Vienna.

The death of the late Babenberg, Frederick the Quarrelsome

Drawn into disputes with Emperor Frederick II, he was twice summoned to perform feudal homage but refused, insisting on his independence and on the Golden Bull of Emperor Barbarossa (17 Sept. 1156), which did not oblige him

to receive his fief outside his land. He failed to appear and harmed the emperor's supporters wherever he could. At last he agreed to meet the emperor in 1232 at Pordenone, but the rift between them only widened. Entangled in new wars with Hungary and Bohemia, he defeated the Hungarians so that they begged for peace, and forced the Bohemians into a disorderly retreat without battle. Instead of granting his land rest and reconciliation with the emperor, he turned against Bavaria, damaging the possessions of Passau and Freising within Austria, even sparing not Austrian monasteries, thus inflaming hostility further.

Summoned a third time before the emperor and again failing to appear, he was placed under the Imperial Ban in Augsburg in 1236. Bohemia and Bavaria were tasked with carrying it out, and in the autumn their armies invaded Austria from all sides. Abandoned by all, Frederick fled to Vienna, which denied him entry, unwilling to endure a siege for his sake. He then withdrew to Mödling, but its defenses were weak; from there to Starhemberg, and finally to Wiener Neustadt — the only city that remained loyal. From his rich dominions he retained only Wiener Neustadt, the castles of Starhemberg and Emmerberg, and in Styria the Riegersburg, defended by his wife Agnes of Meran.

Frederick the Quarrelsome's grave in the collegiate church of Heiligenkreuz near Baden (Lower Austria).

The emperor entered Vienna, elevating it by the famed Golden Bull to the rank of a Free Imperial City, while Frederick lingered in Starhemberg or Neustadt. Yet this time of trial proved to his great profit: entirely transformed, he later reappeared in Vienna with a soul purified by the ordeal of fate. His fall did not break his proud head, but only lifted it higher, more manly, more resolute. In his utter desolation, left to himself alone, his clear mind and warlike spirit revealed their true greatness.

After the emperor's departure he gathered his few faithful, inflicted a decisive defeat on the imperial army, and captured the bishops of Passau and Freising — releasing them without ransom, winning the first as a lasting friend and thereby the goodwill of

many. Soon his adherents rose again in his favor across the land, and in a swift victorious campaign he reconquered them all. Another imperial army under Otto of Ebenstein he crushed in 1238 at Tulln. He reconciled with the emperor, remained loyal thereafter, and was again master of his lands. Only Vienna still resisted, clinging to its Reichsimmediacy. He besieged it and forced surrender without sword-stroke, by hunger; the bishop of Passau mediated the handover. Vienna renounced its imperial freedom and thenceforth remained true to its duke as before to his ancestors.

In new border disputes with Bohemia in 1241, he had scarcely resolved them when he became Germany's savior from dire peril: in that autumn his resolute courage checked the advance of the Tatars, sparing Germany from dreadful devastation. Already he was negotiating with the emperor (at Verona 1245) to unite all his lands, including newly gained Carniola, under a royal crown, when a Hungarian invasion called him to the frontier. On 15 June 1246 — his thirty-fifth birthday! — Duke Frederick the Quarrelsome marched forth with his battle-hardened army from ever-faithful Neustadt, but returned only as a corpse, with the mortal wound in his eye that had yet seen victory.

Grim anxiety filled hearts for the fate of his lands, for he — the last of the Babenbergs! — died without heirs, though thrice married. To his mother, the widowed duchess Theodora, in the Leopoldsburg was brought the news that the last Babenberg had fallen a victorious death. She spoke no more, did not eat nor drink, and, like a cold, sightless statue of marble, awaited death, which came to her on the eighth day after the battle.

For 270 years the Babenbergs had governed the Eastern March, raising it from the humblest beginnings of a small, dependent frontier county into a proud, powerful state, over which already the vision of a royal crown seemed to dawn — until that day of misfortune destroyed all hopes of the future. All sufferings and oppressions of the last sixteen years were forgotten, and like a radiant sun breaking through after a storm, so too shone in the memory of the now leaderless people Frederick's knightly virtues, glorified by the remembrance of his eleven forefathers, made only more brilliant by the silenced accusations and hostile voices of once opposing parties. The dream of a crown was lost, a period of more than thirty years of orphaned grief lay before the lands — but at last a brighter age dawned, and with the Habsburg crown, God-blessed Austria received, instead of the royal crown, the sun-lit imperial diadem upon her noble head.

Master Volkner and his Apprentice.

(Master Volkner (Octavianus Volkner) — falsely called Wolzner — was the builder of St. Stephen's Church under Jasomirgott in the year 1144.)

The old master builder sits in his chamber,
With pen and compass, early in the day, alone,
For he is to raise a cathedral in Vienna,
Such as none has yet seen in Austria.

And as the true master, wholly absorbed
In parchment, line, and ancient script,
A youth steps into the chamber,
Who wishes to be hired as an apprentice.

And when the old master read the letter of freedom,
He looked upon the youth's noble form:
What slender stature, what nobility in his face,
The eyes so bright, the hair like golden light!

And wonderfully it stirred his heart,
How beautiful youth, so fair in bloom,
And his own youth, now long since past,
Still moved the master with deep emotion.

And so the youth of such rare grace
Was immediately hired as apprentice,
And before even a short while had passed,
The pious work of the master had begun.

And faithfully at his side stood the youth,
And wherever he worked, it went twice as fast,
And wherever he laid his hand,
It seemed as if stone and wall sprang up at once.

Each day he was the first at the site,
And untiring till the evening dusk,
Yes, his diligence spurred all to labor,
And thus he grew dearer to the old man.

And ere four fleeting years were gone,
Two towers already rose aloft,
The structure stood, proud and high,
As none yet in Austria's lands had stood.

Hark! From the towers far and wide
The bells resound, praising God's glory,
And bright flags flutter in the breezes,
And flowers are seen on gate and sill.

And solemnly, in splendid vestments,
Bishop Reinbert[4] approaches the cathedral,
And behind him all the priests and laity,
To consecrate the cathedral in holy rite.

And song resounds throughout the dome,
The organ roars, a holy Jordan's stream,
The incense rises, the lights blaze bright,
And on their knees lie master and apprentice.

And when at last the holy work was done,
The youth made ready to take the road again.
The master said: "Go not from here,
It is as though you take a part of me with you."

But he replied: "Here my work is done,
To other cathedrals now my path shall lead.
Yet we shall see each other once again—
your hand on it!"
So spoke the fair youth, and vanished away.

Sorrowful, the old master remained alone,
Yet soon the mists gave way to sunlight,
And with cheerful spirit he still walked,
Often devoutly, to the cathedral.

At last the hour struck for the true elder,

[4] Reinbert, Bishop of Passau, consecrated St. Stephen's Church in 1147 to St. Stephen, just before embarking on his pilgrimage to the Holy Land.

And pressed from his brow the cold sweat.
Pure had his life been, and without blemish,
He gave his earthly dust back to the earth.

Yet often he thought: “Now I must go,
And the apprentice did not keep his word.
How he will regret, when too late he comes,
And stands at last before my grave.”

But as he lay down to die,
A strange stirring moved through the chamber,
And bending toward him with smiling face
A youth appeared, clothed in golden light.

His body wrapped in shining garment,
He bore a lily in his white hand.
And as the master looked into his eyes,
His heart was filled with wondrous joy.

And blissfully smiling he gazed once more,
Then nodded, laid down his head, and was gone.
Yet in that final moment the master knew,
Who had been his apprentice at the cathedral’s building.

— J. Nep. Vogl

Austria's Coat of Arms (1191)

Enkindled with holy fire,
With zeal and courage winged,
Across the rivers, mountains, seas,
The mighty host of Christians pressed—
Oft parched in burning wilderness,
In distant Saracen lands,
To wrest at once from heathen hands
The grave of the Redeemer blest.

Already was Ptolemais ringed;
The Christian host its ramparts hemmed,
The lofty walls encircled round,
A roaring like the nearby sea.
And Sultan Saladin, bereft
Of fortune once his faithful crown,
Now mocked by fate, stood helplessly,
No counsel left, no saving hand.

Though victors all, yet brighter still
Shone Austria's Duke, Lord Leopold,
A friend to every noble worth,
Proclaiming courage with mankind's heart.
His banner ever waved before,
Leading through blood the heroes' path,
Proclaiming fortune, triumph sure,
To all the army following fast.

Now reels Ptolemais, stormed,
Surrounded by its heaps of slain;
Yet with despair's unbridled rage
The Saracens take heart again,
And on the walls already scaled
A second death-strife flames anew.
The smoke of blood curls up in waves,
The day gives way to shafts of doom.

Encircled by the unbelieving throng,
Stands Leopold, stately, proud, and tall.
His sword a flashing heavenly ray,
Each stroke strikes down a foe outright.
The battle cries grow faint and waning;
What lives seeks safety from his arm—
Around him only mounds of slain,
And soon through deathly hush rings victory's cheer.

Exalted, a god of battle there,
Leopold in glory's radiance shines.
Stern he stands upon the slain,
His warlike garb now gleaming white.
But lo, a noble sign of triumph—
Though drenched in blood of enemies—
Gleams forth in holy purple glow,
Like dawn upon the sea and fields.

Now loosens he his belt and sword:
"Praised be God and ever adored!"
So cries he, deeply moved, and bends
His steel before the Lord who guides.
And see—though red his garment glowed,
Yet where the belt across him lay,
Close to his noble beating heart,
It shone snow-white about his form.

"Forever be ye, colors, one!
And be the image of justice done,
Within Austria's shield for all of time!"
So rang the Emperor Heinrich's word.
"Encircled as by foemen's blood,
Ye honor God and still stay good!
So shine, as shines the crown of worth,
The white within the red of earth."

Kufner.

On the Nibelung Road

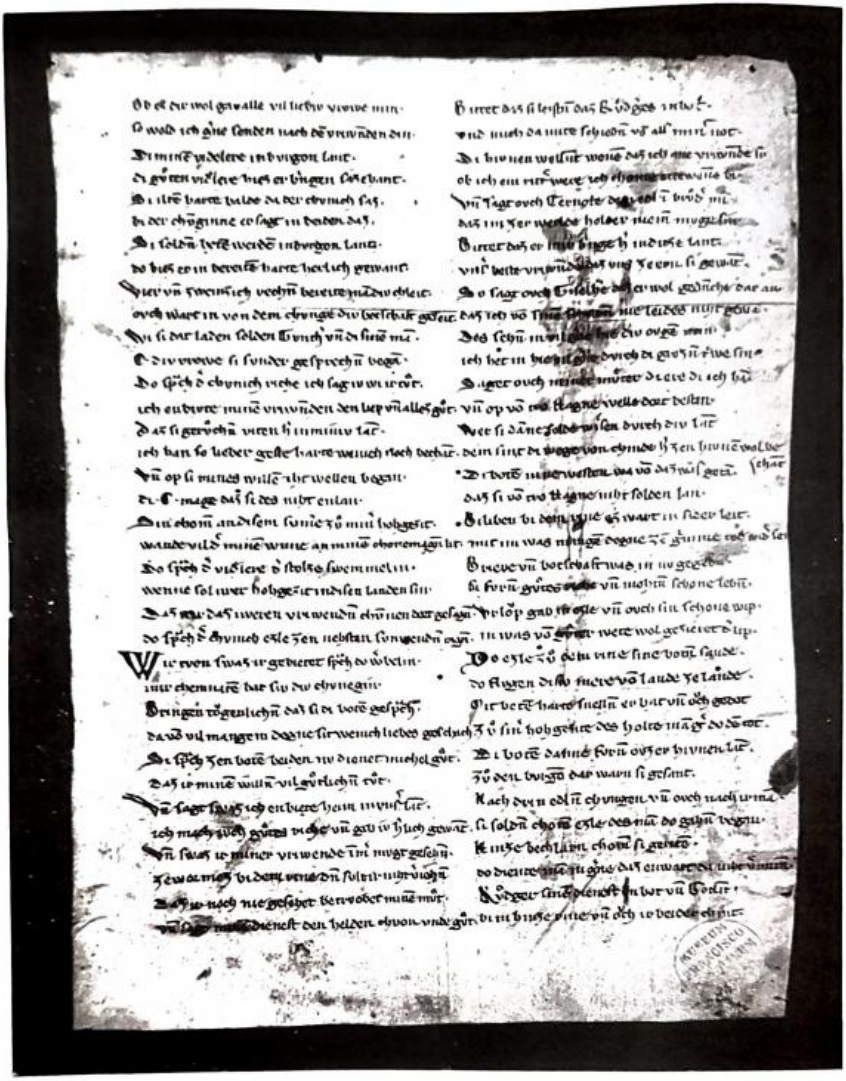
Myth and poetry, history and legend interwove into a wondrous tale that not only unfolded largely on the soil of Austria's ancestral lands—blossoming in the fragrant flowers of heartfelt poetry, ripening into its noblest fruit as a monument to the unique nature of the Austrian people, whose loyalty and depth of soul, whose manly virtues and gentle womanhood it honored—but one that also arose upon Austrian ground and was composed and sung by an Austrian skald.

This wondrous tale is the Nibelungenlied, our greatest German national epic—one which no other people on earth has a true counterpart to, and which none of the epics of other nations—neither Iliad nor Odyssey—match in poetic worth, depth of feeling, and unsurpassable tragic greatness.

But it is not with the Nibelungenlied itself that we wish to concern ourselves here, nor to dissect it with the scalpel of modern criticism, but rather, with the skald who composed it, to travel the glorious eastern lands along the Danube, to see what he shows us, hear what he tells us, and grasp what he explains. In so doing, we shall encounter things unexpected, gain insight into conditions we might never have otherwise perceived by habit, and recognize truths hidden to the casual eye.

The Nibelungenlied describes four journeys through Bavaria and the "Ostarrîchi" (so the text calls it—not Ostmark or Österreich) with such topographical precision, such exact knowledge of land, people, customs, and ways, that it is plain the poet knew this "Eastern Land" as his home. These four journeys are:

1. Rüdiger of Bechelaren's ride from King Etzel's court in Gran, Visegrád, or Ofen (Buda) to Worms (Aventure XX).
2. Kriemhild's journey to Etzel (Aventures XXI–XXII).
3. The embassy of Etzel—messengers Swemmelin and Werbelin with their companions—travelling to the Rhine (Aventure XXIV).
4. The Burgundians' journey to King Etzel (Aventures XXV–XXVIII).



A page from the Linz Fragments of the Nibelungenlied, (In the Franzisko-Karolinum Museum in Ling, 13th January)

To orient ourselves in the political-geographic conditions behind the term "Ostarland," we must first note that in the Nibelungenlied the river Enns marks the border between King Etzel's realm and the bishopric of Passau, beyond which lies Bavaria. The setting, then, is the period before the Ottonians, the second founders of the Ostmark. It is the time when the Magyars regarded the mountainous parts of Austria between Enns and Leitha as tributary land—paying tribute and performing feudal duties, but not truly taken into their possession.

Thus, Rüdiger of Bechelaren appears as a vassal of King Etzel, his markgraf or border warden against Passau (and thus Bavaria). It is crucial not to confuse him with any of the Babenberg or pre-Babenberg margraves of the Ostmark. He was indeed a German territorial lord, but he held his fief from King Etzel and was entirely independent of the German Empire. From this vantage point, the Nibelungenlied often portrays the Bavarians as marauders—they were, in truth, hostile neighbors to Etzel's realm, and the poet reflects this perspective.

The poet, drawing on memories of pre-Ottonian and pre-Babenberg times—perhaps even a family tradition recalling the greater glory of his line before the transformation of the Ostarland into the Ostmark—casts his tale with evident animus toward Bavaria, perhaps tied to the Reichenberg feud. Indeed, Weber, in his notable study Die Reichenberger Fehde und das Nibelungenlied, points to similar circumstances. Many figures of the poem—where not drawn from the mythic names of the Edda—are pseudonyms likely tied to persons and places of the Traungau; indeed, the poet may even have drawn his own likeness into Hagen of Tronje (Heinrich of Krannach). Hence his precise knowledge of the Danube lands and his clear hostility to Bavaria.

This situates the Nibelungenlied's geographic and political depictions before the Battle of Lechfeld (955), in the first third of the 10th century.

Already in the first journey—Rüdiger's ride from Bechelaren to Worms as King Etzel's envoy to Kriemhild—Vienna is mentioned in striking fashion: *"Zu Wien dort in der Stadt / ward ihm gerüstet Gewand"* (XX, 1187). Vienna provided his armament, for he delayed his departure twenty-four days, saying: *"When we have weapons and clothing, shields and saddles in full, I will lead to the Rhine five hundred from the fief."*

Against all contrary assumptions, Vienna was, for many thousands of years—even before Roman times—a significant and fortified city. Already the Gothic historian Jordanes wrote: *"Ornata Pannonia civitatibus plurimis, quarum prima Sirmium, extrema Vindomina; antiquo magis noto, corrupto jam tamen Vindobona nomine."* Also called "Vianiomina"—a name echoing even today's dialectal "Wean"—literally "Viennese men." Thus, the name originally designated the people rather than the place itself.

It is therefore most telling of Vienna's importance that Rüdiger equipped himself there—not in Tulln or in Bechelaren—with arms, clothing, shields, and saddles for five hundred men, within a mere twenty-four days, before setting out for Worms.

This first ride through the Ostarland to Worms—twelve days in the saddle—is treated only briefly by the poet, who notes merely: "They carried weapons and clothing enough through the Bavarian land, and were attacked along the way by highwaymen"

(XX, 1199). Thus they arrived unharmed at Worms, where Rüdiger, as Etzel's suitor, so prospered in his mission that he returned with Kriemhild as Etzel's bride.

And so begins the second journey through the Ostarland, which the poet describes with such sunny radiance, such rich detail, that we too may let ourselves be swept along with him and with Kriemhild as they ride from Worms toward the Danube.

A laughing blue sky arched above old Worms as slowly the sun rose, gilding the towers of the city, from which, with joyful horn-calls, a welcome was offered to the daystar. In long-drawn tones, the tower watchman sang his watchman's song as a wake-up call for the sleepers in castle and town. The morning bells rang through the Rhine valley, and gradually life stirred in the still lanes and squares. It seemed a festival day that was dawning—yet not quite a festival. True, festively dressed people pressed before the castle; true, there were shouts and noise, horses were bridled and saddled, stately men rode forth with their squires leading their mounts; garlands of flowers and wreaths of roses were draped on lances. Yet still there lay a breath of melancholy over the people of Worms, for despite all liveliness, despite all sympathy, there would not bloom that cheerfulness which usually accompanied such preparations.

Then the drawbridge of the castle rattled down, and in the dark archway appeared, on a white horse, a standard-bearer in foreign splendor. His banner was wreathed with roses, his horse adorned with roses, his helm—hanging from the saddle-bow—was filled with roses, and a little garland wound itself about his locks, pressed close by the storm-cap. Beside him and following rode trumpeters and drummers, sounding a merry travel tune.

"That is the banner-bearer of the Hun king," whispered the people of Worms, who followed the procession with curious eyes; *"and that is the Margrave of Bechelaren, Lord Rüdiger,"* said another, proud to recognize him. Indeed, it was the noble Rüdiger, now riding forth from the castle gate, followed by a chosen band of his closest companions, to which, before the gate, his bannered host of more than a thousand armored men attached itself, while the baggage train with the pack animals still lingered behind to form the rear.

Again came forth a banner-bearer, adorned with roses like the first, also accompanied by trumpeters and drummers. Behind him rode a richly dressed knight. This was Queen Kriemhild's servant, the Margrave Edewart, who with a hundred mounted retainers followed her into the land of the Huns, her personal bodyguard, for he had sworn to remain faithful to her until death.

And again a bannered troop emerged from the gate—this time the standard-bearer of King Gunther, with trumpeters and drummers, and behind him the kings Gunther, Gernot, and Giselher, with Queen Kriemhild between them on a flower-white palfrey, with saddle adorned in gold and precious stones. Silent, as though in a dream, the widow of Siegfried and bride of Etzel rode between her brothers. Only a strange gleam, like hidden lightning, flared now and then from her blue eyes—so that one might almost sense it as a herald of coming thunder—though none but Hagen of Tronje might have understood it. But he had not ridden out.

On richly saddled steeds followed the queen's one hundred and four maidens of service. Scarcely had they passed the castle gate when King Gunther's host of a thousand helmets joined the procession, to accompany the departing queen to the border of the land.

The swift lord Volker of Alzey, the fine fiddler, was Kriemhild's marshal of the journey and leader of King Gunther's host. Likewise followed Rumolt, the master of the kitchens, to whom the care of provisioning the train to the border was entrusted.

Now the three baggage trains with the pack animals joined: first that of the queen, then that of Gunther's men, and finally that of Margrave Rüdiger. The rearguard was formed by a company of armored riders from King Gunther's host.

Already had the head of the procession passed out of the city gate before the kings with Kriemhild became visible on the castle's drawbridge. Then the people of Worms broke out into farewells, and many an eye grew wet. Only then did it become clear why today's festive pageantry was not paired with joyfulness—Kriemhild was departing forever! She, the proud queen, had become a Jitfõnin[5] (bride of Etzel), she, once Siegfried's sunny wife, now went forth to seek a new home.

King Gunther accompanied his sister Kriemhild only to the marches of Worms. There he took leave of her once more, and rode back with his closest companions to his castle. But the stately train of the peaceful expedition continued its many-days' ride along the road to the border of Burgundy at Pförring on the Danube (called "Dergen" in the Nibelungenlied), where Gernot and Giselher with their men and Gunther's host turned homeward.

"They parted from her then, the worthy knights;
They guided the way for her train at Dergen.
And as they wished again to reach the Rhine,
They could not part from friends without tears."

(Nibelungenlied, XX, 1319)

At "Dergen"—today's Pförring on the Danube in Bavaria—the Burgundians thus parted from Kriemhild, and Rüdiger now assumed leadership of the procession, which still required many more days' riding.

It may not be uninteresting here to explain the place-name "Dergen." It refers to the Fergen—the Danube ferrymen—who even today in Bavaria and Austria are still called "Ferchen." Where today stands the town of Pförring, the old "Dergen," and where the road crosses the Danube by a bridge, there travelers once had to be ferried across on barges by the Ferchen. This was not only time-consuming and arduous—since the horses had to be unsaddled and made to swim to the far shore, while only the travelers and their baggage were carried by the ferrymen—but such a ferry crossing, especially where the river formed a territorial border, also served as a toll and inspection station. Travelers were obliged to state who they were, whence they came, and whither they were going. The head ferryman was therefore an important official. We find such ferrymen mentioned not only in old legends—for example in the Wilkina Saga, where they are described as utterly faithful and incorruptible knights—but also the name "Ferg" survives in various forms among old noble families, evidence of the high regard once accorded to the ferrymen's service. We shall later meet with such a ferryman again more closely.

In any case, the crossing passed smoothly, thanks to the leadership of the widely known, and no doubt feared and respected, Margrave Rüdiger. For the

[5] pronounced: Jit-foh-nin (Etzel's bride).

Nibelungenlied mentions neither delay nor adventure at this point, but only says briefly that the company did not follow the Bavarian Danube, but instead took the old land road that cut across the bend of the river, turning at Pledelingen—today's Plattling on the Isar—toward Passau:

"They rode on to Pledelingen, welcomed on every side;
The people gave them gladly what they required.
They took it with honor—that was the custom in every place."

(Nibelungenlied XXI, 1526)

At Pledelingen a camp was pitched and a muster held, to prepare for entry into Passau, and to make improvements to bridles and saddles, armor and harness. Purchases were made of what was needed, and the merchants of Pledelingen must have had a profitable day. From there Kriemhild sent messengers to her uncle, Bishop Pilgrim of Passau, to announce her arrival. The bishop rode out to meet his niece in Bavaria, and escorted her to Passau:

"There stands a monastery,
And where the Inn flows down with foaming waters to the Danube."

(Nibelungenlied XXI, 1523)

Kriemhild stayed only a few days with her mother's brother, Bishop Pilgrim of Passau:

"The bishop thought he would see her longer there;
But the noble margrave said: 'That cannot be!
We must ride downward to the distant Hunland,
Many warriors wait, for they have already heard of her.'"

(Nibelungenlied XXI, 204)

Soon they set out again and turned toward the Ostarland—not along the Danube, whose slippery, forest-choked banks were deliberately kept impassable as a barrier against enemy incursions, but along the old trade road, the Golden Track, which for centuries—perhaps even millennia—led from Italy over the Brenner Pass northward to the Elbe. Without hindrance they crossed the old Inn bridge at Passau, went inland along the Inn to where today stands Schärding—likely already standing then, though unnamed in the poem—and farther still along the river, until the road parted from the Golden Track that led toward Salzburg. Then it wound into a broad forest valley, climbing and descending in winding slopes to the crest. The mighty forest canopies swayed in the high wind; only rarely did the darkness break to reveal a lonely homestead with fields and meadows. The road could not have been very secure in those days, and no doubt many a robber watched the rich procession from safe hiding. But considering the stately armed escort, he wisely judged it better not to seize by theft what might be obtained by trade. For death was more feared than hunger, and trees with stout branches were everywhere at hand to make such marauders harmless for all time.

Thus Kriemhild,

"when night was falling, came to Everdingen;

Glad were the men of Bavaria, though they might have
Robbed upon the road, as was their custom;
But the noble Rüdiger kept watch, with a thousand knights,
Perhaps even more."
(Nibelungenlied XXI, 1351, 1352)

At this ancient Everdingen—today's town of Eferding—the train again reached the Danube, where, as at Pledelingen a week before, a camp was pitched. Rüdiger's bannered host, which at his departure from Bechelaren numbered only five hundred retainers (not counting the baggage train), is here said to have amounted to *"a thousand knights, perhaps even more"* (Nibelungenlied XXI, 1352). This should not be regarded as an inaccuracy in the poem. Rüdiger had used this journey to recruit new men, especially Istfõnen—migrants from the Burgundian Rhine.

The old threefold division of the people, mentioned already by Pytheas of Massalia and by Tacitus, into Ingfoonen (Nourishment-class), Armanen (Knowledge-class), and Istfoonen (Defense- or Migration-class), has long been misinterpreted as denoting three different tribal stocks—Ingaevones, Herminones, and Istvaeones—when in truth they were classes within one stock. The Ingfoonen were the hereditary landholders, peasants who drew sustenance from the soil; thus every one of them, even the king, was an allodial landowner. The Armanen were the learned, the wise, hence the nobles, yet without ceasing to be Ingfoonen. Their estates were not personal property, but family holdings, administered by the eldest on behalf of all kin. If a clan grew too numerous to be sustained by its estate, the younger sons—the over-born—were obliged to migrate in search of a new homeland. These were the Istfoonen, not so much a warrior-class as an emigrant class, who, once settled, became Ingfoonen again. Such Istfoonen Rüdiger had taken into his service in the Burgundian land, leading them into the Ostarland and settling them in uninhabited forest tracts, in return for military service in his bann. Thus it is explained how the margrave departed with five hundred retainers and returned with over a thousand.

At Eferding—above the ancient March settlement of Aschach—the Danube emerges from its narrow rock gorge, the Schlögen bend, which today enchants travelers by steamer but which in the Nibelung age appeared only as a fearsome wilderness to be avoided. The prudent marshal Rüdiger, entrusted with escorting his future queen, chose therefore the safer highway, sparing her followers the hardships and dangers of the river. He mitigated as far as possible the not inconsiderable fatigues and privations of a weeks-long ride.

Here at Eferding another camp was pitched, to give the weary queen rest and refreshment, and to allow preparations for the festivities of her reception in the Ostarland. There Kriemhild may have bathed in the plashing Danube waves, delighting in the overwhelming sight of the far Dachstein, with its glaciers and icy peaks gleaming above the crowns of the riverside woods. Did she perhaps recall that other bath, long ago with Brunhild in the Rhine at Worms, which drove on to the inevitable catastrophe in which Siegfried fell? Did some dim foreboding rise in her soul, that her present journey would bring untold woe to thousands, to those who now hailed her with joy? Did she feel an inkling that the dread chains of fate would soon whirl her too into the tragic vortex of destruction?

Surely some such foreboding stirred within her. For Kriemhild's bridal procession was not transfigured by conquering love. She did not yearn for the mystic joys

of marriage as once her soul had yearned when she offered Siegfried the bridal cup. She knew only the burning anguish of unquenchable longing for her murdered husband, and a love transformed into the fiercest hate. Not as a yearning bride—as all supposed—but as the very embodiment of a goddess of vengeance she rode into the Hunland, resolved to consume everything, even herself, in the flames of her wrath.

And when the glowing sun, sinking low, lit the Danube waters so that they flared like molten copper, when the distant ice-mountains blazed like burning gold at the zenith—as though the world stood in flames, and the sun itself seemed about to plunge into that fiery sea and be swallowed therein—then perhaps the grief-bowed widow of Siegfried, wild and despairing, vowed to herself to kindle a like world-conflagration, to sink herself and her boundless grief in such a sea of fire.

But only one man lived who, with inner eye, could read such resolves in Kriemhild's soul. This was the very man who had vainly warned the Burgundians: Hagen of Tronje, Siegfried's slayer.

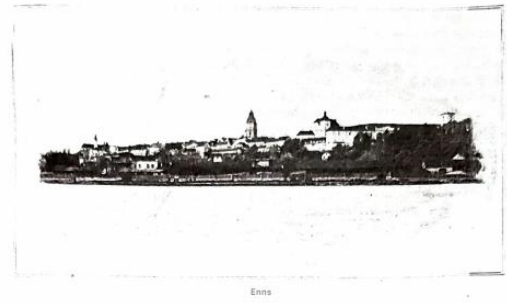
Once more the Dachstein's icy crown flamed up into the fire-sky. Then the glow collapsed into itself, and a heavy leaden gray settled over the still Danube meadow. Once again Queen Kriemhild had broken into a wild cry, echoing shrilly through the air, then shuddering she lifted her fair body from the waves, to have one of her maidens throw a garment around her.

As for the two oldest place-names of that region—Eferding and Aschach—the first means a court of justice, the "open thing" (public assembly), while the second means the origin or source of the water (ask-ach). It was there, where the Danube bursts forth from the impassable rocky valley, that the "source" of the waters of that district was believed to be.

After the encampment at Eferding, which had brought men and maidens no small amount of work while they prepared for the entry into the Ostarland, the huts and leafy shelters were again taken down, and once more the grass-seat was exchanged for the saddle. One more day's ride remained before the queen could reach the border of the Ostarland, the River Enns. Slowly the long column of riders began to roll forward, but baggage and people were already marshaled and awaited only the queen and her maidens, to fall into line; then, at Rüdiger's call of the horn, the whole procession moved on.

At first the way led along the island-strewn river, but after scarcely an hour's ride the old road turned again to the right, cutting across the broad northern bend of the Danube. The ancient places Straß and Strassham still recall that prehistoric road, which only in recent times lost its importance through the construction of Empress Elisabeth's West Railway, after having held it since immemorial days—thousands of years before Roman rule. For it was not the Romans who built that road—the so-called Limes—connecting Western Europe with Eastern Europe and even farther with distant Asia; they merely improved the already existing road in accordance with their engineering skill and developed it into an artificial roadway. And along this road the queen now moved on toward her destiny.

Soon, by the ancient Ebelsberg—though the Nibelungenlied does not name it—they had crossed the River Traun, and by evening they reached the River Enns.


Enns

Meanwhile, Rüdiger's messengers had already arrived at Bechelaren, and the Margravine Gotelinde hastened to prepare everything for the reception of her future queen. The Nibelungenlied dwells at pleasant length upon Kriemhild's reception on Ostarland soil, from which we may learn much about custom and manner.

In the Nibelungenlied we read that on the Enns meadow "many huts and tents had been erected, where the guests were to receive their night's quarters." Margravine Gotelinde had ridden out to meet them with men and maidens, and from all sides came many cheerful companies of people, who wished to greet the bride of Etzel and to share in the festivities of welcome. There were games and tournaments to pass the time until the guests arrived.

When at last Kriemhild rode into the enclosure, she saw Lady Gotelinde standing there to greet her. She immediately had herself lifted from the saddle and, led by her uncle, Bishop Pilgrim, and by her sword-bearer Edwart, she went to the margravine to offer her the greeting of welcome. After many a knightly game, the guests were allowed to rest, for on the morrow they were to lodge in the proud castle of Bechelaren, to refresh themselves there, before being conducted to Tulln to meet King Etzel, who had ridden forth to meet his bride.

The journey again continued along the old road, following the right-hand heights, and only rarely did it offer views of the mighty river. The forest grew lighter, often alternating with farmland and pastures; many a manor, many a homestead, lay not far from the road, and the road also led through villages and market towns where Lady Gotelinde's care had ensured that the weary queen should not lack refreshment—for the ride to Bechelaren was long and equally exhausting.

But since, on this stretch of road, the margrave no longer found it necessary to ride at the head of the column as warden, keeping watch against robber bands, he kept himself beside the queen, to show her his land whenever vistas from the road allowed. They had just climbed a height along which the road ran along a mountain ridge, offering views of the Danube valley to the left and the mountain world to the right. A stately manor lay there, where a side path branched off southward into the mountains. The manor was the margrave's own possession and was called Wed (from Ed…Gut, hence Eduard, Edward, meaning "warden of the estate"). There they made a short rest, and the steward of the margrave offered milk, honey and butter, cheese and eggs, as well as wine and mead, with bread and gingerbread. The women remained in the saddle and delighted in the friendly setting of the manor.

"And this you should know, most noble Lady Queen," said the margrave, pointing to a mighty mountain peak, around which the clouds drifted and from which the snow glittered down, *"that there is the Hetschaberg*[6]*, where much gold and treasures lie*

[6] The place-name: Ötscherberg—Hetschaberg in the dialect of today.

hidden still from the time when heathens dwelt here. But whoever would seize them would have to risk many a dire adventure. Yet below lie rich lands, well guarded by castles and fortresses, with good arable ground and fat pastures for many a man—so that more than ten times as many farms could be established there, making wealthy men out of homeless wanderers. There I will grant good fiefs to each of the five hundred and more men who followed me from the Rhine, and none shall complain of it or even feel homesick, so good shall their lot be."

Then the bishop remarked, concerning the Hetschaberg, that it would be good to found a monastery there, if only for the sake of the many people, so that they should not lack the word of God. That would indeed be good, agreed the margrave, and he himself had often cherished such a wish, but, he added, he had spent more of his life in the saddle than in the easy chair[7], and had never been able to bring such a praiseworthy plan to fruition. If, however, the lord bishop wished to undertake such a work, then he, the margrave, would certainly not be sparing with land and soil, farms and tenancies, and the necessary coined silver. But Queen Kriemhild was of dreamy disposition, and when the margrave began to speak of dragons, said to have lived not far from there, her eyes filled with tears, and no one knew why. So the decision was made to ride on.

Already the sun was preparing to set when, far in the east, proud Bechelaren gleamed in the red gold of the evening.

"The windows in the walls stood open wide,
The castle Bechelaren opened to all to see;
In rode the guests, so gladly beheld,
In all abundance, the host made sure they dwelled."

(XXI, 1347)

Despite all the wealth that the castle of Bechelaren offered its guests, it still did not know glass windows; thus the windows were "open," namely the shutters swung outward. Nevertheless, the castle was able to lodge these numerous guests, and the Nibelungenlied emphasizes in particular: *"a wide hall, that was well made, facing toward the Danube and the forested mountains; it was bright and airy, and many cushions lay therein."* (XXI, 1349)

Many rich gifts were then given and received; thus Kriemhild gave to the margrave's daughter, young Dietlinde, twelve golden clasps and a festive dress, "so that she herself might bring something better into King Etzel's land." She also bestowed rich gifts upon the margrave's household. But Lady Gotelinde was not to be outdone and gave to Kriemhild's following fine presents in abundance, so that everyone there felt truly welcomed: *"There was no one among them who was not received with honor or given stately garments."* (XXI, 1355)

After this mutual exchange of gifts, young Dietlinde asked the queen to take her into her service. This, in earlier times, was often the case, for the upbringing institutions of later days had not yet arisen, and it was customary that daughters of noble lineage should seek to enter the household of a king or queen to learn their ways. The still-existing institution of maidens of rank and ladies-in-waiting has its origin in this old custom of earlier centuries. Similarly, the practice of noble youths being sent as pages or

[7] Faulstubl—from which the French word fauteuil (armchair) is derived.

squires stems from the same tradition. The court of a wealthy prince—or better still, of the emperor himself—was regarded as the best school of education for both noble maidens and noble youths, even of the highest aristocracy, and admission was sought and valued by the parents as a mark of high favor. In those patriarchal days at the courts, where the king and queen themselves personally cared for the youth entrusted to them, the institution fully achieved its purpose. Later, when "page-masters" and their female counterparts, "chief ladies of the court," exercised these duties, the institution lost its ethical value, but it nevertheless remained in force, adapted to the changing times, down to this very day. And to be "at court" is still, even now, the cherished goal of many a scion of old nobility, whether of female or male lineage.

Despite all the diversions that Bechelaren offered, Kriemhild's company found the stay there overlong: "The journey goes too slowly!" people heard Lady Kriemhild's attendants complain. This is understandable, for they hoped for enfeoffment with land and wished to establish households of their own. Indeed, many a relationship may have developed along the way between them and the queen's maidens, which only intensified the desire to be soon in a position to marry. But that was impossible so long as they remained mere Recken (retainers); hence that yearning for the journey's end.

Thus arises the question: who or what were these "Recken" really? The answer is simple: they were Istoons. The name Recke comes from rohe, rahha and means "avenger" or, in a broader sense, "one driven out," i.e. an emigrant. A Recke was thus an Istoone who had yet to acquire settlement rights, whereas a Ritter (knight) was an Ingfoone with full rights of homeland. At the time of the Roman invasions in our Danube lands (between 15 BC and AD 455), the left bank of the Danube was defended by such Recken in the service of the Quadi and Marcomanni, who were called Rahakaten—that is, avenger-fighters or displaced warriors. Mistakenly, these Rahakaten were thought to be a tribe, because the meaning of the name was not understood. Incidentally, the mocking term "armer Radler" ("poor drudge") and the concept of "abradeln" for exhausting, badly paid labor are connected to the memory of those Rahakaten. Place-names such as "Rechberg" in the Krems valley and others in Austria likewise stem from settlements of such "Rahakaten," employed as mercenary troops.

At last, then, Bechelaren was left behind, and the journey continued down the old road along the Danube. From the elevated road above the riverbanks, they enjoyed broad views over the glittering waters and across to the rocky, forested hills on the far side. They looked out toward Castle Weitenegg, which closed off the Weiten Valley, and toward the old Danube market of Emmersdorf. They passed by another manor of the margrave (today Maierhofen), greeted already from afar by the proud fortress of "Medeliffe," where Lord Astold held office as burgrave. High above the river surge rose the castle rock, gradually pressing itself between river and road, until once again the Danube disappeared from sight for Kriemhild's procession.

There Lord Astold of Medeliffe awaited the company, offering the queen and her closest companions wine in golden goblets and other refreshments, before leading them through his domain into the true Ostarrîchi, the Viennese plain beyond the Vienna Woods. Yet Castle Medeliffe was not spacious enough—unlike Bechelaren—to receive so many guests, so only a brief rest was made there, without entering the fortress itself. The name of this castle (Medel = maiden; ike, nig, wig = consecrated) goes back to pre-Christian times, when it was a seat or convent of Danube priestesses, women seers, a holy sanctuary of Wotan. It has sometimes been wrongly derived from Slavic by those who

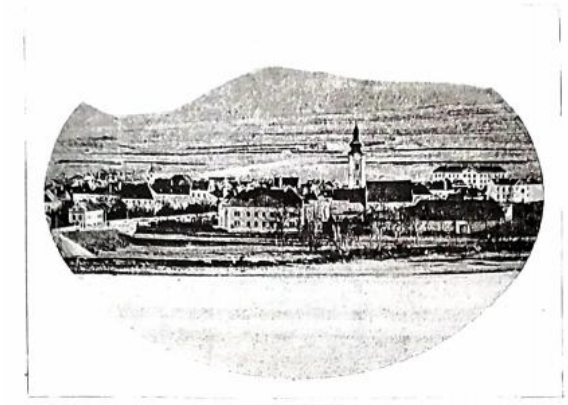
did not understand their own mother tongue—a mistake that, in many Austrian place-name interpretations, has sown confusion only slowly untangled.

From Medeliffe—today's Melk—the queen continued always along the right bank of the Danube, though another good road ran inland through rich farmland, cutting off the great river bend. Ruedeger and Lord Astold likely thought it wiser not to give their guests—who after all would augment the power of the Hun king—too much insight into the inland routes and the riches of the land, lest times change and friends turn into foes, and it prove unwise to have revealed paths that future enemies would be better not to know. For already Medeliffe blocked the entrance to the Pielach valley, through which that very inland road ran, a valley whose wide plain was safeguarded at all its outlets by castles and strongholds, enclosing rich farmland, fat pastures, numerous farms, and many villages. Thus they passed that road's junction without mentioning it to their dear guests, and instead pointed out to them, across the river, the grim watchtower of Tyrnstein (Dürnstein), and on their own bank the old "Rechtsitz" (today Rossatz) of a local freeholder who acknowledged no lord over him, glaring defiantly from behind his manor's fortified walls.

This well-guarded, iron-armed river road seemed to the margrave and to Burgrave Astold a far more instructive picture of the Danube's defenses than the rich, well-tended inland fields—a lesson worth placing before their guests' eyes for special notice.

Soon they rode into the town of "Montaren" (Mautern), well fortified with towers and battlements—the Roman Favianis—which belonged to Bishop Pilgrim of Passau. Here Pilgrim took his leave of his niece, returning home to Passau after seeing to the state of the parish and other duties. Without long delay, Kriemhild continued onward.

As the procession went further, they passed in sight of the old strong town of Krems and, across the river, the former Rugian royal castle of Stein, which loomed grimly through forest shade and the glitter of waves. Again grim castle walls frowned down from above the road: this was the old Hollenburg, less pleasant to look upon than the hospitable open manor-courts where they had earlier been gladly welcomed and refreshed. The margrave and the burgrave said nothing of interpretation here, but they exchanged knowing glances, as if to say: these weather-hardened, storm-proof towers could tell their guests for themselves how many a mother's son had received such a "welcome" here that he forgot to ride home again.



Mautern an der Donau

The mountains had now receded from both banks of the river, and the mighty waters poured into countless channels among hundreds of islands, flowing through nearly impenetrable flood-forests, high above all of it overflown by the mighty stone-eagle, king of the skies. The sun burned

hot upon the dust-covered riding train, and even Lady Kriemhild grew weary in the saddle, as is always the case when, near the end, one feels scarcely able to master exhaustion any longer. Then the Traisen plain opened out, and the Traisen (today Kreisen) shimmered across through the floodwood.

"At the Traisen had the prince from Hunland
A proud fortress, well-known in the land,
Its name was Traisenmauer."

(XXII, 1361).

There Lady Kriemhild entered, to await King Etzel, to whom swift messengers had already reported the arrival of his bride. Four days she waited there for the king. At last a message came, that the king expected her at a *"place on the Danube shore, lying in the Ostarrîchi, called Tulln."* And so she set forth to greet him there. Splendidly was Kriemhild received by Etzel, and the day was celebrated with knightly games and dancing until evening.

"The evening till the night they had joy in plenty,
Until the morning's light shone forth anew,
Then were saddled Rhine and all his following."

(XXII, 1389).

"They now rode forth from Tulln to the city of Vienna."

(XXII, 1390).

At Tulln, Lady Kriemhild may well have bent her knees in that round chapel still standing today—the Chapel of the Three Kings—before the Almighty Dispenser of Fate. For beyond doubt the age of this house of God reaches back to those distant days, and further still, into the times assumed for those events. And it is no less certain that this wonderfully old German (not Romanesque!) building arose already in pre-Christian times and was dedicated to the ancient Germanic trinity of Wuotan–Donar–Loki, later transformed into the holy Three Kings.

From Tulln to Vienna led two roads: one across the mountains, past the old royal seat of Stetten; the other via Seiselmauer—the old Zeizzinmuore—and Krizendorf, the Roman Asturis (Klosterneuburg), around the foot of the Kahlengebirge (Feizzoberg, mons Cetins, Kahlenberg, today Leopoldsberg), past Heiligenstadt into Vienna. The latter road, which at the steep slopes of the Feizzoberg ran across wooden bridges clinging to the hillsides, meant to be removed in case of enemy attack, was most likely taken by Kriemhild's train, for being mostly level it offered the travelers fewer hardships.

Thus the ancient Vienna was reached, which had withstood all the storms of the migrations of peoples and had been well defended by Huns and Avars. Here in Vienna, in the royal city of the Ostrogoth Theoderic, the second German king of Rome (the first, Odoacer, was a Rugian and had come from Kremsia, thus also a Lower Austrian!), here in Vienna in King Theoderic's castle, the wedding was celebrated. Theoderic, the great Ostrogothic king—called in legend and in the Nibelungenlied "Dietrich of Bern"—is even today still remembered in the land of Lower Austria; he lives on in folk tales of the

lower Manhartsberg region, though under the barely recognizable nickname “Baner-Dietrich” (Berner-Dietrich).

Vienna could not contain the number of guests, and so all those “who were not guests,” i.e. who did not belong to the royal household itself, had to find lodgings outside the city in the countryside, so that they might at least take part in the festivities during the day.

"The wedding fell upon a Thursday,
On which King Etzel with Lady Kriemhild lay,
At Vienna, there on the Danube."

(XXII, 1394).

In the original text it says pfinztac, meaning Thursday, not Pentecost (Pfingsten). Thursday was the ancient sacred day for weddings, which in pre-Christian times were consecrated with Thor’s hammer, under the most ancient sacred swastika: 卐. Thursday in Vienna has preserved its ancient sanctity in many customs even to this day. Thursday weddings are still considered auspicious (alongside Tuesday weddings, Tuesday being called Irda, the Day of Judgment). Even now, Thursday is the “firm-week day,” the most distinguished firm-day; and in old Vienna, Thursday was considered the day of the “bourgeois outing”: Sunday belonged to the common folk, Thursday to the lords. Thus it is no mere coincidence that Kriemhild’s wedding day was on a Thursday, which corresponds to an ancient pre-Christian Viennese custom, well known to the Nibelungen poet, as many details of his song reveal.

This wedding lasted “a full seventeen days” (XXII, 1396), and weary from the festivities, they rode out of Vienna on the morning of the eighteenth day, to journey toward King Etzel’s royal castle, around which three Hungarian cities or fortresses clustered: Gran, Visegrad, and Ofen (Buda). But deciding which of these was “Etzelburg” may be left to others.

Although the Nibelungenlied sings: “At Hainburg’s ancient fortress they were lodged overnight” (XXII, 1405), and mentions no other stop, such places had existed since ancient times, at least the following localities which already stood along the ancient road—the Limes—before Roman times: immediately outside Vienna, Simmering, then Ebersdorf (Ala nova), Schwechat (Swidjet, Suedjat), Fischamend (Aquinoctium), Petronell, Deutsch-Altenburg (Carnuntum, in Old High German Carnotjan, meaning an enclosed refuge-place in times of danger, an earthwork to which the inhabitants of the region fled with their movable goods when danger threatened), and finally Hainburg. The road there, and still today, follows the same line as before and during Roman times. The Romans did not lay out these roads, but—as already

The Burgundians come to the Huns. (Miniature from Bundeshagen's Nibelungen manuscript in the Kyt. Library in Berlin.)

noted—merely improved them according to their engineering and developed them as paved roads.

High above the Danube this road ran along the "Wag-Reinen," that is, the raised riverbank above the floodplains of the stream, affording wide views of the river, with its meadows and countless islands and gravel banks, and in the distance the blue Carpathians and the broad-set Burgberg of Hainburg, running southward into the Leitha mountains. Only on the far southern horizon could one glimpse the high dome of the Schneeberg, the Raxalpe, and all the foothills in shadowy outline. There at Hainburg the boundary of the Ostarrîchi was reached, the lands which were not firmly incorporated into Etzel's realm but which, as his tributary vassal states, acknowledged him as their overlord.

From Hainburg the royal pair then traveled the same road onward to "Meisenburg, the rich" (XXII, 1406), today's Wieselburg in Hungary, where Etzel and Kriemhild left the road and took ship down the Danube to reach "Etzelburg" (XXII, 1408), which is to be sought in Gran, Visegrad, or Ofen.

Thus the second journey through the Ostarrîchi—Kriemhild's bridal journey—was completed, and now the third follows: that of the royal minstrels Schwämmelein and Wärbelein to the Rhine, to deliver Kriemhild's invitation to the Burgundians. The account of this messenger journey is brief: only Bechelaren and Passau are named, and it is said that they reached the Rhine within ten days.

The third journey through the Ostarrîchi, which the Nibelungenlied describes, is the heroic march of the Nibelungs under the leadership of Hagen of Tronege. If Kriemhild's bridal journey had passed like a sunny May day through sunlit lands, the Nibelungs' journey resembled a surging midsummer thunderstorm, with the Wild Huntsman himself riding at the fore.

Since King Etzel had invited the Burgundians to the midsummer solstice feast at Etzelburg, Gunther's men must have set out at least a month beforehand, for the ride from Worms to the Danube at "Möringen" (today Mehringen, the name points to moor- or marshland) alone lasted twelve days.

In early June—likely after heavy spring rains—they came upon the river, which they found swollen and all ships pulled into safety, so that they worried how they might reach the opposite bank. Hagen fastened on his helmet and, fully armed for battle, rode upstream to seek a ferryman who might carry King Gunther's company across. There he encountered the well-known adventure with the two water-maidens of the Danube, Hadburg and Winnelind, who foretold to him the downfall of the Nibelungs and the sole salvation of the chaplain. Following their counsel, he rode further upstream until he found the ferryman Else, to whom he called across the river the still common cry "Hol über!" ("Bring us over!"). Taking Winnelind's advice, he claimed to be Amalrich, a hero, when Else's boatman from the far bank asked whom he was to ferry. The ferryman came over with his craft, but when he discovered the deceit, combat broke out, and Hagen slew him.

Of all this Hagen told the Nibelungs nothing, but returned with the ferryboat to them, where he ordered that the horses be unsaddled and swim across, while he ferried the men. Each time four hundred men, who rowed while he held the rudder. Thus they had to cross repeatedly, for Gunther's company numbered nine thousand men. Yet Hagen

wished to test Winnelind's prophecy, and so he cast the chaplain into the river—but he swam across safely and reached the other bank unharmed. Then, convinced of the truth of the prophecy, Hagen smashed the boat with Siegfried's sword Balmung, so that they could not use it for the return journey. When Dankwart reproached him, he replied that since they would all perish at Etzel's court, he had destroyed the ferry so that if any coward in their company wished to flee death, he should already now realize that he would find a shameful end here at these waters.

Then Hagen also revealed that he had slain Else the ferryman, and that they must ride well-armed onward, for surely Else's brother Gelfrat, a duke in Bavaria, would seek to avenge the death of the Elsen ferryman.

Volker, the noble minstrel from Alzey, now rode ahead as a guide, while Hagen and his brother Dankwart, with sixty riders from the king's retinue—that is, King Gunther's vassals—formed the rear guard. The expected ambush indeed took place, but against knightly custom, which permitted attack only from one side, they were assaulted from behind and on both flanks After heavy fighting, Gelfrat and eighty of his men lay dead, while Else, mortally wounded, fled with the remnants of his followers. The Nibelungs had lost only four men. They had to ride the whole night through, and only when dawn began to break was Gunther informed of the battle they had endured. Only then did the Nibelungs understand why they had nowhere been allowed to lodge for the night.

Kriemhild led to King Ehel. (Miniature from Hundeshagen's Nibelungen. Manuscript in the Royal Library in Berlin.)

Exhausted, they came to Passau, where they pitched camp and rested two nights and a day before setting out again toward the Ostarrîchi. Again weary, the Nibelungs reached the border at the Enns, where Hagen held back to find quarters and provisions for his king's host. There he encountered the sleeping border warden Edwart and took his weapons from him, but, upon Edwart's complaint at such dishonorable loss, returned them with six golden arm-rings. That was but a knightly jest, and soon they became good friends; indeed, Edwart at once rode as a messenger to Bechelaren to announce the arrival of the Burgundian host. Once more the sun of fortune broke through the clouds to shine upon the doomed Nibelungs, and with all the warmth of his heart the poet of the Nibelungen song depicts in moving stanzas the scene of love and loyalty, of the noblest womanly virtue and the truest manly strength, which played themselves out in Bechelaren and in the surroundings of the proud fortress, before upon Gunther's men the terrible fate descended, against which they had been repeatedly warned, but which they, in proud heroism, scorned to avoid.

With the colossal and gruesome end of the Nibelungs, the God-gifted poet who sang this heroic lay erected an imperishable monument to the waning heroic age of the

German people, one that will endure longer than monuments of stone or bronze, for as long as there is a German language and a German literature.

Yet it is not merely the circumstance—that even if offered in the free shaping of poetry—historical facts are depicted in the Nibelungenlied, truly experienced events are considered, and demonstrably real persons are shown acting, which makes this creation of the minstrel so important for our inquiry and compels us to deal with it in such detail. It is rather the fact, far too little heeded until now, that in the Nibelungenlied, with topographical fidelity, the description of the oldest road through Europe has been preserved for us, which, from earliest times down to our day, has remained unaltered, and in whose existence the five-hundred-year epoch of the Roman invasions in Germania was but a short episode. It is solely this fact which prompts us to present the Nibelungenlied in this book.

The demonstrable existence of this main trade route from Western Europe to the East and the Orient, together with the fact that no less ancient roads led from the South to the North of Europe and converged upon the Danube at the very point where our Vienna had to arise naturally and has ever since had to flourish, without interruption—this fact, so excellently commemorated in the oldest German epic, the Nibelungenlied, makes it so that we Austrians need no longer think with mere pride on the development of our Austria from the Ostarrîchi, but that it also appears fully understandable and clear that Vienna and Austria had to arise, had to exist, and therefore shall continue to exist into all the future. For truly, Austria is consecrated ground, not a steppe fit for horse grazing.

And Schiller too gave eloquent expression to this when he said:

"Yes, the Austrian has a fatherland,
He sees it, and has cause to bless it."

The Danube and the Old Trade Routes of the Ostmark

It was at Mainz on St. George's Day, in the Year of Salvation 1188, when the nearly seventy-year-old Emperor Frederick I of Hohenstaufen, surnamed Barbarossa, received from the hands of Henry, the papal legate and cardinal—formerly abbot of the Cistercian Abbey of Zwettl in Austria under the Enns—the cross-banner, the pilgrim's staff, and the pilgrim's pouch, the symbols of the pilgrim to Palestine, and thereupon had vowed the crusade. From that St. George's Day (April 24, 1188) onward, more than six hundred thousand crusaders streamed along both banks of the Danube from all the districts of Germany through Austria toward Vienna, which city had been designated as the assembly place of the crusading army for its review and muster.

When the army had already marched on, the aged Emperor followed on May 2nd with his closer retinue and the princes of the empire, setting out for the campaign. This time he traveled by ship, for it was hoped to spare the aging Barbarossa the hardships of the overland journey on horseback along the "Nibelungenstraße" by giving him the easier passage on well-outfitted vessels.

The proud merchant lords of Regensburg, who carried on a lively trade on the Danube, prepared ships for the emperor and most carefully adorned the one reserved for him. Danube ships had never possessed any fittings intended for travelers, which only since the introduction of steam navigation came to claim greater importance, for in former times the Danube traveler had to make do among the piles of goods and freight. Thus the emperor's ship was fitted with little more than a purple tent, some benches covered with cushions, a few carpets, and improvised tables for meals, which were prepared on the "supply ship." When mealtime came, they would "make land": the supply vessel would draw up broadside to the emperor's ship, a gangplank connected the two, and when the meal was over the voyage was resumed. Greater conveniences were unknown to the simple customs of those times, in which even an emperor had to do without all those comforts which today even the most modest traveler by the cheapest conveyance regards as self-evident and readily finds. Even in their own homes, despite all ornament, the richest dynasts lived with far more toil, hardship, and inconvenience than does today the humblest artisan—if only he has his own dwelling.

Such comparisons are especially instructive for that sort of complainer who is always waxing nostalgic about the "good old times" without ever having known them, and who is blind to the immense cultural progress of recent centuries—a progress which in our blessed Austria has thrived so splendidly that it may confidently challenge comparison with that of any other civilized state. But that only by way of aside.

Mauthausen around the mid-19th century. After a watercolor by N. Alt

So the emperor traveled down the Danube, passing by the old Stranbing, and having landed at the ancient comital castle of Poigen (today Bogen), he spent the night there as the guest of the count. The next day, "in the current" near Greifenstein, Barbarossa had the opportunity to witness the first ship-dance on the Danube and to experience the skill of the ferrymen, as the ship, with arrow-like speed, mastered the rapids and whirlpools, gliding hair's-breadth past the cliffs and crags, rushing through the gurgling, foaming spray that leapt high and flung its shimmering mist upon the emperor aboard. Before evening, Passau was reached, where the emperor lodged at the bishop's court, departing again the next morning.

There the emperor marveled at the confluence of the three waters: the green Danube with the gray Inn and the brown Ilz, which for a long distance flow on side by side, unmixed, until at the "Kugeln" a mighty rapid thoroughly blends them, so that the tricolored band of waters comes to its end.

Turning his gaze away from the fair Danube city of Passau ("for one undertaking a voyage should not look back," it was said), the emperor traveled on through the quiet Danube valley. High above him, visible from afar, the proud castle Kuchenstein greeted him, while on the left bank he glimpsed some farms, the old Hafnerzell. The riverbanks rose steeply on both sides, the valley narrowing ever more; only the calls of the ferrymen, the creaking of oars, and the murmuring of the waves reached the emperor's ear through the balsam-scented air that lay over the valley.

Then the ship passed by a great boulder, lying midstream in the Danube's bed; almost cube-shaped, it seemed as though it floated. This was the Jochenstein, woven into

the legend of the Danube woman. Silently the ferrymen handled their oars, raising and lowering the blades almost noiselessly, lest they disturb the water-maiden in her sleep and draw her up from her crystalline water-palace. For it was said to be wondrously beautiful down there: halls and chambers filled with gold and pearls, gardens with fountains whose waters splashed in mother-of-pearl shells as large as ships, and the nixies of the water-queen, surpassingly lovely maidens, kiss-ready for the warm-blooded Danube boatmen. But each ferryman preferred to grant such perilous bliss to another rather than to himself. And so all were heartily glad when the Jochenstein was passed, without a nixie raising her swan-bosom above the flood to lure some poor sailor with song and amorous glance into love's torment.

Yet this Jochenstein was also the border between Austria and Bavaria. Already from afar could banners be seen waving, and joyous shouts, mixed with trumpet calls and warhorn blasts, were heard. The ships made landing, and Duke Leopold the Virtuous came aboard to greet the emperor at his country's border and accompany him on to Vienna. With a few of his closest councilors he boarded the emperor's vessel, while his following and horses took a ship already prepared for them, joining the imperial flotilla.

Past the old stone fortress Rannariedl the emperor's fleet entered the ever-narrowing valley, where the wooded hills rose higher and higher until they gave way to sheer cliffs, between which the river forced its way through an ever-narrower bed. In many windings the Danube wound through the rocky gorge, with only a few villages or scattered river-watch posts peeking out from the steep, forested slopes.

Evening was approaching when, near the ancient Aschach, the river emerged from the mountain gorge. On the right stood proud Stauf Castle and not far away, equally proud, the Schauenburg. Yet the ships passed on, landing only at Eferding, where the night's lodging was taken.

The following day the emperor's voyage continued through the maze of islands that split the mighty river into countless arms, past stately castles and farmsteads, past the old market town Ottensheim, where, according to legend, Emperor Otto IV had been born. The ships now entered the Lenzengang and reached Lenz, today's Linz on the Danube, which the Romans had called Lentia. On the right bank lay the ancient Urfahr ("the place of the ancestors," that is, the site from which the local land was first settled). Already in Barbarossa's time, Linz was an important trading center, with corresponding rights and privileges.

But the stay was not long. The ships pressed onward through the endless islands, which seldom permitted a view of one bank, and never both banks at once. Soon the mouth of the Traun appeared, guarded by the old castle Ebelsberg, and shortly thereafter the ancient fortress Steyeregg on the left bank. Having passed these, the venerable Agilolfingian abbey of St. Florian became visible on the right.

Midstream, on a granite rock overgrown with floodplain forest, towered the proud Burg Spielberg, once a sanctuary of the goddess-mother Frau Hulda, who there had her place of sacrifice. From all river-travelers she received offerings, that they might be spared from becoming offerings themselves. Later, when Christianity had displaced Wotanism, these offerings became princely dues under the name Mauten, which, like other goods, came to be granted as fiefs. (We will later have occasion to speak again of these Mauten and their abuses.)

Grein around the mid-19th century. After a watercolor by R. Alt.

Scarcely was Spielberg behind them when on the right bank appeared the ancient Anesburg (built already in the year 900 by the Bavarians), today's Enns, once the border fortress of Bavaria against the tribute-paying Ostmark of the Magyars. The imperial ships also passed this by, soon bringing Mauthausen into view.

Mauthausen too held the Mautrecht (toll-right), deriving from the old sacrificial custom. Although the Babenbergs had freed all crusaders from all tolls in their lands—even the emperor himself had declared this—the men of Mauthausen still clung to their right and demanded toll for the ships. But Emperor Frederick did not take such things lightly: he had Mauthausen set ablaze, and by the light of those flames the ships continued their journey.

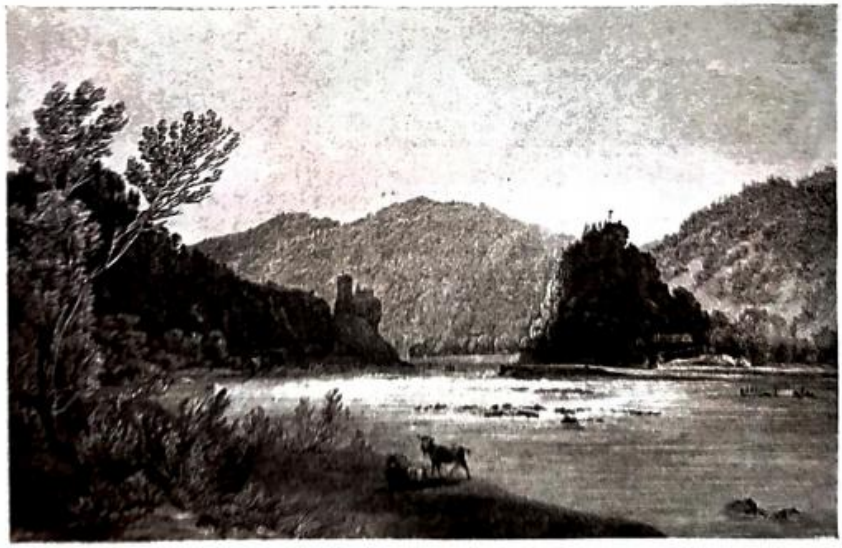
The vessels sailed further, past the river-castles Wallsee, Klamm, and Ardagger, until they anchored at Grein, the ancient ferrymen's landing place, for here the next day heavy ferrying work awaited: the most dangerous rapids were near, and to overcome them required the gathering of fresh strength.

Hardly had the ships left the landing place at Grein the next day when once again gigantic masses of rock forced the river into a narrow strait. Above Mauthausen the world of islands had already ended, and all waters were united into a single bed. Now it seemed as though the stream was dammed by a massive granite barrier, and at nearly a right angle the Danube thundered and roared out of its basin. With mighty surging the waters rebounded, waves piled up and crashed over each other, and into this chaos the ships plunged, almost helplessly swept along. Here the helmsman and the ferryman scarcely had enough eyes or hands to watch all the looming dangers and with all their strength to wield the oars. Within minutes the passage was either mastered, or the ship splintered—and many a ferryman met here his watery death; the "daughters of Ran," or, as the ferrymen called them, the maidens of the nixie-queen[8], had carried him away in their snow-white arms and kissed him to death.

[8] Water spirits

The Danube Wabel" around 1850. After a watercolor by R. Ant. The Mausteri", right, has been completely fortified by the regulation.

But our emperor's ships passed through unharmed, the ferrymen fully equal to their task. True, the barges danced a wild, raging wave-dance, careening like Lady Isis' racing chariot, faster almost than an arrow loosed from the bowstring, into the narrowing valley, drifting more calmly once again, preparing for another and even more dangerous passage. Over the cliffs the wild river rushed foaming and raging, and ever narrower, darker, more cliff-hemmed grew the Danube valley. Then—at the Rabenstein—the river split into two channels with wild roaring around the island of Wörth: to the right wound the Hößgang, to the left the current raged and foamed over rocky ledges that tried to hinder its force. Through the Hößgang the emperor's ships darted, swaying and pounding in the rise and fall of the waves, while the roar grew ever louder. And there, where the tower of the river fortress Werfenstein mirrored itself in the waves—trembling and shattered in that terrible mirror—the ships passed frighteningly close to the bank, while the ferrymen hurled themselves upon the oars to keep the vessels from being dashed against the rocks. This was the dreaded Strudel.



The Strubel around the middle of the 19th century. Werfenstein on the left, Wörth on the right.
After a watercolor by R. Alt

Scarcely had they escaped the whirlpool, the waters not yet calmed, when once more a granite reef rose out of the stream, crowned with a little river castle. This was the Hausstein, where again the waters crashed, forming a whirl whose funnel bored more than man-height deep into the depths, ringed by foaming walls of spray, so that one might think to see the very eye of the water-giant, greedily reaching for sacrifice. This was the dreaded Wirbel[9].

With all their strength, the ferrymen steered the ship straight into the funnel of the whirl, so that the unknowing might think the prow would in the next moment smash against the Hausstein rock and men and vessel alike sink into the dreadful vortex. But

[9] Today the Wirbel has been completely removed by blasting away the Hausstein rock. The writer of these lines still traveled it once by steamer, but by 1875 the rock was already gone, though he himself had rowed this stretch of the Danube by boat. From a rowboat, the river looks quite different than from the deck of a steamer.

hardly had the prow crossed the whirl's center than—faster than the eye could follow—the vessel was spun around at furious speed and then glided calmly along the granite reef. True, the oar-shafts groaned and creaked, but by the ferrymen's skill the same whirl's force cast the ship into the safe channel, where without such skill it would have been broken and swallowed in the ghastly maw. Again the river grew calmer, and the ferrymen wiped the sweat from their brows; the emperor too must have breathed easier. When, near St. Nikola, a man rowed up and, holding aloft an image of St. Nicholas, demanded river toll, the emperor tossed him a few gold byzantines into his bag and did not think to act as he had the day before at Mauthausen. The other travelers too, as well as the ferrymen, paid their vows, and the man with St. Nicholas' image must have made a fine day's profit.

How comes it that here on the Danube, after its most perilous cataracts—the Greiner Schwall, the Strudel and the Wirbel—just as on the Rhine after the Binger Loch, St. Nicholas appears as patron saint of the waters? St. Nicholas is nothing other than the Christianized old river-god Nikuz or Nikhudr, who once had his seat and sanctuary here among the cataracts, where he chose his sacrifices for himself. Hence travelers through such dangerous rapids would make vows in advance, hoping to turn his choice away from them. These vows they fulfilled at the place still called St. Nikola. Whether Barbarossa himself made such a vow and paid it with his gold byzantines? Whether he—on whom the water-death was predestined, which overtook him in Palestine in the rushing Saleph—already then felt a foreboding?

But the ships drifted further with the current, like human fate carried along by the stream of life, unstoppable toward its goal. Up to this point the Danube could be placed side by side with the Rhine as its equal, but from the whirlpool and vortex onward it rises far above the Rhine's charms, ascending to the rank of the most beautiful river in Europe. For the natural scenes that now followed, the Rhine has nothing remotely comparable in grandeur. Hemmed in between sky-reaching cliffs, on whose steep walls the forest vainly struggles to climb higher, between gloomy black rocks and dark-green pine stands rooted on moss-covered ledges, the river races along its narrow bed with incomparable majestic solemnity. To the left suddenly looms, from the forest shadows, the tower of Castle Sarmingstein, and then the fortress itself, while soon after the Ybbs River bursts forth in wild leaps from a pine-darkened mountain gorge.

Once again the valley seems to offer no outlet, and one imagines oneself trapped in a wild mountain prison. But soon Persenbeug rises before the travelers on a high wooded ridge, the valley broadens, the dark pine slopes retreat, and beech woods with fresh green enliven the beautifully flowing banks, where meadows — the so-called "Prater"[10] — extend out before them. The river swings in a wide arc around the "Ybbs bend," with the mouth of the Ybbs and the town of Ybbs itself to the right, presenting themselves to the boatmen.

Castle Persenbeug, once nicknamed "Poigen" (the "evil seat"), had since the 10th century been the property of the Bavarian counts of Sempta and Ebersberg, and in the year 1015 it hosted Emperor Henry II, who was also then on a crusading journey. He too had traveled down the waterway, like Emperor Barbarossa and Emperor Conrad (1147), and had passed safely through the whirlpool, when from the tower of Hausstein a

[10] All the meadows (Auen) of the Danube and its tributaries were from ancient times, and still are, called Prater — from parator, game- and hunting-preserve. From this comes the name of the "Vienna Prater," not, as often falsely assumed, from the Spanish Prado (in Madrid), which itself derives from the same root as Prater and paradise.

ghostly gray monk — whom some took to be Father Nixus himself, the river-spirit — had threatened Bishop Baturich of Würzburg (others say Bishop Bruno of Regensburg) with fearful words before vanishing.

Later, when Emperor Henry with the bishop and his retinue stayed as guests at Persenbeug to rest for a few days with Richlinde, the widow of the last count of Sempta and Ebersberg, disaster struck: while they were at table, the floor of the hall gave way under the unusual weight of so many guests. The bishop broke his neck, the emperor was only slightly injured in the arm, and Richlinde too met her death. By her will, the castle passed into the possession of the Bavarian monastery of Ebersberg, from which it later came into the hands of the Babenbergs.

Ybbs — the ancient ad pontem Ises — had been a sanctuary of the river-queen Lady Isa, a renowned holy site, and naturally also a toll and ferry station of the Danube boatmen. This time, however, the emperor's ships sailed past without landing, passing the cliff-castle of Säusenstein with its round tower, by Marbach, likewise by Castle Weißenberg and the old settlement Krummnußbaum, until to the right the mouth of the Erlauf and to the left the small village of Klein-Pöchlarn came into view. After passing these, the city of Bechelaren was reached.

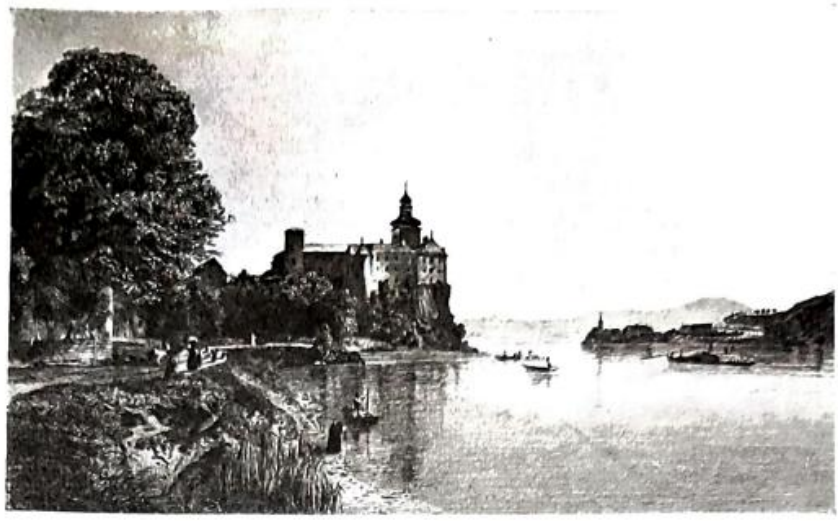
We have already encountered Bechelaren on the "Nibelungenstraße." It need only be added here that the Romans called it Arelate, in which the ancient German word areleitara is hidden — meaning "judgment-slope," a place where law was administered, thus denoting a court site. The name Bechelaren (from Pedhler, meaning resin-collectors) was transferred from present-day Klein-Pöchlarn onto the abandoned Roman Arelate, when the Germans took possession of the Roman town, and the Germanic lord of the left bank set up his seat in the Roman ramparts, giving it the name of his earlier fortress — Bechelaren.

The emperor also passed by Bechelaren, and soon Castle Weitenegg — the fortress of the Wide Valley — came into sight, and opposite, on proud granite rock, the Babenberg monastery of Melk, the ancient Medelihse. Here the anchors were dropped, and the emperor spent the night as guest of the monastery.

Melk Abbey

From here the emperor's ships continued the next day through the valley of the Wachau — then called Wachilde — following the river through ever more richly cultivated and prosperous land. Soon again a dark, towering rock rose out of the pine-shadow, the Aggstein, the old "Aldis-" or "Terror-Rock," a holy site of Agaz, the dreadful water-spirit, who in ancient days had his man-sacrifice-demanding sanctuary there. For here too a river-rapid — the Aggsteiner Schwall — threatened the boatmen. Here also vows were sworn, and here too, in the Christianized Eastland, a toll station (Maut) grew up out of this sacrificial custom, just as at Mauthausen and St. Nikola.

But it was an old belief that the god who demanded sacrifice chose his victims himself, and that therefore anyone who fell within such a sanctuary — which was always a great forested district, a Haag or Brühl — was forfeit to the god. The same applied to objects: whether a horse, a wagon, or anything else, "whatever touched the consecrated ground in falling" belonged to the deity. Out of this arose the "Right of Ground-Ruin" (Grundruhrrecht), and this was later combined with the right of toll and shamelessly exploited. The roads were deliberately neglected, and a broken wheel or a fallen horse sufficed for the lord of the land, "by full right," to declare the wagon, its load, and the whole team forfeit to him. The same applied to waterways, forming the origin of the Strandrecht (law of wreck and strand). A ship that landed anywhere but at a "freed landing-place," that touched the strand or was driven ashore, was forfeit with crew and cargo — in pagan times to the sanctuary, in the Middle Ages to the lord.



Persenbeug (on the right, the Ybbs River) around the mid-19th century. After a watercolor by R. Alt.

These practices, grounded in old legal notions, became the root of what was later called "robber-knighthood," for the lords of castles treated the "Right of Ground-Ruin" as hereditary right, which the merchant cities refused to acknowledge, giving rise to many feuds between castle-lords and towns, until at last the latter triumphed and brought this "Grundruhrrecht" to extinction. Thus the castle of Aggstein, which had sprung from the old sanctuary of Agaz, with its toll-right attached, sank through this abuse of the law into the state of a robber stronghold, maintaining itself as such from the 13th century until the end of the 15th, when Emperor Maximilian I issued his Land-Peace edict. This, however, would have had little effect had not the Viennese themselves, together with the land of Austria, conducted a stubborn petty war against the robber-

castles, organizing the Geräune — a joint corps under the Land Marshal Pillichstorffer and a Viennese councilor — which cleared the highways by breaking the robber-castles, hanging most of their non-noble occupants on the nearest trees without trial, while the few noble robbers were put to death with some judicial formalities.

But in Emperor Barbarossa's time, "robber-knighthood" was not yet known, and Castle Aggstein still served its noble purpose as a watch-castle of the Danube road. Past the old Emmersdorf the ships came, on the left bank in quick succession, to Willendorf and Schwallenbach, and then to the imposing Teufelsmauer ("Devil's Wall"), a quartz ridge dropping straight from the mountain summit to the Danube. Being of harder stone, it protrudes more and more as the softer rock around it weathers away, looking like a wall. Legend has it that the Devil tried to dam the river here but was thwarted, leaving his work half-finished.

Past this, the imperial ships went on. From a vineyard hill on the left bank the stately fortress of Hinterhaus looked down, encircled by the market town of Spitz, while on the right bank the long-stretched Arnsdorf with its white rows of houses came into view. Continuing along the glorious Wachau, the ships passed St. Michael and Wösendorf, letting proud Weißenkirchen glide by, until again a thousand-fold craggy peak jutted defiantly from the river — the proud Kuenringer fortress of Dürnstein, that jewel of the Danube crown, stood before the emperor's eyes. Could he have dreamed that scarcely four years later, on that eagle's nest, the arrogant King Richard the Lionheart would sit imprisoned?

Yet inexorably the emperor's ships glided on, swan-like over the mirror-smooth flood, out from this proud gate of the river that closes the Wachau, into lower hill-country with foreground meadows and alluvial flats, soon again to be joined by islands and floodplain forests. Opposite Dürnstein lay the ancient town of Rossatz, once an allodial seat but by Barbarossa's time no longer so, since by the famous Golden Bull of September 17, 1156, all imperial freeholds had been placed under the fiefdom of the Babenbergs. Soon the towns of Krems and Mautern appeared, and on the right bank the old river-castle Gozzoburg (Gollenburg).

Krems was an ancient trading center on the Danube, with staple rights, and in earlier times even coinage rights; but it could not hold its place in rivalry with Vienna, which was favored by its far superior position, even though Krems often received privileges from the princes for political reasons, to offset Vienna's advantage.

Still, there was no long stay here. The emperor's ships passed by Traismauer and Tulln, between dense riparian forests — called Prater since ancient times here too — where many a bored rider and many a curious deer gazed after the stately imperial ships gliding by.

Again, mountains rose on the right bank, and Castle Greifenstein gleamed down from its high perch with its falcon-tower, soon withdrawing again to reveal the Babenberg monastery of Klosterneuburg, while on the left Kornneuburg disappeared again into the alluvial woods. Hardly was Klosterneuburg left behind when the steep cliff of the old margrave's castle on the Kahlenberg (today Leopoldsberg) rose up, followed by a long line of friendly villages, until finally, in the glow of evening sun, the ducal capital and residence city of Vienna lifted its towers above the forest thickets of the floodplain.

How Duke Leopold the Virtuous led the emperor solemnly into Vienna, and how the Viennese greeted him with jubilation, has already been told in another part of this book. It need only be noted here that a few days later the emperor left Vienna again by ship, to continue his journey through Hungary toward Constantinople. Since the Danube route between Vienna and Hainburg coincides with the Nibelungen road, further description of the waterway here would only repeat what is already known.

From the foregoing account of the emperor's voyage at the close of the twelfth century, we learn that even then a well-developed navigation existed on the Danube, based on centuries of independent experience and on a guild-like organization of the boatmen. We shall now see how far back the reports about this waterway reach into earliest times.

Already the earliest times provide evidence that the Danube was navigated with ships, the oldest example perhaps being the Greek saga of the Argonauts — which, as is well known, rests on prehistoric memories. According to that tale, Jason steered his Argo (ark, ship) upstream from the Black Sea into the Danube as far as the mouth of the Drava, then attempted to follow this great tributary of the Danube upstream again in the hope of finding some outlet to the Adriatic. If here we have only a report of an exploratory voyage by the Greeks before us, still many other testimonies exist for Danube navigation in the earliest ages.

The Danube-Germans of the Eastland had, since primeval days — long centuries before they were forced to tolerate the Romans sending their Liburnian galleys upon the river — already used the Danube, as is shown not only by the rune (symbol, holy sign) of their water-goddess "Isa," which represented a ship and who had one of her most renowned sanctuaries precisely along our Danube, but even more by the mythology of the Danube peoples themselves. These myths lived on in the ancient traditions of the ferrymen on the Danube, which preserved so many distinctively pagan memories that only through centuries, perhaps millennia, of pre-Christian and pre-Roman custom can they be understood.

The many river-gods of the Danube-Germans — whose various holy places we encountered in the account of "Barbarossa's voyage" — who, in accordance with the character of the stream, appeared sometimes male, sometimes female, sometimes kindly, sometimes capricious, sometimes dreadful and even death-threatening, but always in reference to navigation, bear unshakable witness to the strength of a far-reaching commerce by ship on our river, which not only developed but was practiced in ages long before Rome.

The Romans too maintained Danube navigation. The prefect of their Danube flotilla at first had his seat at Carnuntum, and after its destruction (375 AD) at Vindobona (Vienna); likewise one was at Arelate, today's Pöchlarn on the upper Danube. The Romans, with their narrow arrogance, looked down on the seemingly clumsy flat-bottomed boats of the Danube ferrymen, and built only keeled ships, as they were accustomed from the sea. Yet no chronicle records any great successes of these, but it is often reported how much they feared those despised ferrymen's barges. For the constant condition of all peace treaties with the tribes of the left bank — Marcomanni, Quadi, Goths, and Iazyges — was the prohibition on building ships and navigating the Danube with them. The repeated mention of this condition shows that it was never kept by the Danube-Germans. For indeed the Danube had enough hiding-places to conceal ships,

which could then suddenly dart forth at the right moment and mock the proud but clumsy Liburnians.

A classic example of Danube navigation in the later time of Roman rule, in the middle of the 5th century, in the lifetime of Saint Severinus, is found in the Vita sancti Severini by the abbot Eugippius, a contemporary of the saint. There the constant river traffic, in fact by merchant ships, is mentioned as something entirely self-evident. It is told how, during a famine in Favianis (today Mautern on the Danube), after the ice had broken up, grain ships came down the Danube from the Inn and docked at Favianis, thus ending the famine. Here we have plainly and irrefutably proof of steady commercial navigation on the Danube in the 5th century AD, for the ships were expected as a matter of course after the ice-melt. It was thus no chance transport but a long-established shipping connection.

Likewise, we saw already in the Nibelungenlied mention of ferrymen's work as an ancient, long-practiced and highly esteemed profession, and even fixed in ancient place-names, for example Fergen — today Pförring in Bavaria.

The land-hungry Frankish king Charles, later called "the Great," waged war on both banks of the Danube against the Avars by land, yet ships also accompanied his campaign downstream. In truth, however, he could not muster enough ships, and above all not enough trained ferrymen, to conduct his army entirely along the Danube. But already the later medieval German emperors repeatedly navigated the Danube by ship, and by the time of the Crusades it had become truly a "Crusader's Road." Thus traveled Emperor Henry (1045), Conrad III (1147), Frederick Barbarossa, and others.

As a trade route, the Danube carried the merchant vessels of the burghers of Regensburg, Passau, Krems, and Vienna, and many a tale of river robbery is recorded in the chronicles. Thus Duke Frederick the Warlike managed to capture the proud and defiant Kuenringer Hadmar only by a stratagem. The duke outfitted a ship in Passau, heavily laden with crates and barrels. But in most of these crates and barrels were hidden stout men-at-arms. At Aggstein, Hadmar of Kuenring forced the ship to dock on account of the toll, and had his servants carry the richly assessed customs up to his castle. He himself still rummaged among the goods when suddenly the ropes were cast off, the hidden warriors burst from their hiding places, overpowered Hadmar, and carried him bound, before the eyes of his helpless men, to Vienna. The duke kept Hadmar imprisoned and negotiated with his brother Heinrich, who was at Weitra, about the terms of release, which was only granted once all the duke's conditions were fulfilled and both brothers had sworn oaths of loyalty, after which they were again received into favor.

But what wealth that "silver road," as Emperor Maximilian I called the Danube, brought into the land, can even today be easily recognized by any traveler on a steamer, when he beholds the riverside towns with their proud battlemented walls, watch- and gate-towers, splendid old German and Gothic cathedrals, their self-assured town halls, and patrician houses adorned with coats of arms, and then considers that these relatively small communities, of only a few houses, were able to afford the luxury of such still-standing monuments.

Here stands, in its full self-confidence, the bourgeoisie of the smaller towns and markets, the merchant class of the larger emporia such as Vienna, Krems, Traismauer, Pöchlarn, and Linz, facing the haughty castle-lords, who—standing on untenable, exaggerated claims—strove with all their might to maintain them, but in the end had to

yield. They had misunderstood the spirit of the age, resisting it rather than seeking to bring it into harmony with their own advantage.

The outcome of that struggle is made no less clear by a Danube journey today: below, the flourishing villages with their age-old names; above, the dynastic seats crumbling in ruins. The few castles and palaces still roofed and inhabited are no longer to be regarded as fortresses, but are nothing more than villas. Let no stone be cast upon the knightly nobility for this! It is rather deeply to be lamented that it surrendered its destined leading role—its Aryan heritage—for the quick, fleeting lure of material advantage, pursued too greedily, and thereby failed in its ethical task and gave up its spiritual advantage.

Yet even the victorious bourgeoisie was not always pure gold; it grew by fugitives from serfdom—descendants of war captives of non-Aryan origin—and thus caused a degeneration of the race, with a consequent clouding of racial feeling, thought, and action, which the more racially pure nobility nevertheless preserved longer, maintaining in its noble houses a reservoir for the regeneration of a new golden age of a noble race, one that will spring forth anew from genealogy and genius.

This too, it is said, can be proven. One need only take up the next address directory, whether of Vienna or Graz, Berlin or Munich, and compare the family names. There we find the names of the old nobility, which always say something (the paper nobility does not count here); then the speaking names of old Aryan citizen families, just as good as those of the ancient nobility, for both are equally old and far older than the concepts of "ancient," "high," etc. nobility. Both have the same origin and point to Aryo-Germanic descent and thus to lineage from the autochthonous primal population of Ariogermania, in part even of the Eastland itself.

Then come the other names (unfortunately sometimes decorated with noble predicates of various ranks), which are immediately recognizable as new, since they can be divided into names derived from trades, occupations, mock-epithets, and so on. From this one can readily see that the first bearer of the name, who passed it down, was originally nameless, thus an immigrant fugitive who had sought refuge in some town after fleeing his lord.

This division within the population of the cities is further marked by the designations of "patricians" or "Geschlechter" (lineages) on the one hand, and "common" or "pale-bourgeois" on the other. It repeated within the towns themselves the same conflict of interests that had once raged between the castle-lords and the cities, as the lower levels of the bourgeoisie rose against the patriciate and often enough prevailed. Thus Vienna lost its patriciate, which was completely consumed in these feuds: indeed, the mob went so far as to have the patrician mayor, Konrad Vorlauf, beheaded and to elevate a mayor from its own ranks in his place. Of course, his glory lasted only a few months, and patrician rule had to take up the administration again, but the wound had been struck, and healed only with difficulty.

These social tensions are as old as humanity itself, and the noble race will always stand at a disadvantage until racial-political insight teaches the spiritually higher-developable noble race to exercise its spiritual preponderance over the purely material sphere of interest of the lower races and mixed races, and thereby to take over not domination but the planned guidance of the broad masses of the people. Neither

parliamentarism nor absolutism can fulfill these tasks of the future, but only a regenerated aristocracy, reborn out of genealogy and genius.

Vienna, thanks to its favorable location, soon became not only the largest, richest, and most beautiful city of Austria, so that already in the year 1203 Duke Leopold VI, the Glorious, could write in a letter to the Pope that "Vienna, after Cologne on the Rhine, is the foremost city, which for its beautiful situation and its many inhabitants has no equal in all of Germany."

Proud of this wealth, Vienna was at times—not always justly, but that need not be examined here—not as compliant as its rulers might have wished. Attempts were often made to prevent Vienna from becoming too powerful by raising other cities at Vienna's expense—for example, Krems and Wiener Neustadt—but these attempts always failed. For despite all privileges and bulls, one could not bestow upon rival towns the favorable geographic position that Vienna possessed, and which could not be taken from it.

That favorable geographic position lay—and still lies today—in the fact that, at the point where Vienna stands, all natural terrain features compelled the formation of roads and forced them to converge there like rays into a single focus. The roads which connected Western Europe with Eastern Europe and the Orient we have already met in the Danube—the only river in Europe that flows eastward, and which, after the Volga, is the mightiest and most traveled river on the continent—as well as in the "Nibelungen Road," which, running along the right bank of the Danube, often shortens the path by cutting across great river bends, always striving to gain the straight line.

But these two roads are by no means all those which, since earliest times, traversed Austria and crossed at Vienna. The most important of these world-trade routes was the ancient "Amber Road," which ran from Italy to the mare Germanicum—the "Germanic Sea," which we too modestly call today the North Sea—and to the mare Suevicum, the "Swabian Sea," which we too modestly call today the Baltic.

This Amber Road followed roughly the same course as today's Southern Railway line. It ran from Rome to Aquileia, from there across the Karst to Laibach, Graz, over the "Semitterich" (chamois-country, today Semmering), following the volcanic rift at the foot of the mountains straight to Vienna. From here it struck north almost in a straight line through Wolkersdorf, Mistelbach, Nikolsburg, where it forked—one branch running northwestward toward the mare Germanicum, the other northeastward toward the mare Suevicum, which later again divided to extend eastward.

The first northwestern road, too, divided again when it reached the Elbe, following that river to the mare Britannicum. The endpoints of these east-west routes were: the old "Hammenburg" (Hamburg) on the mare Britannicum; "Rethra" on the mare Germanicum (today Röbel on the Müritz); Jumne, Julin, or Vineta (near Stettin) on the mare Suevicum; and Kiev, the "mother of Russian cities," together with Schitomir (the Scythian Sea) in far-off Russia.

It may be mentioned in passing that Jumne, the legendary Vineta, did indeed exist, and is described by Adam of Bremen (†1075) as the greatest of all European cities: "It became rich through the wares of all nations and possessed every possible luxury and rarity." Likewise, the ancient Kiev, already named in the Nibelungenlied, was in direct trade connection with Vienna.

But there were other, somewhat less old and less important, roads leading to Vienna as well: the old route through the Kamp valley, the "Horn Road," and that through the Krems valley via Gföhl, etc., leading through Bohemia into Germany. Similarly, south of Vienna the old Amber Road branched out into every opening valley, such as at Mödling, Baden, Wilfersdorf, etc.

All these roads, like the tributaries of a river system, gathered together in one central point, and that central point was the place where Vienna had to arise—and indeed had to arise already in prehistoric times. For that gathering point of world trade required a warehouse, a "staple place," and such a staple place is the foundation of any rich emporium. That emporium was Vienna.

Such a rich emporium as Vienna necessarily became, thanks to its location, radiated its wealth across the territory it governed as capital, and this territory expanded with the city—growing with Vienna from the small Eastland into the enlarging Eastern March, into the Austria of the Babenbergs, and finally into the mighty Austria of the Habsburgs.

And so we see, from old traces, buildings and works of art, as well as from contemporary influences throughout Austria, clear evidence of where Vienna, the Habsburg city, sent forth and still sends forth the rays of its wealth—spreading prosperity and comfort. Whereas wherever those rays did not reach, more modest conditions, even poverty itself, could be observed. Old Habsburg Vienna resembles the sun, under whose rays all things grow and bloom, while in the shadows only meager grass sprouts, hardly able to thrive.

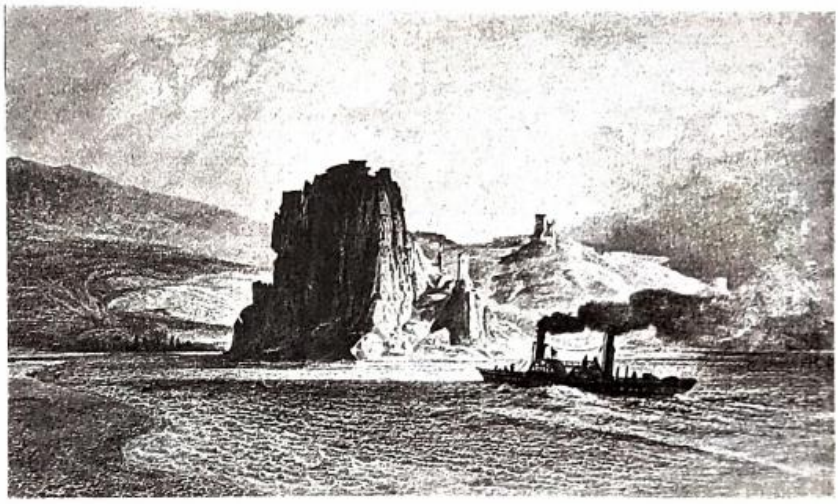
Since we have here in broad strokes described Austria's ancient trade routes and have seen that Emperor Maximilian I called the Danube the "silver road," it is fitting also to recall the coinage system with which the merchants of old had to reckon.

The importance of Austrian coinage—or, as it was called, the "Austrian pound"—is evident from the fact that even today the English coinage system not only preserves the names of its denominations but even as a currency still bears the Austrian name: "Liver sterlin," i.e., "Pfund (Oe-)sterlin(g)."

When we compare the value of the coins of that time among themselves and with today, the striking fact emerges of the continual devaluation of money over the centuries—a highly instructive lesson.

The coinage was based on the Viennese mark, weighing just under 281 grams, and since 500 grams of fine silver equaled 90 crowns, the Viennese mark corresponded, by today's reckoning, to 50 crowns 64 heller.

The standard calculation was in pfennigs (denarius S), of which 30 made one shilling (solidus B), and 240 made one pound (talentum). Only the pfennig and the half-pfennig, or "hälbling," and the shilling were minted; the pound was not coined but served only as an accounting unit.



Theben Castle on the border between Austria and Hungary, around the mid-19th century. After a watercolor by R. Alt.

Gold coins were seldom minted in Vienna, since the land possessed no gold mines, though some do exist from the dukes Albrecht II and Rudolf IV. Daily trade, in its small reckonings, dealt only in pfennigs, which were counted out. For larger sums they were weighed, which was called an "Aufzahlmark," and one was fortunate if this "counting mark" more or less agreed with the number, since the coins varied greatly in weight, owing to their imperfect manufacture.

One managed with tally numbers, which indicated the number of pfennigs that by experience corresponded to the value of one mark of fine silver. Thus in the second half of the twelfth century, one reckoned usually 1½ pounds or 360 pfennigs to one fine mark; in 1298 already 400; in 1305, 408, and so forth. In great transactions among merchants, the sums were weighed according to "weight-marks" of the documented "Viennese standard," and even more often the contracts were drawn up in terms of weighed, uncoined fine silver.

For comparison the following table by Nuyen may serve:

Year	℔		ß		Pounds		go to one mark
	Kr.	hell.	Kr.	hell.	Kr.	hell.	
1250—1282	—	14.6	4	38	35	4	360
1298	—	12.66	5	80	30	40	400
1305—1350	—	10.54	3	16	25	28	480
1380—1390	—	6.18	1	85.4	14	83.2	818
1399	—	7.10	2	13	17	04	711 1/9 (Coin reform)
1460	—	4	1	20	9	60	1280 (Schinderlinge).

Through the constant deterioration of the silver content of coins, their steady devaluation was brought about, so that by around 1460 the people already gave the pfennigs the bitterly mocking name "Schinderlinge" ("skinnings"). Only under Emperor Maximilian I were the coinage conditions placed on a more regulated basis, and, thanks in part to the ongoing improvements in minting technique, they began to approach more and more modern standards.

But let us return again to the Danube. Two travel accounts have come down to us, intended to show how in later days journeys were undertaken on the Danube.

The first comes from the diary of Father Reginbald Möner, a Benedictine of St. Ulrich in Augsburg, whom his abbot, because the monastery had greatly suffered from enemy depredations, was obliged to send out with several conventual brethren to seek their fortune elsewhere. A few pages from his diary may be quoted here, for they speak for themselves:

"A.D. 1636, 9th of August.

I boarded in Linz a ship upon which two imperial notaries and two students, along with several other persons, were also traveling. We sailed down the Danube past Steyregg, a castle formerly belonging to the Lords of Jörger, now in the possession of the Abbey of Passau; past Lustenberg, another castle; Spielberg, a castle of the Lords of Scharffenberg; through the Neubruck and Höllgang—two very dangerous places of the waters—and so on. At Grein, then held by the last Count of Meggau, we landed. I and the two aforementioned notaries were invited to table by the count.

After the midday meal we re-embarked; with us came a soldier from Raab, who had been at home in Füssen in the Allgäu, a schoolmaster, two fiddlers who played lively tunes for us, and a journeyman cutler who made many a witty jest. We passed safely through the Strudel and Wirbel, very dangerous places in the water, and came in the evening to Ybbs. Ybbs is a ship-landing and also a toll station. We spent the night merrily together in the tavern.

In the middle of the night, pitch dark, I heard a great shouting, as if a 'Hobenau' (convoy ship) were moving upstream. I asked the next morning whether people truly sailed at such dark nights, but the answer I received was that these were only devilish apparitions.

10th of August.

We boarded again at Hüttendorf. We passed Schönbüchl, a Styrian castle, and near it, directly by the water, a finely built country house which, however, could not be inhabited because of haunting devils. We came to Stein, a town where ships must land because of the toll. The two students who had sat by me on the ship went ashore at once and were seized by military recruiters. When I saw this, I too went ashore from the ship and demanded that they be released as my servants. Thus I set them free again, but from then on they did not leave my side until Vienna. We ate on the ship and hoped that very day to reach Klosterneuburg; but since the boatmen in Stein had gotten themselves quite drunk and could no longer continue, we went instead into the town of Krems and spent the night there in an inn."

So did our good-natured Father reach Vienna on the 11th of August, A.D. 1636, without further incident, at sunset but before the city gates had been closed, which

opened to him because of his monastic garb, and likewise also for his two protégés, the students who continued to pass themselves off as his servants.

Quite different is the report of the "most delightful voyage" of Elector Karl Albrecht of Bavaria to Melk in the year 1739. His retinue numbered 216 persons (not counting the boatmen), and his convoy comprised twenty-four ships.

The fleet consisted of a remarkable convoy of vessels. At its head were the First State Barge, with four rooms, and the Second State Barge, with five rooms; both were painted in the Bavarian livery of blue and white, adorned with twenty small windows each, and furnished at prow and stern with life-sized carved lions. From their masts flew great blue-and-white banners, while the interiors were magnificently decorated with damask and brocade, canopied beds, richly adorned curtains, cushions, and carpets. Accompanying these was the Chapel Ship, fitted with three field-altars where Mass was celebrated daily by the court confessors and which also served as the grand dining hall. Following came the Ladies' Ship, the Ministers' and Cavaliers' Ship, the Second Cavaliers' and Pages' Ship, and the Confessors' Ship, along with three Officers' Ships. Next was the Comptroller's Office Ship, the Pantry Ship with provisions, the Sommeliers' and kitchen officers' ship, the Main Kitchen Ship, and the Auxiliary Kitchen Ship, together with the Wine Cellar Ship, the Pastry and Baking Ship—equipped with a great oven—the Livery Ship, and the Servants' and Guards' Ship. Further support was provided by the Wagon Ship carrying carriages and sledges, the Wood and Coal Ship, the Ship of the Elector's master of ships, the Provisions and Forage Ship for horses and men, and finally the Baggage and Musical Instruments Ship. In total there were twenty-four large barges, further accompanied by several smaller auxiliary craft.

On June 17, 1739, this "most delightful voyage" began from the Bavarian town of Wasserburg on the Inn, bound for Melk Abbey, which the armada reached on June 20—only four days later—whereas the return journey required no fewer than twenty-two days. Over the almost fabulous pomp of ceremony, the vast throng of nobles, officers, ladies, maids, servants, servants' servants, and servants' servants' boys, we need say nothing more, except that by modern standards this "delightful voyage" would seem anything but comfortable.

To conclude, let us cast a short glance upon the naval warfare of the Danube, which is almost entirely unknown.

Roman war fleets we have already mentioned, as also that of the Frankish king Charles the Great. The earliest reports of warships on the Danube come from 1427, when the Hungarian king Sigismund burned the Turkish fleet. In 1457 Hunyady and John Capistran likewise destroyed 200 Turkish ships by fire. Similarly, Matthias Corvinus in 1477 and the Serbian prince Paul Branković in 1481.

Emperor Maximilian I built at the Unterer Werd in Vienna the "Imperial Roman Warship Arsenal," whose vessels annihilated the 400 Turkish ships (nascharn) that came against Vienna in 1529, destroyed on their retreat by the Austrian admiral Corporan. Emperor Ferdinand I reorganized the Danube fleet, and built a new arsenal into Vienna's Ring walls. Its buildings later served as the military bakery and survived until 1862. In 1637 the arsenal was completed, and in 1640 the following fleet existed: two great barboten, two great vessels, three smaller barboten, five brigantines, two barcalonias, four fusternelles, and twenty-four nascharn ships. At that time the Austrian military oath also received the still customary clause "by water and by land."

After the second Turkish siege of Vienna (1683), the fleet was enlarged by forty new ships. In 1716 a great warship, the "Santa Maria," 133 feet long and 28 feet wide, was built, soon followed by several similar ones, which, however, were all lost under Emperor Charles VI, and the fleet never recovered until it was finally dissolved under Emperor Joseph II. Only within the last thirty years have Danube monitors under steam again been placed into service.

Remarkable are the reports preserved in the Austrian War Archives about various "ship inventors." Here let us mention only the first steamship to sail up the Danube under Emperor Charles V.

In 1545 the sea captain Blasco de Garay presented to Emperor Charles V an invention by which ships of every size could be moved without rudders or sails, and steered at will. The main parts of the machine were a boiler with boiling water connected to revolving paddle-wheels on both sides of the ship. The machine was successfully tested in 1543 in the harbor of Barcelona. Garay came with his machine also to Vienna, where he likewise achieved good results, navigating upstream on the Danube.

The Emperor was—despite all opposition to the new invention—very pleased, and only the religious troubles in Germany prevented him from having the time to promote and implement it further, though he clearly recognized its significance. He secured the inventor with a gift of 20,000 maravedis (today about 15–20 Austrian crowns), paid all development costs from the state treasury, raised Garay to high rank, and allowed him to enjoy lasting imperial favor.

How differently did the great Habsburg treat Blasco de Garay compared to the presumptuous Corsican Napoleon I toward Fulton, a quarter of a millennium later!

Nearly three hundred years passed until, in 1830, the first Danube steamer docked at Vienna—the steamer Nándor ("Ferdinand"), which, however, dared ascend to Vienna only at high water. Since then, steam navigation has become established; but the Danube has remained what it was from the beginning, is, and always will be: the great road linking nations between Occident and Orient, the gracious mother Hulda of our beloved Vienna, of our God-blessed Austria—in which all forces work together to achieve its high mission: to carry German culture to the East. Austria was, is, and remains Germany's Ostmark, by "Viribus unitis."

The Rita of the Ario=Germanen

To the Memory

Of our past Meister Guido von List

He passed away in the arms of his loyal wife at Berlin on the 17th of May, 1919. The following is the first sensible and worthwhile action of the Society since his passing, a reprint of the out-of-print Rita. It was created in the face of revolution and the insane rise in prices of paper and work. It was the sacrifices of many loyal supporters that helped to bring about the seemingly impossible. I thank them all!

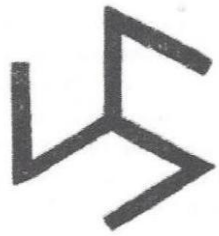
With a true desire for an Aryan rejuvenation and the Salvation of our Völk, willing circles feverishly worked to put forth this project, because it contains the path to Salvation. If we spread the wisdom that in the pure blood of our people is still the Ur Right, the original Right, born within us, this realization will make us free and strong, but only if the German Völk act upon it. To be aware of this Holy wisdom and self-realization is not enough. The wisdom calls and demands strong actions by us - we need inspired, not sleeping Armanen!

Alaf Sal Fena!

Berlin, Ernting 1920 Guido v. List Society

Ph. Stauff, President

Urda.



In The Secret of the Runes and in Armanenschaft of the ArioGermans it was shown that even the most modern and greatest scientific discoveries were already known and used by the Armanenschaft, yet carefully guarded as secret wisdom to be kept from the masses and for good reasons. The famous abbot of the monastery at Sponhelm, Johannes Trithelm (Trithenius), wrote in the early fifteenth century to the Electoral Duke Joachim of Brandenburg:

> *"Leaving behind at their death the principles of natural magic, the old Sages completely internalized and intentionally concealed the greatest of secrets, so that they may not fall into the hands of the profane. Later, those who read their writings wanted to make practical use out of them. Some — and there are many these days — smitten by desire and impatience for the promises of the Sages began to work on the literal because they did not understand what they read. Lacking the basis of experience, they could not achieve what they hoped for and rejected the best of books with contempt as meaningless. Others who found their efforts fruitless at magical experiments believed they had been deceived by the writer himself. Not to be ridiculed and wanting to look prestigious in their error they pretended bigger achievements than they had accomplished or understood and intentionally introduced frivolous and empty things in those writings of the sages by adding various unknown names and characters to whom they attributed great secrets that by their knowledge miracles could be produced. Others still not content, obscured even more the natural magic that they could not understand by adding various devilish things, so that the old wisdom became defiled and corrupted so as today it can hardly be understood or improved by researchers. The worst of this is that almost all of the good and righteous who are not able to decipher the differences consider them to be degenerate, devilish superstitions which are contrary to the Christian faith. Hence it is that the good magic is hated by many or considered to be rather inscrutable. The error is that almost all believe that the effects of natural magic stem from the images, sigils, rings and so on, which was never the case. Therefore, when they cannot achieve anything after much fruitless effort, out of desperation they declare it all to be foolish and superstitious things."*
>
> - Johann Tritheim, the Abbot of Sponheim.

But just how far did those ‘old sages’ - the Armanen - progress in both their cosmogony and theogony and how can that knowledge be brought back with renewed life to further advance the Ario-Germanic development of the future? To answer this question is the task of not only this book but also the books which will follow in the ‘Guido List Library’, and to ever be loyal to its mission statement which is: “Not back, but up to the Aryan”.

To prove this, we take just one example and one of the most significant scientific achievements of recent decades, namely the law of conservation of force or energy in all areas of natural events. This law designates that all material in nature is constantly in motion and that all of our perceptions are sensory induced and brought forth by movements or vibrations. The energy of oscillating light or the world ether gives the impression of light to our eyes, sound waves which reach our ears bring about the sensation of hearing through the action of vibrating air and the vibrations of the smallest molecules of a body generate heat, which through the transmission of vibrations trigger in the body the sensation of warmth. The phenomena of electricity, magnetism and gravity are thought to be caused also by these cyclical movements of the world ethers. All phenomena in the life of the universe, as particularly those expressed as forms of energy or force, are seen as motions or vibration.

The Armanist cosmogony knew from its inception: ‘God’ (spiritual) is eternal and unchangeable: the cosmos (the physical, tangible, material) is subjected to the cycle of growth and decay, thus, everything changes, everything dies away to reemerge in another form, from life to death, from death back to life and rest or idleness are nowhere to be found. Armanistic cosmogony realized fire as the Ur -element (Urfyr, Surtur, Muspilheim, etc.) from which all the other three elements segregated themselves. Fire was the element of formation and the cosmos itself is that everlasting fire which could be temporarily restrained, but never dies out completely and will awaken again to swallow again all the other elements that it had born (Surtur, Muspilheim, Loki, Loki's bondage and chains breaking, the world’s scorching etc.). In a state of the temporary fall of the Ur-fire the universe came into being. The world, our earth, was created by this temporary reduction of fire (Urfyr), this then condensed to ether, then to air, which later compressed into water and then earth took form until the fire awakens and everything dissolves back into fire. Even then it will be not at rest, not come to stability, because once again air, water and earth will segregate and a new cosmos, a new world, a young earth will rise again, to sink again in the fire, in the eternal cycle of arising, being and passing away to new creation.

In the exact same way in which modern science maintains its unique language and does not allow their specific conceptual terms to have the same meaning once they are used in everyday speech, the Armanist also had terms with a completely different meaning than the same words used in lay language.

It is as when we use the Armanistic-cosmological term ‘fire’ we mean ‘warmth’ and so shows that the Armanistic cosmogony corresponds quite well with the discoveries of modern science, because our modern ‘thermodynamics’, says exactly what those ‘old sages’ clearly said in their own terms. Modern science says: Warmth can be transformed into visible movement and warmth is but visible movement. If one was to keep heating a body eventually it would become red hot, the glowing white, later it would melt to form droplets of liquid and then evaporate into fluidic gaseous forms, until it finally ignites and burns towards further transformations. In Armanen terms, it returns to fire from which it

once had been formed. In other words, the Armanistic-cosmogonic secret wisdom knew air comes from fire, further evolving into polyatomic gases, which we know as oxygen, hydrogen, nitrogen, carbonic acid, atmospheric air, water vapor, etc. and when we continue the cooling-off, then those gases turn into liquids and very soon solidify with continued reduction of heat until finally taking shape in a solid form. Therefore, we should not think of those Armanistic-cosmogonic terms for fire, air, water and earth as those ideas which we call to mind in everyday language, but as the combined states of the total sum of all bodies, which can adapt to the corresponding level of warmth, gaseous, fluid, or solid in appearance. We should also understand that the ancient names for those four aggregate states of substance or matter known as 'elements' are in a very different sense than that of the chemist using such terms, because it does not mark indivisible primary matter as such, but rather the whole amount of their physical condition as appears because of the corresponding amount of warmth.

Therefore, if the Armanistic-cosmogonic wisdom explains the order of four or 'Fyr' elements in the sequence of fire, air, water and soil, then the Armanistic-theogonic order should be the same, but this does not seem to be the case, because in the theogony or mythology we find air (the Aesir), water (the Vanir), fire (Fire Spirits, Fire Giant, Fire Dragon, etc.) and the earth (giant, humans, dwarves, etc.). This different sequence is only seemingly, because exoterically the earth is considered as the passive element on which the other dynamic elements act; so the earth is thought of as a female deity (Gerda, Hertha, Garda, Genevieve, Eva, etc.) with which the personifications of the other three active elements enter into marriages. With this in mind arises the esoteric-theogenetics which reveal the correct order, as follows: Primeval fire or Urfyr in Surtur, as the beginning and the end (Alpha and Omega), carries the name 'S'ur't'ur'- which means: from Ur to Ur. From this Urfyr develops the fire-air (ether), ait-har = sun high and Odin = Wuotan, Odem, breath/Athem, ear/Ohr (Otter, Otto), Athena, Adam, Atma, etc. as well the Aesir and light-elves. In the further compression of air, the Storm Giants, then the total state of liquid, the water, the personifications of the Vanir (Njord, North, and Noah, Noahtun, etc.).

The related influences of the air and water were, mythologically speaking, the Aesir and Vanir which appeared as the 'Wanen War'; both held their own but without winning, thus the Aesir shared the rule with the Vanir by accepting Njord (North), Freyr and Freya among the Gods. Later mythologists would not understand the esoteric meaning of the myth as symbology of the development of nature and mistook the personifications of the forces of nature for defied Kings and Heroes imagining the Wanen War to be a bloody religious war, or a new wave of Ario-Germanic Völk coming from the original home and following the old track and fighting for new seats and a settled life.

By further solidity the matter reached the fourth aggregate state 'earth' and now again the battles would be repeated, this time with the Giants, who will always be at a complete disadvantage, and finally subjugated. The Vanir will disappear and return home when the third aggregate state dissolves into the second, as well Wuotan and the Aesir themselves when Surtur comes from Muspilheim and everything will dissolve back in the fire.

But since the second aggregrate state 'air' appears divided in ether and air it is clear from the esoteric doctrine that there would be five instead of four elements, which is mysteriously expressed in the wellknown hail-sign, the "Thrudenfuss', also "AlfCross', pentagram, Signum salutis. This strange figure is particularly noteworthy because the diagonals of the pentagon cut at the Thrudenfuss as the golden ratio. One can read about

this in Prof. G. Herman's highly interesting work "Gnosis, Volume III', for what he knows about the golden ratio. These five elements were also called the five vowels: AEIOU in order to not use the pentagram which they did not like to show for some reason. As for an example we can use the famous seal of Emperor Friederich IV (IID, which in so many ways is interpreted but always incorrectly. It was 'kaled' for the ancient hail-sign, which as a talisman put the Emperor's work under the protection of the five primordial elements, the highest creative force.

If one was to look from the contemporary physical-scientific point of view at these Armanistic-cosmogonic traditions, one has to astonishingly acknowledge with a pragmatic certainty that the main cause of the different aggregate states of burning, gaseous, liquid and solid all clearly correspond to the level of warmth.

In the exoteric symbolic language the esoteric wisdom (Edda, Voluspa, etc.) is hiding, in which it is declared that earth, water and air (those aggregate states of all matter), will dissolve back into fire because the fire spirit could only be bound temporarily by the Aesir, but not killed. This spirit of fire (Prometheus, Loki, etc.) has the tendency to break its fetters, he will break the fetters and he will devour all, but only to give anew birth to it again, because:

"She sees arise then a second time Earth from water and a beautiful green" (Edda, Voluspa, 57)

If now these processes, whether it be from the view of contemporary science, or considered from that of the exoteric Wuotan myth, or from the esoteric Armanen wisdom, one is clearly able to see another law of physics. A law which was defied in the Wuotanism as the 'Tuistfo' or 'TUiskfo' and expressed by the Armanen formula: "Tuist or Tuisk is the father (fo) of all things". The modern physicists express it as 'the polarity of forces'. In my book, G-L-B No.2 The Armanenschaft of the Ario-Germanen, it was already written in detail about this 'polarity of forces' under the name 'two-united-two-sided-duality' and shown how from this duality originates the triads as well as multiple forms.

It is important that here we go deeper into the 'three-united-threesided-Trinity' (G-L-B No. 2) and to illuminate it from a different view, which could not be done in that book; in the course of this book and the following studies we will find repeated opportunities, to come back again and again to this very basic knowledge and to get to know it in its many aspects.

As the Trinity has been shown in these studies as a sequence of past, present and future, as that which has become, what is growing and what is formulating (Urd, Werdandi, Skuld), then this Trinity can be seen as the polarity of the forces which polarize the apolar equilibrium. In order to demonstrate that this insight into the most important of all physical laws had been recognized by the 'old sages', as Johann Tritheim, the Abbot at Sponheim of St. Martin calls the Armanes, we must make use of their theogony.

The 'Peering Wala' proclaims in verse 3 of the 'Voluspa':

"When it was the age when Ymir lived: There was no sand, no sea, no salty waves, Earth was not nor Heaven above, Only a yawning abyss and grass nowhere"

In ‘Ginnungagap’, the vast emptiness of boundless space was “All-Father’ - the soul of the world - and with it the ‘chaos of the matter’. The ‘All-Father’ as the soul of the world was the first manifested God (first Logos), because the non-manifested God - the spirit of the world had spoken it's “Let there be!” and had by inhalation (‘Od’, “breath/Odem’, Odin-Wuotan, Athena, Atma, Adam, etc.) manifested itself by compressing the spirit into matter and therefore came into appearance. The first separation of warmth and coldness, light and darkness, Muspilheim and Niflheim. The split/strife arose and the procreation began by the drive to balance the disturbed tension between the polar forces, to find the apolar balance, because it desires to reach the state of rest; similar to electricity, when the balance between the positive and negative pole is disturbed and the electric spark seeks balance. This ceaseless quest for balance and out of it resulting constant disturbance of the equilibrium is the cause of the continuous movement and vibration in all areas of natural events and thus the cause of the law of conservation of energy.

As previously mentioned, this was the ‘procreating’ (fo) “Zwist’ (tuist or tuisk) deified as ‘Tuistfo’ or “Tuiskfo’ and Tacitus writes in chapter 2 of his ‘Germania’: *“in old songs, their only records and historical testimonials, they (the Germans) sing of an “earth-sprouted” God Tuisko (Tuiskfo) and his son Mannus, the ancestor and originator of their people”.* Better is the meritorious researcher Wilhelm Reynitzsch who already recognized the particular importance of this ‘Tuiskfo’, as he wrote in 1802: “Tis, Tuis, or Tuss, Tuth, Teut, Tot, Theot, Taut is the primal power, the cause of all life, who procreated men - Mensken, people - with the Urtha (Gerda, Hertha, earth) and those are now nourished by Mother Earth and is their ath, Tad, Tada, Atha, father and friend. His name is therefore also Atis, Athdis (father Tuss), Hans Tus, Frotis (fron or holy Tus), but mainly Vod, God, Odin, Vodan, Guodan, Gott, Goet, Gunt, Gaut, and Walt, Wold (The wieder, the powerful without beginning or end). They spoke of him in short form as Od, Uod, God and gradually the name Tus, a supersensory being, was lost, a being who represented already in ancient times the idea of the highest and omniscient. Since God/Tus is the only One, the united, the word God also then became synonymous for the One, so that the dialect word ‘gottig’ is not about ‘godly’ but means something singular. (Ih hob nerr ah gottig Kreuzerchen) namely: I am very poor and have hardly one Kreuzer/Penny that I could call mine.) The basic concept of it (God Tus) was this: "It was a united- spiritual - invisible being, the highest, eternal and unchangeable, which could neither be seen by bodily eyes nor locked up in one place, His knowledge is infinite, his power unlimited and his justice incorruptible. It is found in all creatures and created all things, but can only be honored in the spirit and seen as such in creation.”

By these words yet in an somewhat awkward language - Reynitzsch had more than a hundred years ago corrected the misconception that the term ‘God’ is not just for the ‘good’, but the ‘true one’, it brings to expression the only one who is in the two-united-twosided-duality, the “split/Zwist’, as Father-Mother, and manifested and operated as the polarity of forces. But since he is not only the strife inducer but also the strife arbitrator, the fraudster and the fraud revealer, Helblindi and Har, he is also extended to the three-united-threesided-Trinity, the non-polar balancer — ‘the Judge’. And here is where is found the central point from which the Armanist wisdom of the soul finds its explanation.

Man is a mirror image of the world, he is a miniature word, the microcosm. The universe is the world in the large, which is the macrocosm. The non-manifested God beyond this space and time is the Hail-Spirit (Christian God/the Holy Ghost, Wuotanistic ‘Surtur’ or Armanistic: s'ur-t'ur = from Ur to Ur), and the manifested God is the Zwist

(Tuist-fo), father-mother as the two-united duality, but also as Breithut (Broadhat) (guarding/encompassing everything) as the doer, as angel and devil, the two-sided two-unity, which through the apolar balancer, the 'third party', namely 'Thridt', the twister/turner, the one who creates through turning, twisting, and so becomes the Trinity. All of this is also in the soul of man. The non-manifested God (Hail-spirit) corresponds to the spirit in man, which is a balancer, apolar to the spirit-soul and the human-soul of man and appears as 'conscience'. The spirit-soul in man points to the spiritual recognition (intuition), the human soul to the recognition of material creation (intelligence). Wuotanism knows exoterically this tripartite division very well, by acknowledging two Fylgien (entities connected to humans) to the human soul, of which the one on the right is pushing for the good, the one on the left lures to the evil, while the human soul is still left with the free choice to follow-up on its own responsibility. Christian Völk belief changed the Wuotanistic Fylgien into guardian angels and the devil tempting to evil. Always and everywhere is the Trinity, ever unspoken, yet quite visible, specifically the polarity between the spiritual and the material world, good and evil, light and darkness, warmth and coldness, father and mother and so on. Above this duality is the divine non-polarized balancer always developing, supporting, becoming.

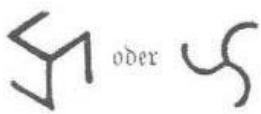
A third Trinity of forces is seen upon the realization of the two-united-two-sided-duality and that from out of this arises the three-united-three-sided trinity, which we could not get to in the 'Armanendom' (GL-B No. 2) and it also corresponds to modern science. The first order of these dualities and Trinities is devoted to considerations in time, the second to the becoming and changing of matter in the cosmos and to the cosmos, the third about the observations and findings of the development in space.

Even the oldest symbols and hieroglyphics show this through the simplest of characters and these were the point, the line, the area (circle or square) and the body (sphere or cube), which develop as the three-dimensional extensions in the length, width and height, which bear witness to the will and action of God the Creator in the so-called three kingdoms of nature.

The point is the manifestation of the Godhead and is the 'Let there be!' It is the stuff, the matter, to which the spirit is compressed, by descending the ladder through the different aggregate states down to the solid state and so formed the earth and the rock types (mineral area). Since the substance, the matter, is condensed spirit in the fourth aggregate state and the spirit is a living, will, a force, so also the minerals - who as spirit-body are a two-united-two-sided-duality - have not only life, will and power inherent, but they have their own life, will and power, even if only in a latent state, petrified, frozen, asleep but not dead. The linear development out of the point heralds the awakening of sleeping life in the early days of the crystalline formations in the amorphous bedrock, which enters the crystal formation and through further development finds its maximum development in the plant-kingdom. Despite the extensive development scale of expressions of life from the first crystalline formation to the highly developed sensing plant, only the linear direction is common through all of these stages, which we call unconscious life and why the 'old sagas' identified rocks and plants as lively and animated beings. How else would the dwarfs and giants in the sagas be explainable, the forest and moss people, the elves and alfs, mermaids and nymphs? Only in our modern soulless times are all those creatures (minerals, plants) considered to be lifeless, inanimate form of an ascending development of nature but they are animated, inspired and certainly have been recognized as such by the 'old sages'; yes, they already knew that these lower critters still live a life in the one-dimensional, linear direction. The

animal kingdom evolved into the two-dimensional and only man rose up over the area for three-dimensional configuration in the directions of length, width and height, thus winning the rights as master over the lower developments of living beings in our world. The one-dimensional, linear lifeforms of the first group of the nature, the mineral and plant kingdoms, unfolded only in one direction (we say today: unconsciously), the preservation of its kind, bound to an unchanging fixed point. The two-dimensional life of the second group of beings, the animal kingdom, evolved in its life expressions already in two directions, one of which corresponds to the first group, while the other, due to his freedom of movement, the self-determined animal searches for food and shelter and protects itself from danger, but is not yet able to derive an equivalent farsighted provision for a design for its future from its past experience (in the sense of historical tradition). Only the three-dimensional life of the human group, gifted with the two directions of the previous group and with the third, which enabled him to ascend to spiritual heights, gave man dominion over all other creatures of his world by empowering him and also putting the duty upon him, to lift and perfect himself and to be a guardian for the improvement and refinement of the other groups of one and two dimensional creatures of our earth. The 'old sages' recognized this and how it reflects on the life of the whole and this was shown in 'Armanendom', GvLB No. 2.

There is still another tripartite division of forces - which was also already well known by the Armanen — that must be mentioned here; the three-force which separates into the attraction, the vibration and the repulsive force. Through the compression of the substance from which the four aggregate states of matter are told, awoke in similar structures of an aggregate state a compellation to pursue other similar forms into a compact mass, which strive towards a common goal and center. Due to the pressure on its center and through the mutual side pressure of the masses, the vibration was caused, which in turn, changed into the repulsive force and tries to push the masses away from the center. Due to the interaction of these three forces the formation of the celestial bodies came to pass, the solar system and their orbits in the macrocosm. The microcosm is revealed in the world of men and the formation of the three castes. The attraction force corresponds to the caste of the Ing-fo-onen, the centrifugal force to the Armanen and the repulsion force to the Ist-foonen. (GvLB No. 1, Secret Runes. No. 2: Armanendom.) In this three-force all the other three-forces can be found, so it will not be difficult to recognize, as in the Aryan proto-language, the term 'tri' as the number "Drei - 3° and the term 'to turn - Drehen' are covered in the hail-symbol of the 'Trifos' and finds here its meaningful expression as 'rotating or three-sided procreation'.



It is not the task of this study to pursue the 'turn' and three-force and its special particular manifestations, since we were only giving show as to how they exist as eternal laws in the life of mankind and that of the individual man - the 'nature-ur-laws' - and lawfully force mankind to form their laws which regulate their life in accordance to these 'natureur-laws'. When the Völk decrees of family, tribal, ethnic, state laws, civil or criminal, the simple common law and so on are in accordance with these 'nature-ur-laws', then they achieve the balanced luck of the people who are living under such laws; but when man-made laws deviate from the 'nature-ur-laws', which we appropriately call 'Divine Laws', strife and disorder will last for as long as the compliance is not restored.

Whenever the statutes of the people contradict the 'Divine Law', an unhealthy confusion will ensue, the natural balance of society (castes) will waver and if the balance is not restored in time, then will come outbreaks of feverish symptoms (revolutions), which the Völk can defeat if it still has enough healthy life force, but without it will only heal after a long illness, or if it is completely devoid of such life force it will utterly succumb to such upheavals. When one understands to take on the tragedies of history as a philosophy of history, then at that point it becomes a history of the 'World Court'. It is as the age-old Arman saying reads: "The law is, the cosmos becomes!" And the Law is the Rita.

This wisdom was fully understood by the Armanen and they made it the foundation of their highly developed theogony and theosophy. Therefore, their term for religion, law and science were all of one and the same accord, which they saw as the only proper way of worship and their dealings through their life. They knew no worship based on externals, they had no temples dedicated to the external worship, but held all gatherings at the Halgadoms where they celebrated all their joys and mournings. It was also the location of their schools and the place of justice where the law was spoken, because all of this was known to be worship, they could think of no better place for worship than at this Halgadom. They only believed that which they intuitively knew to be true and they lived this wisdom of their faith out to the absolute.

Therefore, after having said all of this, we really do not need the proof that the Ario-Germanic believed the law - the 'Rita' to be that which was based on Divine revelation and therefore holy, indeed so holy that they knew it to be consubstantial with their 'Wihinei' and their compliance with it as worship. Nevertheless it may be useful, to prove the Divine origin of the 'Rita', based on the knowledge of the 'nature-urlaws' as the founding origin, and also look at the esoteric meaning of what is so often branded as superstition: 'Divine Revelation'.

The non-manifested God - the spirit of the world - which still exists beyond space and time as the original spirit, the primal force, as primordial will, hovers above the urfyr and was with the urfyr, is and will be, manifested when compressed - as the world soul - in the choas of the four elements that we have identified as aggregate states of matter and which took visible and tangible forms. In ancient days the Völk became aware of such knowledge step by step, which was revealed to them in an intuitive way. He called such enlightenment 'revelation', because nature, the divine workings in the life of nature, were now 'revealed' and was no longer hidden, but 'bare' (born) for his inner eye to see. The 'lucky' first, who became conscious of this insight - 'open as born' - was perfectly right, to call this knowledge a God given revelation. Now, when the short-sighted people - that existed in all ages, today's no exception - did not understand his poetic and esoteric imagery of 'Divine Revelation', because they thought as if God should personally appear to them in bodily form and tell them in human language what they should have already known, we have to accept these 'exoteric personification and objectification' as a deeply lawful event, in which we find the split between 'esoteric' and 'exoteric' at all times and in all religions and in the same way. Once mankind had through their clair-voyants, their clearsighted, - the wise - gained this higher insight, then it was quite natural that those wise ones desired, to show their fellow man the path of this 'true wisdom', and acclaimed the walking of this path and thus created the 'custom' and following was 'morally'. The origin of 'moral' and 'morally' tells us the word itself, which was used as 'situlih' and was Latinized with the word 'morales'. The word 'situlih' is composed of four primordial words namely: si-it-ul-lih; si = sun (symbol of Urfyrs), it = is, ie: sun is, so 'sit? means contracted = true; ul = spirit; lih = light; ulih (contracted) = spirit light, shining spirit, that is: wisdom. Thus the whole word situlih = true wisdom!

How far from the term 'true wisdom' is the contemporary meaning of the word 'moral' and as well 'morally'? With this revelation of the divine secrets of the 'nature-ur-laws', which is at the same time the concept of 'Right/Law', is inextricably connected, namely the recognition of the direction which was destined to mankind as a society. It hardly needs to be emphasized, because it is already in the word concepts of 'Law' that the deity gives the direction and therefore had to be the 'Judge', as the 'old sages', pronouncing the 'Divine Revelation', through which they gave to mankind the directions which pointed to the 'hail', and therefore had also become the judges. Even beyond the clear recognition of the linguistic connection which exists in terms such as, direction, judging, court, law, (All contain the root word 'Rit' in German.) reveals also the further knowledge that the judges had not yet become avengers to which they transformed themselves only in much later times after thousands of years of slow erosion.

The Armanendom had realized that according to the law of duality good and evil just as light and darkness had to exist. That the good is the father of evil and evil in turn is the mother of good and vice versa, because contrasts in the lives match the two-united-two-sided — duality and all encompassing, so they could see their duty in directing both the good and the evil to find the apolar balance as the result of the parallelogram of the divergent forces, thereby to give mankind direction as to rise to their 'Sun destination'.

Therefore, when Goethe's Mephistopheles in Faust answers to the question who he is: "*A part of that force which always wants evil and yet creates the good"*, and Faust's other question *"What does this riddle mean?"* to which the answer is: *"I am the spirit of the always negative"*, so it is an unerring expression of the polarity of forces that lie in the duality, because the natural contrast is precisely the other force, which always wants good, but must create evil, who was always declared to cause the negative to achieve the non-polar balance, the resultant of the parallelogram of forces, which strives for the further development.

As for the soul of man, the Trinity was detected and formed from the duality 'spirit-soul' and 'man-soul', whose non-polar balance is the 'God-soul'. Their expressions as sensation or intuition (spirit soul) and mind or intelligence (man-soul) are kept in balance and get direction through reason or conscience (God-soul), so the Armanen - the old sages - were the guardian, curator, judge and the visible conscience of the people, who gave direction to development, as they steered the good and the evil in the national character to the 'hail'. They had learned to recognize through comparison (analogy) with 'natural-ur-law' processes in the life of the universe and from these comparisons, they saw the first stage of the law: the grant of arbitration, which was meant to the 'to heal the damage' to 'atone' and 'amend'. The old concept of atonement and penance is here again to be easily found in the words themselves: Sithne is to atone, 'suona' (suon -na) says: from the Sun and Born of God, so it was necessary to reconcile, to come back in line with the God in man, and this was precisely the meaning for the word which means penance, Bufe, 'buoza' from 'buozen': to do better (to improve), so as to make the damage good again. But the term for vengeance, "Rache' could have a similar meaning: 'rahha' (rah = right/ law, ha = strengthening, outcry) means: screaming for law. When they had lost the direction, the 'Richtung' and were screaming for law, they called upon the Armanen as the Judge for help, to find the lost or forgotten direction. It is as an old Veme formula says: "to help to find the right". The called upon Armanen now sought the lost direction, the veiled law and would then speak the 'Urtel' or judgment (Urtel: Ur = Ur; ti = created, el = Fire = tel light created; thus the Urtel: From the Ur-light, the 'Ur-Insight' created) in order to find the source in the Ur, they tried to

seize the root of a cause related event so as to recognize the further development, from which they sought to find the means to direct the situation to the Hail. When they found that the cause or omission of that which they were judging would lead in the direction for further evil and this could not be avoided either by atonement or penance, then they had to punish, 'Strafe' (stra-fe: stra = empty, dead, compare to 'straw', fa = to do, so: Strafe = empty, dead, unworkable, thus to destroy, kill) they sought to destroy it by inhibiting the evil in the making, to exterminate it.

This development of concepts, which are in the order of direction, judge, court, law, atonement, penance, revenge (scream for law), Urtel/ sentence and punishment is the natural order and reveals itself as the supreme principle of the Armanen: to explore the source of all phenomena, to investigate the cause of all action and once identifying the cause of what happened and its effects upon the becoming of the future, then to steer the skuld to the Hail (G-L-B No. 1, - Ur Rune), therefore to always seek in the direction of further development and never backwards, always being mindful of the Trinity of the Norns: Urda, Werdandi, Skuld.

It has been said that the Rita of the Ario-Germanen, the primal law of the Ario-Germans, was inseparably connected with their 'Wihinei', religion, science and law only had one term. From this it follows that the Rita is not only the customs/ moral law (ethics), which regulates the internal behavior of the people regarding all external activities towards fellow man in the family, in the community, in all state affairs, but also that which we understand today as the customary law (the unwritten law), from which later developed the written law of capitularies, Rachtungbooks, lawbooks.

In the course of time religious belief deviated from the law as well separated from knowledge, so that now religion, science and law stand each by itself. The Rita fell more and more into decline, which had once united the three instructions in itself and a most pressing time of confusion began. But none of these three instructions can stand alone without the support of the other two, as it is deeply rooted in the 'natureur-law' that they internally aspire for reunification, through which frictions arise, which now in turn and quite natural-ur-lawfully require new apolar balances, because they have to be made. According to the Armanist formula, which says: "Whoever is able to recognize the Urcause of an event, the event offers its solution - is this an evil or luck — and is no longer an unsolvable puzzle and therefore he is able to find means to banish the evil and to increase luck, but to also recognize false evils and false luck as such". Here the attempt is made to rebuild the Rita of the Ario-Germanen from its source and to follow it forth in the natural-ur-lawful path until the error occurred, but not backwards looking from their still palpable effects.

The sagas, myths and fairy tales are also a part and remnants of customs, opinions and customary laws and provide not only the theogonic and cosmogonic knowledge of Armanism, but also the deeper elements leading us to uncover the buried paths of the Rita. Further research can still put to use the Edda even though it is relatively young and on appears to be already marred by Christian influences. It is true that the Edda uses songs from ancient Armanistic memories, but they are those in their youngest form and of a time in which the Armanendom could only enjoy the dwindling remnants of their former glory as they had already become inwardly sick and decrepit. Yet, it is known that the Edda contains ancient Ario-Germanen translations of songs which were included by Armanen transplanted from Germany.

The meritorious researcher, Director Friederich Fischbach in Wiesbaden, wrote in his remarkable book, 'Asgart and Mittgart', from which the following extensive quote is taken:

"K. Simrock already wrote fifty years ago that German literature up to Goethe's 'Faust' has nothing to equal the Edda. He refers to the Edda as an invaluable German property and inheritance, although for him and German studies it is unknown where the Edda originated. Sure some traces in Germany were discovered, but in general Iceland, Norway and Sweden were considered their home countries. Through the many ambiguities the Edda remained a closed book for the German people. The riddle was not to be solved by scholars alone. It was just coincidence that the Edda reminded me (Fischbach) of the landmark names of my homeland. Gradually it became my greatest certainty that I had the rare luck, to spend my childhood where all around were the high seats of the old Germanic Gods. Because my father administered as a judge in this great district, | often heard the names of landmarks uncharted on maps. Of course the knowledge of the topography provided in many cases other than the previous normal interpretations. Asgart and Mittgart were earlier nebulous terms. Now the Edda has a real base after these areas are explored in a new way. Let us see how the Edda came back to us: in Iceland in 1643 the bishop Brynjulf Swendsen in Skalholt found the manuscript of the elder Edda, which he attributed to Simund Sigfusson, surnamed 'hinn frode', the scholar, who lived 1056-1133. This elder Edda does not contain the own poems of Saémund but the transcript of surviving traditional hymns and tales of the people. The Younger Edda is really just a commentary on the older. It was written by Snorri Sturluson (1178 - 1233) on his hereditary hof Oddi in Iceland about a hundred years after Simund Sigfusson. Iceland's settlement was made by the emigration of many families from Denmark and Norway as Harald Harfagar tyrannically introduced the feudal monarchy. Iceland stayed with the ancient aristocratic republic so cherished by Germans. In this were three Thinge. In each one was a main temple and a headmaster (Godi), who also presided over the course of justice. The introduction of Christianity was not by coercion but by majority vote. Those who wanted to stay with the old Wuotan-faith, received only then a fine if he had sacrificed publicly. Thus, in Iceland the age-old religious songs and customs were preserved longer than in other areas. Of Saimund we only know that he was a learned and wise man. The poetic name 'Saender'is significant. Poetry is a golden seed. To say that he had only written down what grandmothers (Aetti) told, is to be rejected because it is not children's tales. In addition, the laws of poetry are called 'Eddu-Reglur', so they refer as the entire poetry (Eddu List) of the sacred chants, which are ancient and contain what was 'always there', 'Eh da'. Just as the overseeing of poetry is not for the grandmothers, so it is just as probable they have not written the Edda."

"Snorri Sturluson received his first education at Oddi, where Sdmund had lived and later wrote the great Nordic historical work "Heimkringsla'. Three or four centuries had elapsed since the free Northmen fled to Iceland to escape the autocratic rule of Harald. It is clear that at this time the traditional text of the poetry had been better preserved in Iceland than

in the memory of the original homeland. The emigration to Iceland was only the last stage, because of the violent introduction of Christianity, before and after Karl the Great, many nobles were drawn to the North. After half a millennium, the imagery of the Vanir area and the sacred mountains had faded to the point of legends. The 'tales' created themselves new images from out of the Nordic environment. This is what Sturluson used when he explained the older Edda."

"It may seem bold, to counter long cherished interpretations, but as uncomfortable as this re-evaluation may be to many, the attachment to our homelands stands higher than a venerable error, cherished by authority. Since we know now the location of Mittgart and Asgart, we must discard Sturluson's interpretation of the Mittgart serpent. In addition, the Edda is a conglomerate of traditions. Here and there are contradictions, gaps and displacements."

And elsewhere Friederich Fischbach says:

"The home of the Edda is between the Sieg and the Wupper rivers of Germany, which are in the very shadow of the charming heights of the mighty and beautiful Seven Mountains, which bound the meadows of Vanaheim in the east. The ancient Mittgart serpent, the Rhine, flows there in a comfortable silence, because the hills and mountains no longer constrained and when we learn that on the right bank of the Rhine, Cologne was opposite to Mittgart and Asgart, then a spiritual vision comes to the forefront... . . How slowly the truth breaks its path when all sorts of considerations prevent the annunciation! Already fifty years ago L. Lindenschmidt proved, that the Aryans came from the north-west to Europe and part of Asia and settled in northern Africa. They came to India and founded there... ... A caste rule by which the Ur-language, customs, culture and myths were more faithfully maintained than anywhere else. For the comparative linguistics and mythology that is of the highest value, but it was a terrible mistake to regard Asia as the homeland of the Aryans".

And further Friederich Fischbach says:

"After Bastian's teaching every cultural development is intimately associated in ancient times with the character of the landscape. He who did not know the topography of the home of the Edda and was wandering in the fog areas of the North, attributed many falsehoods to the Gods. He lacks the keys for interpretation. But he who knows this area, which can be travelled through in a few days, is surprised to find in the landscape a beauty that he did not know existed earlier. All the evidence by identical field names would be invalid if the climate did not correspond. How can for example Iceland be the home of the Edda, although there are hardly any trees sky high? Since the position of Asgart, repeatedly mentioned by Snorri, had faded so one imagined and wrote 'greenlandic' instead of "rhenlandic' and moved there the Gudrun and Atlisaga! William Jordan was the first to shine light on this nonsense."

In regards to Friederich Fischbach's important insights to the origin and age of the Edda, the only thing that can be added is that both the theogonic and the cosmognic parts of the Edda offer esoteric insights in exoteric ways and were most intimately merged with all Ur-locations and Ur-areas and the conditions of the landscape. Cologne is certainly such an Ur-location and the area between Sieg and Wupper an Ur-area, which is why Friederich Fischbach is relatively right in seeing the landscapes of the Edda consubstantial with the areas between Sieg and Wupper and the Seven Mountains. But there are many Ur-areas and Urlocations in Germany and Europe. where one can say with the same justification and with all the same rights, the same elements can be observed, such as I mentioned and detailed in G.-v.-L.-B No. 4. Therein lies precisely the proof that the contents of the Edda is not only ancient but goes further back to before the last and probably even before the next to last ice age, before the time of the last or the last two deluges. From their boats, the survivors settled where they found land and linked to the mountains and meadows their old inherited cosmogonic and theogonic memories. The rescued believed that they were the only survivors and came to know and call their area as the 'country of origin of the people', that is they declared it to be an 'Ur-area' and the first settlement as their 'Ur-location'. The preserved names of saga, people, places, mountains, forests and fields confirm this. However, the fact that all these saga and name-groups are identical in their principles and therefore point to a common origin, irrefutably indicating a common source, sufficiently proves, to the undoubted certainty that the origin of the content (of the theogony and the cosmogony) of the Edda, even in geological terms is of a very old age. It reaches back in annual figures to a seven-digit number and cannot be brought in unison with the scale used today in our usual historical method of counting. The form of the Edda, in which it presents venerable ancient traditional content, is of course of a much, much younger date and as I said above, came from a time period in which the Armanendom already began to wane, the knowledge and the understanding for some of the deep insights had already been lost. The real origin of the content of the Edda is located high in the North, "Apollo's favorite country in which the Sun never sets", as Herodotus calls the polar states of Hyperborea. Probably due to a change in position of the earth, the North Pole countries were facing the Sun so an eternal day reigned there and it has also been proven geologically that in the countries of the North Pole once existed tropical flora and fauna. By the change of the earth-axis the polar countries were covered with ice as in the 'Fimbularwinter' of the Edda and after its passing away, the flood tide (flood, Diluvium) followed, whereby the continents and oceans formed another embodiment and slowly the present-distribution of land and water masses were appropriated and the shifts of the people were implicit to this formative period of the new continents. The displaced Aryans from the northern polar countries moved southwards in the meridional direction and thus saved so the Rita, the Armanen-wisdom, from their Ur-land on the northern pole to their new homes. The survivors lived for a long time in isolation as 'indigenous' people and only by the growth of the Völk, they gradually came in touch with the other rescued Aryan Völk and as they connected through the common Rita and the common language, they merged very soon as a single people, but they were still divided into tribes, each of which held itself to be the Ur-Völk, pointing to their holy mountain, forests, springs, just as explained in Friederich Fischbach's 'Asgart and Mittgart', each with the same justification, because all local memories and local names are actually the memory of the common homeland of all, submerged now in the mighty North Pole ice.

And only after this realization, can we resort to the Edda as the Aryan common wisdom to demonstrate the Ur-beginning of the Rita in their theogonic and cosmogonic songs.

In the 'Voluspa', the main songs of the Edda, with its magnificent grandeur and in its mighty conclusion which cannot be matched by any poetry of world literature, the 'peering Wala' already knows and in verse 5 and 6, as well as in verse 27, sings from the council of the Judges of the Gods:

5 The Sun from the south and Moon's acquaintance,
Held the sky horses with the right hand.
Sun knew not where her dwelling should be,
Moon knew not, what might it possessed,
Stars knew not what station they had.

6 Then the Judges went to their seats,
High Holy Gods took counsel,
To the night and the waning moon, they gave names,
Naming morning and middle of the day,
Afternoon and evening, gave order to time.
Then the Judges went to their seats,
High Holy Gods took counsel,
Whether the sir should punish disloyalty,
Or all Gods accept sacrifices for atonement.

Thus, so the proof is already furnished that the Gods had mounted their judgement seats even before mankind had been mentioned (Voluspa 17), so they had already administered the judicial office which they then extended to mankind, through the Armanen, who represented the living conscience of the Völk, as was shown above.

Yet, not only is the Divine origin of the Law to be found in the 'Voluspa', but also in the Eddic songs 'Wegtamskwidha' and 'Thrymskwidha', and in the younger Edda's 'Gylfaginning', 14, 32 and 42, as well as in 'Bragarédhur' (Bragaspeeches), as in the Skalda (cap 35: 'Loki's wager with the dwarves'). In all these places, the office of the Gods as Judge appears - and this is highly important! - veiled as exoteric nature-ur-law according to which the Gods, beyond the world of men, create order in the world and judge and direct.

However, in order to now find the passage of this 'Divine Law', this 'nature-ur-law' and apply it to the 'law of men', which is by necessity based on Divine revelation and to make this connection of its source understandable, it is necessary to identify the above mentioned Root Sagas or origins from these Ur-areas which can verify the derivation and connection from Divine Law to man's law.

The indigenous Völk always describe themselves in saga-wise or name-wise as earth-born; for example the Saxons, including their first King Askanius (Ask = emergence , the ash, the first man) grown out of the rock, calling themselves 'Sassen', as in the settled, but the immigrant Völk preserved for themselves a wandering saga like the Helvetii (Helvetsen), Lombards, ete. The former were the Ing-fo-ones Völk, the latter came from Ist-fo-onen bands (GVLB, No. 1, No. 2). The Urlocations usually have a similarity, such as, Speyer preserves the legend that its founder 'Trevierus' was a son of Mannus and grandchild of Tuiskfo and this is the reason why Speyer was considered the oldest city in Germany. The name 'Speyer' from Spyra (sa = sun or salvation, pyr =fire, urfyr and ra = come forth therefore: sprung from the Sun fire) also coincides with the name 'Trevierus' (tre, tri = rotation, three; vier = fyr = urfyr, turning or creating ur-Fire, because both mean 'fire-born', 'Ur — created'. The other saga-wise opinion is that the

city reaches back up to the time of Noah, which is up to the time of the flood, in which the floods were dispersed and the waters were evaporated by the Sun's fire, causing the soil to become habitable, confirms it as an Ur-location. Many such examples can be provided, but here we only refer to G-L-B No. 4, "Voelkernamen'. Frisians which belonged to the Saxon tribe and are called for its western location by the sea, after the sunset (fri = pass; si = Sun, thus 'Frisi', the passing Sun) kept a very detailed and informative tribal saga and how they had found their law. The groundbreaking, unsurpassable Brothers Grimm published in their 'German Sagas' about the Divine origin of the Frisian law in the 'Altfriesengesetzes, edit Wierdsma I.' the following legend:

> *"As King Karl of Franconia and King Radbod from Denmark came to Frisland to fight against one another, each occupied his place and his end in Franekergau with an army and each said, the country would be his. Wise people wanted to atone, but the men wanted to fight it out. The wise men searched for atonement until they finally put it into the hands of the two kings themselves: "Who among the two could keep a longer silence, should win." The two men were brought together where they stood for an Etmal (time of day and night) in the round. Then King Karl dropped his glove and when King Radbod picked it up and handed it to King Karl, Karl said, "Ha, ha, the land is mine' and laughed: therefore his place was named Hachensee. 'Why?' asked Radbod. As Karl said: "You became my man.' And Radbod said: 'Oh wach' (alas), and thus his place was named Wachensee. As King Radbod went out of the country King Karl wanted a Thing (assembly, court) to be held; but he had not been able to since there was not enough unclaimed land that he could use for a Thing. So he sent to the Seven Sealands and told them to give him a free place (unclaimed land) on which he could hold a Thing so they bought Deldemanes with treasure and shilling. He now wanted to hold a Thing and then invited the Frisians to come to him and to choose their law that they then should keep, so they asked for a term to have time for their preparation and he gave them leave. The day came in which he bade them to choose their law. They came and elected 12 speakers from the Seven Sealands and again he bade them that they might choose their law whereas, they asked for another term. The next day he called them back again. Then they called for Notschein (appealed for legal obstacle), the fourth day as well, the fifth too. These are the two periods and the three Notscheine (seeming, noticable, need, compulsion), which they should have by the free Frisians law. The sixth day he bade them to choose the law. Then they spoke, they could not. The king said, 'Now I lay before you three choices so what you prefer: that I kill you? Or that you will all become my own (serfs)? Or that you can be given to a ship, so solid and so strong that it may stand an ebb and a flood and that without row and rudder and rope? Since they chose the ship and sailed out with the tide, so far away that they could see no land. As their mood sank one from the family of Wittekind, the first Asegese (judge) spoke: 'I have heard that God, as our Lord was on earth, he had twelve disciples and he was the thirteenth, and he came to each behind closed doors, comforted and taught them, why do we not ask that he sends us a thirteenth who teaches us law and directs us to land?' Then they all fell on their knees and prayed fervently. As they had done the prayer, they saw a thirteenth at the rudder and an axe under his armpit as he steered towards the land, against current and wind. When they came to land, he threw the axe onto the land, a mound called Eschwege and there*

sprang a spring, from which the place is called Achsenhof. And at the mound they came to land and sat around the spring and what the thirteenth taught, they took to be law. But no one knew who the thirteenth was, so he was equal to any of them. After he had shown them the law they were only again twelve. Therefore, in the country at all times there should be thirteen Asegesen and judgment should be done at Achsenhof and the Eschwege mound, and when they speak in two (different opinions), the seven overrule the six and so is the law of the land of all Frisians."

But this meaningful saga can only be explained through the 'Kala' (see GLB No. 1, No. 2), because the wording is hidden to the uninitiated. Under the two kings is neither to understand the Frank King Karl (Slactenaere) nor the Frise Duke (or King) Radbod, but recovered by Kala: 'Karl' (kar = enclosed, locked, 'ol' = spirit, so: the mighty which suppresses the spirit) and 'Radbod' ('rad' = right, law; 'bod'? =command, so: the commanding, imperative law). Both stood silently waiting - across - and the ruler let fall the glove, the oppressed, yet imperative law picked it up. This is Ario-Germanen wisdom and four interpretations are possible.

1. The handing over of the glove was a Saxon law practice, and to whom the king gave his glove, was thereby invested and installed with the highest jurisdiction, such as, the Bishop of Paderborn who was invested with his diocese by King Heinrich II.

2. The glove was a symbol or mark for the right to coinage.

3. On a stone which marked the jurisdiction of a Free-Court, Freiungssteinen, a glove (and often a hatchet with a severed hand) was chiseled to indicate how far the Freiung extended.

4. The glove thrown or handed over on a lance-pike was considered a challenge to battle and when picked up, was called the battle pawn, which could then only be released by the fight.

The power 'behabte' (handhabte) oversaw the law and the guardian of the law picked up the glove, as he believed himself to be invested with the jurisdiction, but the power said: 'Hachense' (hag = included, Kar; ense = lone, strong), which indicated already the very name 'Kar-ol'. Now the legal guardian (Radbod) recognized his error, he cried "Wachense!' (awake, uach, uak, ak = watch, preserve, be busy; ense = the only, great) Therefore, he backed away from the violence of the land. The violence and tyranny wanted a Thing, but without legal protection, the judges were unable to find a law. They demanded the two extension periods and the three Notscheine and even then they remained silent. But only on a large unclaimed ground could a Thing take place (a Halgadom). "With Schatz and Schilling they bought Deldemanes." This is again Kala. 'Schatz' is what is created, but also the creator or juror who creates the Urtel. 'Shilling' is the created, the Begotten, but also a Judge (Skillen, judge, yet also bells; that is why the bell is a Hieroglyph for judges). Deldemanes dissolves into: ti - el - en - manes and means after the Kala: ti = testify, create; el = fire; de = there; manes = moon, that is to say: 'create the light (the law) now under the moon'; at night. The concealed meaning is: 'After the established law (Radbod) had left the country, then judges and juror gathered at night to keep the light of the law, because it had been denied them by day'. That is why they remained silent before the ruler and could not choose the law. In the weak ship, without row, Rudder (control) and rope, they let themselves drift into the sea of the ebb just as the twelve Asegesen subjected themselves to the nature-ur-law, because the sea is

called ‘lagu’ (GLB No. 1, the ‘laf’ = Rune), trusting in the Divine help. This they found, for the thirteenth (Radbod) joined them and led them with ‘the axe under the armpit to the Achsenhof and Eschweg’ after he had raised with the axe this ‘Erdwasen’ from which sprang a spring. At this particular distinguishing point ‘axe’ is raised and increasing four times in connection with ‘Erdwasen’, in the following arrangement: ‘Axe’, ‘Achsel’ is armpit, ‘Erdwasen’, ‘(axe) Born’, ‘Achshof? and ‘axe path’ (Eschweg): axe = ask = formation. - Four-axe = fyr ask = fire origin or Ur-formation from the Urfyr or God. - armpit = ask - el = emergence of light. - Erdwasen = the essence of the earth, the decay or management. Born = Origin, well, born - Achshof = ask-hague = the care for the created. - Axeweg = ask uag = the movement, transformation of the created generated life.

The solution of this Kala is: *“From the Urfyr (God) comes the Urlight (law, nature-ur-law), by the guardian of the earth (mankind), born from the earth, it was cherished and will never die.”*

A further consideration is that no one knew who the thirteenth was, who always looked like any one of them. This is easily explained by what was said at the beginning about the Divine Revelation. He was the non-polar balance between intuition and intelligence, that God soul, the conscience that always says that which is ‘certain’, the ‘right thing’, the ‘direction’. When in two minds the Asegesen ‘talk divisive’ and ‘seven’ encounters ‘six’, so says this: Seven is the Sun number, the Sun is the living symbol of the Urfyrs, God; Six (sex), the number of created, of the universe: Man must be silent when the Divine speaks the Urtel. What this is saying is that before the Divine Law the feelings of man should be silent.

Let us then put forth the results of the kaled messages contained in the saga, which describes the origin of the Feme. The established law, ‘Traditioned Law” was assaulted and suppressed by a violent ruler, who may have been the Frank King Karl. The old Femanen - the legend calls them Asegesen - were silent, but guarded and kept their law in the light of the northern moon, which is at nighttime, ‘concealed’. This ancient Frise law, which had been conceived from the Ur-fyr as the Ur-light of the law, the nature-ur-law and born of the earth, of mankind, they faithfully venerated and did not let perish. King Karl is no longer spoken of, so the guarding of this law was not of his will, but secretly and in a concealed manner - as the Feme - the law has been maintained and strengthened to the customs law, that steadfast prevailed over the written law and despite all assaults in later times could not be suppressed.

That this message - in the kaled form no less! - was included as an introduction to the Frise law, shows that those who knew the secret Kala, the High and Holy Heimliche Acht, had faithfully preserved the tradition.

It has credibly been proven that this tradition of law came of a Divine origin that sprung out of the intuitively recognized nature-ur-law. It was noted above that in Armanism there was the realization that there is nothing at all which is inanimate and that the Armanen had known that rocks and plants are to be regarded as animated with a lively nature and especially animals - as two-dimensional creatures — were put under the guardianship of mankind by the will of the cosmos. Man is bound by the will of the cosmos for the refinement and perfection of all life put under his tutorship. This guardianship developed into laws which have also been preserved in saga traditions,

Due to the well-known letter which Pope Gregory the Great (590-604) directed to Melletius, the abbot of Canterbury, in regard to the Christianization of the Englishman

we know that the names, attributes and other sacred objects of the Aesir were transferred to Christian saints, the devil or to heroes and rulers (see G-L-B No. 2, as well as in my book 'The transition from Wuotanism to Christianity', about: Kalander) the Frank King Karl being no exception, he who had been so instrumental to the service of the Roman church and was therefore awarded by a grateful Rome with 'the Great'. With the fading away of the Aryan God-myths arose the German heroic epic replacing the former God-hymns by the humanization of the Gods and so, under this influence, Turbin's historical work 'Vita Caroli Magni et Rolandi' (1095), contains all the old-Aryan mythical memories transferred to Karl. A comic tragedy then occurred in world literature in that the Frank King Karl the Great - Slactenaere (Saxon butcher) was furnished with added kennings and acts of Wuotan, whose cult he had begun to destroy with fire and sword, spell and executioners-ax. So it happened that saga-wise many traits were transferred over from the Wuotan-myth, which otherwise would not or do not appear in writing. At this point we would like to focus on one of his many legends which reported:

> *"When Kaiser Karl stayed in Zurich at the house called, 'the hole', he had a pillar erected with a bell on its top and a rope so that anyone could draw it who needed to call upon the law, when the king sat at the midday meal. One day it happened that the bell rang. The hurrying servants did not find anyone at the rope. But it rang again and again. The emperor ordered them to go again and to watch the cause of the ringing. They found that a large snake approached the ropes and pulled the bell. Concerned they brought the news to the emperor, who immediately got up and wanted to apply the law to the animals, no less than to men. After the worm reverently bowed before the prince, it led him to the shore of a water where a large toad was sitting on its nest with its eggs. Karl investigated and decided the dispute between the two animals so that he condemned the toad to the fire and the serpent was awarded the right. This Urtel was enforced."*

Another legend says that on the same rope pulled an old white horse, because his ungrateful lord had discarded him when he was unfit for service and the king helped it to its rights.

But not only saga-wise is it proven that the old-Aryan Rita granted animals and also plants and rocks their rights and this even against people, but also medieval court records confirm that this sophisticated sense of justice found expression in the practice of the court.

An example may provide this evidence: "Anno Domini, 1519, on St. Ursula's Day before Wilhelm of Hasslingen, judge at Glurns and Mals appeared a Simon Fliss of Stilfs and claimed how he wants to lead a process for the community of Stilfs against the mice, so called Lutmice, to find out what the law is. And that the mentioned Lutmice may be in need of full justice and for the sake of order a procurator is appointed. They desire that the judge should set them a procurator of authority, so that later they may not complain that they had none. On following this plea of intercession, the judge apointed for the Lutmice of Stilfs according to order and law a procurator, a Hansen Grieneber, a confirmed burger of Glurns and by order of the court he was given this power of attorney, which for the seal was asked in the presence of Sigmund of Tartsch, Hanssen Hafner and Conraden Spergfers. After this the before mentioned Simon Fliss also appointed a procurator on behalf of the community against the Stilfs Lutmice, namely the Schwarz Minnig of Tartsch and have therefore asked the judge for the seal in presence of the

appointed witnesses, then a date was set for this Wednesday from St. Simon and Jude, the Twelf-Apostle of this year. Law day at Wednesday, right after Phillipsen St. Jacobi and the holy Twelf-Apostle Anno Domini 1520.

Judge: Conrad Spergfer, law speaker: Hans Hafner, Caspar Metzger, Millner of Lichtenberg, Stoffl Frey, Baltin Larcher, Martin Lechtaler, Adam of Pajadt, Fliri Peter, Luzi Hanz Feyrabendt, Jeremiah of Prad. Minnig of Tartsch as procurator of the whole municipality of Stilfs wants to make understood how he as procurator of said municipality and Hanssen Grienebner as procurator and rulers for the unreasonable little animals called Lutmice, will interrogate on this day to hear the defense to know: On which said Grienebner stepped forward, hired as Procurator in the said Lutmice's rights. Upon this has Minnig Waltsch of Solden confessed and testified how it is known to him that he approximately lived for eighteen years in Solden, since then walked over the stick and property and meadows of the whole municipality around Stilfs: he already saw that the Lutmice made a noticeably big damage by raking up of the soil, also that the hay and straw was enjoyed very little by the Stilfs people.

Niclas Stocker of Stilf has announced and testified and that it was well known to him and knows also that as long as he has helped registered people of Stilfs in work, he has seen at all times, that some animals whose names he did not know, of Stilfs on their lands had done much great damage, especially in fall as you mow the hay and are much more aggressive than at other times, and he, as witness, has seen in all of Stilfs fields and meadows the damage very accurately.

Vilas von Raining, an out-farmer of Stilfs, has supported the two witnesses and confessed that he lived about ten years in Stilfs and he has not known otherwise than as Niclasen Stocker confessed and much more, that of their land he often has seen many of the mentioned Lutmice. And these witness accounts are confirmed with the oath, as has been well established. It has been written by Schwarz Minnig as the Procurator of Stilfs for seven penny and sealed and has gained the Urtel.

Complaint

Schwarz Minnig has his charge set against the Lutmice in the shape that these harmful animals make a quite noticeable damage, so to the effect that when these harmful creatures are not be brought away that they cannot pay their years tithe to the landowners or on the occasion that they would have to leave, they would be most hard pressed to care for themselves.

Response

Upon this complaint Grienebner responded and gave answer and the Procurator placed his right: He did well understand the charge against the small animals, so called Lutmice, but in due course we are often unaware that they are always squatting to some degree as is their custom to hang out there: with of which he stands in hope that they would not take away from them the use on this day. But shall there be a judgement that they would have to leave, he would expect a fair care and that they will be given a different place instead and shall get enough to live, it also should be afforded to them a safe conduct and deduction from their enemies, so there will be no cat, dog or any other of their foes. He may deduct and hope that also for a pregnant one that it will be given time and the day so she can bring forth her fruit and thus also move later.

Urtel

On charge and answer, speech and counter speech and provided witness and what came for right is recognized with law and judgement that the grossly harmful animals called the Lutmice of Stilfs leave wail and lament in their fields and meadows thus, in fourteen days should clear the land and forever and eternity not come back, but where one or more of the animals are pregnant, or too youthful, they may stay, the same will then get a free conduct for fourteen days, but they must wander in a fortnight."

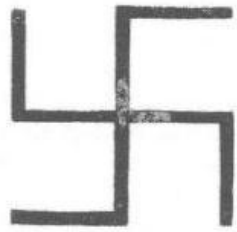
How touchingly naive is this report in that later time, nearly a thousand years after the death of the 'old sages', such as Johann Tritheim so carefully delicate called that period, in which the Armanism began to fade. Therefore, it is almost natural that neither in the Rita, even in the Edda, the real 'Old Testament' of the Ario-Germanen, nowhere in the myths and fairy tales or legends, one can find a place in which an angry God wanted to destroy the whole of mankind because of general sinfulness. Such sinister, vicious desire for destruction to attribute to a God, never crossed the mind of the Ario-Germanen Armanen and could not dawn on them, because they had the nature-ur-law in their divine intellect acquired by 'Divine Revelations' and this knows only building, developing and transformation, but never arbitrary destruction! The Aryan Gods guard the cosmos by Ur-eternal laws, to which they themselves thank their existence and are also subject to, under which they act as the Creator, Leaders and Protectors of mankind, benevolent and just, always with the eternal in-sight and never subject to a passing whim. Yes, the most sensitive, highest justice is to recognize that even in the exoteric the fact that the Wala in the "Voluspa' speaks of the schuld, guilt of the Gods, which were led by Loki to the treachery of the giants and through that guilt the Gods had vanished. Esoterically no fault can be detected, but exoteric it was thought out with great wisdom, implemented and formed out to fate, that the Gods had to be destroyed in order to be inherited by a renewed innocent God — clan, to govern the fate of the future of the world.

No other religious system in the world. emerged from whatever times or whatever Völk, had the same exalted moral height as the Armanen to demand even justice from its Gods, even to sit in Judgment over its Gods and to condemn them guilty.

The Rita therefore was strict yet lenient because it was initially concerned only to steer, not to take revenge (in the later sense of the word 'revenge'), they taught only actions and customs which had the goal of continuous improvement in all developing areas of the Völk. They had recognized the nature-ur-laws at full scale and therefore knew the first cause of all events in the causeless cause, which was the first manifestation of God, the first Logos, so they could not believe in the sinful disposition of mankind and therefore did not know the term original sin. They taught a brave and charming amusement of this world with a steady look forward to future incarnations because they lovingly directed Aryan mankind with the desire to live, because it was a religion of light, whereas the night, the dark Asian-Roman was a daemonic belief, the sad time of the Ragnarék, when the Rita darkened and lead the Völk by the fear of the death of mankind and ruled tyrannically and would by all the means in its power try to prolong its domination.

Nevertheless, it is also deeply rooted in the nature-ur-law, which Alexander von Humbold had already recognized and expressed, that when the time has come to make room for a great hope, there will be no rest until it is realized.

Werdandi



It should no longer need to be emphasized that the law cannot be frozen as something completed or finished because nothing is finished in the cosmos. This cosmos, as a world itself, is not yet complete but is rather in a constant flux of becoming and change. Neither the law nor that of the Armanendom has ever been completely whole, it was always changeable like a river that rolls it's current between two banks and at every moment offers a different picture. In the cosmos only the change itself is the unchangeable, nothing stays the same, everything passes and transforms into a different form: life goes through death and from death back to life and rest is nowhere to be found.

Therefore, the development of the law can neither be defined to any certain time, nor to a circumscribed place, but we can learn a lot by looking at the last millennium before Christ and also the testimonies of Herodotus, Homer, Pitheas, Julius Caesar, Tacitus or others, even the later medieval witnesses may be of good use. One should also keep in mind that the development of that school of thought, which gave Armanism its character, reaches far back into ancient times and very slowly took place. Prevailing worldviews are extremely tenacious and very difficult to be subjected to change and even harder to drive out. The striking uniformity of belief and the forms of its practical application in the world-wide Aryan territory that stretched over nearly three continents of the old world, may testify for the advanced age of the Rita and the Armanenschaft. Their Ur-beginning reaches back to the diluvial period, perhaps even to extend into the Miocene. This would correspond to our historical time counting method to at least 1.6 million years, only to reach the commencement of the Diluvium; back to the Miocene, however, a few million years more. The actual time of the beginnings of the Armanenschaft, when the law was revealed and they gained strength is beyond our measure, so we can only start our investigation from the point where Armanism, Armanendom and law was in full blossom, namely shortly before the time in which the Roman strife for world dominance formed their ruinous storm clouds and reached into Germania to wound the Aryan world to the core.

Since there was no written law like the later Capitularies, Rachtungbooks, etc. but only the unwritten common law which gave the directed 'Richtung' in everyday life - the difficult cases the were overseen by the "Femanen', who created an Urtel(s) which were not bound by written sections of law - there are no better sources at our disposal than myth, fairy tale, legend, custom and opinion, as well as our German Bible, the Edda. As the Edda in its written documentation reaches the farthest back, let us begin with it.

We have shown above that the management of justice initially was only interested in giving the right direction and more counselling, which searched for improvement and compensation through atonement and penance in the early days of criminal justice and that only later punishment was used, which then only in the times of decline degenerated to a blind revenge.

A distinctive ‘law case’ is told in the ‘Skalda’, cap. 39 - 42, as follows:

“It is told that three Aesir went on a journey to know the world: Wuotan, Loki and Hénir. They came to a river and walked along it up to a waterfall and at the waterfall was an otter, who had caught a salmon and was eating it in a blink. Then Loki picked up a stone and threw it at the otter and hit him on the head. Then Loki boasted of his hunt that he had hunted with one throw otter and salmon. Then they took the salmon and the otter with them. They came to a farm and stepped inside. The farmer who lived there, was called Hreidmar. He was a mighty man and very knowledgeable in magic. The Aesir asked for a night's lodging and said they brought their food with them and showed the peasant their prey. But when Hreidmar saw the otter, he called his sons Fafnir and Regin and said their brother had been killed and showed them who had done it. Then the father and his sons attacked the Aesir, grasped and tied them and said the otter was Hreidmar’s son. The Aesir offered ransom, as much as Hreidmar would ask for and there would be agreement between them and affirmed it with oaths. Since the otter fur was removed Hreidmar took the bellows and said they should fill the bellow with red gold and also cover it from the outside as well and buy peace with it. Wuotan sent Loki to the black elves and he came to the dwarf who was called Andwari and he was a fish in the water. Loki grasped him with his hands and demanded ransom of him, all the gold that he had in his rock. And when they came to the rock, the dwarf brought all the gold that he had and that was a great treasure. But the dwarf was hiding a small gold ring under his hand; Loki saw it and told him to hand over the ring. The dwarf begged him to not take the ring because he if he could retain the ring he could increase his gold back to what it was. But Loki said he should not keep a penny left, he took the ring and walked out. But then the dwarf said the ring should take the life from anyone who possesses it. Loki replied that it was all right with him and it should be done after his prediction but he would let it to be known to who should own the ring in the future. Then he went back to Hreidmar's home and showed Wuotan the gold and when he saw the ring, it seemed nice to him and he took it and handed the rest of the money to Hreidmar. As he filled the otter-bellow as tight as he could and hanged it up as it was full. Then Wuotan continued and covered with the gold. When he had done this, he said to Hreidmar to see whether the bellow was duly wrapped. Hreidmar went and watched closely and found a single hair of the beard was not covered and commanded to cover it lest their contract would be broken. Wuotan took the ring off, covered the beard hair and said, he hereby is now rid of the Otter penance. And as Wuotan had took his spear and Loki his shoes they no longer had to be frightened, so Loki said, it should be as Antwari had said that the ring and the gold should cost the owner's life and so it happened since. Therefore the gold is called otter penance and the Aesir Notgeld.”

The ‘kaled’ esoteric meaning within this myth can merely be referred to in the literal sense of the story itself, since the same is often repeated in its main aspects in the practice of law.

The homicide was not yet considered a crime in the sense of contemporary criminal law, there was no penalty attached to it, it could be resolved through penance - as here with the Asen - shall be further illuminated later. Some interesting examples which appear very similar to the ‘otter penance’ may show this peculiar custom law as actually existent and prove its great age.

In 1360 AD the Council of Nuremberg ordered: *“Whosoever slayeth another man’s dog willfully or intentionally, is to pick up the same by the tail and hang it so high, that the mouth of the slain dog just touches the ground. Then the slayer must gradually pour on as much as the killed dog.”* (Man, Anzeiger der Vorzeit, 1836, p 43). But this custom was also known in England; in Sweden once the skin of a stolen oxen had to be filled with flour (Miiller, Sagabibliothek, I. p 296) and Zach brings in “Monatliche Korresp’ (1809, p 130) the following message about the Arabs. *“Seepen says of the nomadic Arabs: If anyone kill the dog of another, the owner takes the dog to the Shaykh, holds him by the tail so that the nose just touches the ground, and the perpetrators must now heap up grain or barley until the last tip of the tail is covered”*. From this ‘Hiillen und Fiillen’, which the perpetrator had to give as compensation for the damage, derives still another law practice. In the poem of the Haimons-children, the slain cousin of Haimons, Hugo, had to be outweighed nine times his weight with gold. In the same poem the slain king's son Louis is advised to pay for the slain nine (outweighed) times in gold and a golden man, as large as Ludwig was to be made.

This remarkable similarity between the ‘Otter penance’ from the Edda and the ancient law customs along with the mentioning of the oath shows the close connection between religion and law. Always the presence of God as the witness is called for and the locations where the law was sought or spoken were always the Halgadoms, since the finding of the Urtel itself was indeed worship and therefore all meaningful judicial duties were initiated, accompanied and decided by (religious) ceremonies or acts. Only when the inseparable devotedness of religion, science and law is understood do the many symbols, the ‘speaking’ documents become explainable, especially when one is aware that the ‘Femanen’ or judges as Armanen were always ‘Gottesfrohnden’, those who work for God. Again, one must be reminded of what was already positively told in the ‘Armanenschaft’ (GLB No. 2), “that in fact the Armanenschaft was a priesthood of such higher ideals that the modern term of priest is no longer adequate and that is why it has been avoided to refer to the Armanenschaft as the ‘Wuotan’s priesthood’, so to not have to rectify misconceptions from the very beginning”.

By those inseparable connections between religion, science and law it is therefore clear how these jurisdictions were based on oaths and that atonement, penance, and even penalties in many, indeed most of the cases, had the meaning and form of sacrifice. It has already been emphasized that both the Things, the schools and all the joyful and solemn festivals were performed outdoors at the Halgadoms. Whereas, although since the introduction of Christianity all relationships between the judicial actions and the dominant cult had been abolished, but indirectly most Armanist (pagan) law customs had been carried on. As before, the free gathered outdoors at the ancient Halgadoms, also called Malum, Malstitte, which explain many field and place names, in which the word ‘Mal’ is used (for example Malleiten, a well-known rich archaeological

place with prehistoric artefacts in Lower Austria) and at which most Christian churches have arisen as a result of the above notified letter of Pope Gregory to Mellitus. Thus, in Christian times they always had to be reminded of the ban which declared the 'Mala' is neither held in the church nor in their vestibules. The people could not separate from the old sacred site the old sacred customs, even though the church disturbed the sacred places, the peace of God, and made it without peace through the elimination of the law of the Armanen from the Christian faith. Even the Frankish King Karl's brazen will could not give that ban a lasting vigor, despite his authoritarian powers.

The head of the Armanenschaft of a country or Gau - the later Marshalk (G-L-B Nr. 2), Tacitus described them as priests - was practicing the highest judicial power on behalf of the king, even in the army. As reported by Tacitus (Germania, cap 7th): "While the king is destined through the hereditary aristocracy, the military leaders through their bravery. But the royal power is not unlimited and also the military leader is more a model than a commander. He is always on the spot, always hale, always at the top - as he rules by the respect he inspires - but he may judge not about life and death, not incarcerate, and not even punish to be beaten. This may only the priest (Armane, Marshalk) do and not even he as a punishment or on order of the leader but only on the bid of the deity." Similarly, in cap. 11: *"In the assembly (Thing) each sat, as he pleases, with his weapons. By the priests* (Armanen)*, who also enjoyed the right to punishment, silence is ordered. Then the king or the chief receives the word or any other of rank, age, military accomplishments or because of the power of his speech."* Further in cap. 12 the following important point is made: *"Finally, in the same assemblies* (Things) *the chiefs* (Gaugrafen, district counts) *are elected, who shall speak the law in their districts and villages. To each are assigned a hundred assessors from the people to give him advice and prestige"*. These counts (Latin Comes) had different spheres of influence, as can be seen from its multiple names. So we know: Landgrave, Gaugraf, Margrave, Pfalzgraf, Burggraf, Raugraf etc. Grimm draws particular attention to the word 'greve' = attentive, it still lives on in the Saxon village authorities. The 'hergreve' was an army judge (now it is called Military Auditor); the 'dincgrav' was a Raugraf, the 'rugegreve' (Rugegraf) was the leader of the peasant Ruge or Rugecourts for small claims, the Sculdahis (Latin Sculdasius), our 'Schultheiben' or local judge (Deacon Paul VI. 24: 'rector loci quem sculdhais lingua propia dicunt') appears in Latin documents of the thirteenth century as Scultetus. These 'Schultheiben' later chaired the civil courts and had Schoffen ('creator' of the judgment) at their side. The German 'Vogt' was the judge of a smaller district, mostly in later times, when the old, free Gau-constitution was already waning and the 'Lordship', that tyranny, arose, then the 'Vogt' was an appointed administrator for such rulers who are not in the area themselves in whose name they managed the area and also exercised the jurisdiction. The free Thinge had become quite rare as the term 'Freigraf' came into use and mostly coincided with the 'Femgraf', but more of these later. The derivation of the term 'Vogt' from the Latin word 'advocate' is incorrect, since the Latin word emerged from Proto-Germanic 'fogat' or 'phogat' = to coerce (under an order), just the contrary of the assumed 'I cry'. The office of such a Vogt was much branched, almost all-encompassing: He cared for the welfare of the land or town within the associated tract on behalf of those who had appointed him, he managed or supervised at least the municipal system and as the guilds unfolded more, he was also handed their — often very oppressing ~ supervision. They ruled like the earlier Armanen just not as equals but as deputy lords over enslaved subjects. After the cities became rich and powerful with the trade, they often bought the Vogt-office of the ever money-seeking princes of emperors, from which they received their own order over their city regiment and freer rule. The first block was laid to the complete liberation whose capstone was the 'Freie Reichsstadt', To achieve this highly longed for aim was not granted to too many cities in the 'Holy Roman

Empire of the German nation' and the vast majority of cities could be glad to have its own magistrate and its own court jurisdiction and therefore reaching liberation from the power of those stewards, the Vogt.

Now, the judge's sign was the staff, the king's staff was the scepter and the bishops staff the crosier, yet they are all of the same origin. The 'stav', staff, is the symbol of support ('you are my rod, stick and staff) and the first weapon ('he beat him with the staff'), therefore it is a symbol of power; that is why the chairman of a meeting and therefore the judge held the staff upright in his right hand as a sign of honor. Therefore it was a 'Gerichtsstab', staff of the court, a 'weiser Stab', white/wise staff (pointing/directing staff) and made symbolically of 'weisser Farbe', colored white, but initially not colored, but stripped. CIpse baculum Jurisdictionis album in manu sua gestans, et ut judex sedens' — 'The sitting judge has in his hand the white staff of jurisdiction.") Haarwerth, Bishop of Mainz, at the coronation of Emperor Otto said: 'Be reminded by the staff to judge your subordinates with fatherly authority.' (Wittekind, history books). With the 'Weise Stab' in his hands the 'Urtelsspreaker' (judge) received the voices of his peers, the Urtelsfinder (jury), and announced the found Urtel. For that he was also named the questioner, the asking judge in contrast to the silent or mute judges, the assessors and the eldermen or jury. The questioner held the staff above himself, the sheriff-like Schultheir below himself. With the staff, the judge gave the signal for order and commanded silence. Error, strife, insubordination and aversion were dismissed with the staff, and under it was also addressed the judgment — abgeurtelt. From this derives the verb "stavan', 'staban', 'staben' = to reaffirm with the court-staff or to pledge under the court-staff: 'to vow under the staff' = was equal to an oath. To repeat the words of the oath was called 'Verstabung? - Bestaffing, and it was the 'Vorstaber' who gave the words and sat beside the Lord or Vogt, to hold 'the holy' or the 'Halgadom' (this sanctuary is not to be confused with the Armanen Halgadom!), which was enclosed in the 'hilgen Skrein' (holy Shrine) and prepared for the oath wording. This staff oath was a 'gestabter Eid' or a sworn oath before a sitting court, after prior contact with the court oath staff. The 'learned oath' was preceded by warnings about perjury. The Rugstab - from 'ruagan' = reprimand - was a sign of the jurisdiction of a punishment court and 'to accuse to the Rugstab' meant an indictment for death. The 'Vogt staff that a Lord or Vogt held in a bar or staff court, was also called the 'Wettestaff (uette, ete, at, ut = spirit, wit, intellect, knowledge, law, commandment, etc). Where the German king was present in the Gau and district courts, he judged under the court staff. King Maximilian I. gave in 1507 his staff (black in color) to the Imperial Court which remained in use until the dissolution of that court; the chairman held it in his hand at the interrogation days in Wetzlar. The 'Rechtsgang' (law process) has been called staff walk 'Stabgang', the 'Richtsteig' (process-ordination) had the same designation. The special rights of 'Pflege' of a court (Provincial Court) was called 'Stabsrecht' (provincial legislation). — 'Under Thing and staff ('as the land and estate belong to God') was understood as inherited jurisdiction, which was also called according to a deed of 1488, "to the staff over inheritance and properties' (The estate which is located elsewhere, which meant that staff reached to Gegenbach therefore it has to be brought to court over-there). A document dated 1563 (concerning the Baron von Hohnstadt's feudal grant at Bischoffsheim) states: 'and the power and staff is transferred to the SchultheiS Hanns Laun from Bischoffsheim, to use it to its fullest'. The Onolzbach's Official Regulation of 1608, Tit XIX, 3, acting in accordance to 'give the lands pledged generally not be used for loans to the judge-official (judges, SchultheirB), to the judge staff who leads the vogt cases'. The subjects of KGnigsbrunn gave tributes to the Duke of Wiirttemberg, "'Schirmhuldigung', as their 'right hereditary fief Lord Staff and upper Lord; when without means and property then through duty, loyalty and oath.' (Urk.vJ 1536. Besold Documentation. Wiittemb) 'To

lose the court staff meant surrendering the power to prevail as a judge of a court. In contrast, the transfer of the staff meant the confirmation as a judge or jurisdiction. It is quite natural that the Marshal since Ur-days held the staff which we find as a field marshal's baton and the royal Hofmarschallstaff in use today, as well as the otherwise incomprehensible terms of General Staff, staff officer, Constabler, Stabler, Staff Stock House, and many others all go back to the original. But also the bishops, abbots and abbesses lusted for the staff and it is very understandable, but the 'Kala' only granted them the 'crooked staff, which means according to the Kala the curved, bent law. Those to which the strict Armanist Rita was too uncomfortable submitted to the 'crooked staff', and therefore said 'under the crooked staff is well living' and as the same grew in power and wealth, this saying in a sense was justified for the lax morality. After the death of a bishop whose staff was returned to the king his successor was invested with the staff which was named the appointment (investiture) with ring and staff. The investiture controversy - in which Rome won - made an end to this custom (1111). The breaking of the staff over the criminal condemned to death meant literally, that the criminals were breaking the law (hence Verbrecher) and thus was made lawless, in example that his right to life had been forfeited.

This 'right to life' referred only to the life 'in the flesh body', as in the life in that body that presently clothes his mind. As for the mental states after his death and the material conditions in which he would be reborn at his next incarnation, the Armane applied no influence. Only the Roman Church claimed for itself the right to bind and to free for eternity.

As the king on the throne, the judge sat on the 'Stuhl' (stuol, goth stool, langobard stolesazo, stool: sat-ul = seat of the mind or wisdom). The greater or lesser decoration of the chair would indicate the higher or lower rank of the court or administration. It was from this chair that the judges were called 'Stuhlgrafen, Stuhlherren, Stuhler', still used in Hungary is the word 'Stuhlrichter' for higher court officials. When the judge would rise from the chair all negotiation came to a stop.

Since Things were always held in the presence of all freemen of the district or the municipality, all present to some extent were judges and gave the Urtels-spruch or choosing by beating on their weapons for the acclamation (Tacitus Germ III) or silently raised their weapons to express their disapproval. A certain number of Eldermen were required, depending on the importance of the case, three, five, seven, twelve or two times seven. Karl, the Frankish king, was the first who began to suppress the free Things and began to install officials as judge and called them with the old title Scabini of scaphan (schaffen, create, draw, resulting in 'Schéffe', elderman, juror, but are not related to the word scephan = to scoop, in the sense of scooping out from a well). For a full sentence/decision twelve elderman were required, while the thirteenth was the Schultheir, Chairmaster or Raugraf, etc, as an uneven number was always required to avoid a draw. In the Armanendom the Thing place was the Halgadom, hallowed by great age and by sacred ordination of their ancestors, a place which in the Ur-days was chosen and consecrated for its specific characteristics. It was a mountain or a hill but whose form was often changed artificially so that mighty earth movements were required to produce it. The beautiful mountain of Stronegg at Stronsdorf near Ober- Hollabrunn in Lower Austria is such a place and the largest earth structure in the world that I am aware of. It could be a spring that reminded one of Urda's well, Mirmir's well and so on. Rocks with a unique shape is another, such as the beautiful Halgadom at Hohenstein at Rothkreuz, close to Plug in Bohemia, where an entire rock face appears to be artificially chiseled, or Mittagstein, the three stones at the Riesengebirge, the 'hanging stone' in Brühl at

M6dling in Lower Austria and hundreds of other rock formations. It could be a mighty ash, oak, beech, fir, spruce, lime, birch or other trees of the forest, on large clearings, meadows and grasslands, at fountains, wells and rivers, on bridges and so on. Where a Halgadom was created in the Ur-days are undoubtedly still the names which are reminiscent of its former use. After the introduction of Christianity, a violent period, the Halgadoms were usually taken with a contending hand, or at least forcibly converted under the threat of force from 'idolater' or pagan temples to Christian churches. The humbled Germans, dispossessed of their Armanen, as I said, still assembled in the churches or their lobbies and if this did not succeed, they were in secluded forest locations — where they are still called the 'Red Cross'- or they moved the 'secret Heimlich' to old sacred Cross-roads at the open roads.

The Vogts and their 'Lords' later moved the Thinge into the castles. Often old Halgadoms became castles and therefore the former Mal-place was protected. Even in the cities Mal-places were laid, but often the reason for such a measure was the easier defilement of the Aryan Law by the Roman injustice. In castles and the urban town halls, the courts had been initially still cherished in the open space under the shade of the tree, but soon the seats were placed under covered arcades, galleries and halls, the court was negotiated albeit at opened doors or even before doors, to do justice to the old word meaning.

The court session was so arranged that the judge turned his face toward the sun; he kept the bared sword standing between the legs, and raised the staff in the right hand. On both sides sat the elderman, only slightly lower, to the right stood the accuser, left the sued. The Thing had a place fenced in with thin hazel staffs and red cords. The sanctity of the Thing gave to this barrier more strength than beams or walls. Symbolically speaking, a delicate thread could already bind, as according to Grimm, Rechtsaltertüm. S. 182, a porter at the Cologne archbishop was bound with a mere string and had been imprisoned by the Cologne court, Kélner Hofrecht. It was only later that the hazel enclosure was replaced by wooden barriers, for which the barred description 'Schranne' came to be the Thing place. But also 'Ram' for framed, 'Rahmen' of 'einrahmen', was the customary for the fenced, "gehegten und gefriedeten', courthouse square from which derive the expressions: 'sich anrahmen' for: to arrive in court, and 'a Thing anberahmen' for: convene/frame a Thing.

The court was opened at sunrise and closed at sunset, because only with the rising and shining sun may the court sit. The judge opens the process with the words 'Uppen Tag', because of that the session is opened. The sun time was the right time and therefore for all legal dealings, both for the maintenance of the court and for waiting for the accused and for judicial charges, the trial by ordeal, the judicial duel or the punishment had to be completed by sunset or moved to another day, if the sun was already setting, because a victory at nighttime would have been credited to the assistance of dark powers.

"Each process", - says Grimm - *"is a struggle. The plaintiffs attack, the defendant is resisting. The summons is a declaration of war. The community is watching and judging who is poorer. Witnesses and oath helpers aid on both sides. Sometimes the whole process ends in the ordeal of a physical duel"* (Rechtsaltert. p 854). It is therefore understandable why Things were held on the second day of the week, as the day was dedicated to the war and sword god Tyr, Iring or Erich. Thus, this day was called Dingstag. Our Tuesday (Dingstag) was earlier called Tystag (English Tuesday, Friesian Tysdag, Altnordd Tysdagr, Swedish Tisdag. In Bavaria and Austria it was named after

Tyr or Tues, Tuisk (Zwist [Strife]) and still today this day is called in dialect 'Irda' from Iring or Erich). Tys, Tyr, Zio was the Greek Ares and therefore the Supreme Court in Athens was called 'Areopagus' (Aresfield), it corresponded well to the Roman Mars, and again it is the Mars Sto whom Tuesday was sacred. As in the days of the week Tuesday was dedicated as Thinge day and in the months of September or October, in which the Sun is in the sign of Libra = were the main Things of the year. Therefore, the son of Baldur, the Ase Forseti was the owner of the Sun house; the Gylfaginning (Edda) 32 states.

> *"Forseti is called the son of Baldur and Nanna, daughter of Neps. He has a Hall in Heaven, Glitnir (Gleissner) it is called and all who turn to him in law disputes go home settled. This is the best tribunal for Gods and people. It is said of him:*
>
> *"Glitnir is the tenth (Hall of the Gods); on golden columns of the Hall the silver roof is resting. Forseti presides the long day and settles all disputes."*

The annual main court was the 'Mihilading', which later, in the Christian era, became St. Michael's day. But the Archangel St. Michael is also a Warrior and Hero who always appears prepared, because he fights the dragon of hell and sometimes even has the Scales of Judgment in his hand, which is precisely the Balance of the Zodiac. Mihila or Michel means the Great and Powerful, is Wuotan himself and is only replaced by Michael because of the similarity between the words. The Mihila or Michelstag was also called the Fall Thing, as distinguished from the Mai Thing that fell on Walpurgis. By the way Wuotan (Ynglinga Saga, c 8th) prescribed three yearly sacrifices, the first fell in the autumn (Mihilading, harvest sacrifices, Harvest Festival), the second in the winter (Wihinaht), the third in the summer (summer solstice); they were the regular Thinge, also called the real Thinge, or the three sacred times, which also counted as court-days. Later - or at local variations the days for the Thinge were: Walpurgis, Johannis, Michelis or Martin, or sometimes instead of Walpurgis would be the 'Conversion of Paul' day (January 25), or fourteen days after New Year. In later times as the Armanist Trisection was forgotten and replaced by a quartersection of the year, there were four court days or tithe days, called Quartale or Quatember, namely: Pentecost, Martin, Three Kings and Easter, however the classification was subject to numerous local modifications.

The positive influence which the waxing or full moon has on all natural processes and also on feelings, moods and actions of the people, as well as the more harmful influences of the waning and new moon determined the day for the services, meetings, etc. Tacitus, however, knew nothing about these differences. From the passage quoted from cap.1 of Tacitus emboldens another error by indicating that the Germans had a Moon cult and therefore had a night service like the Celts, when they really had a Sun — cult. As shown above, 'tagten' meant day and it is known that they calculated by days. Their day began at midnight - as indeed Necessity is the mother of Dag - but they never counted by nights, only by the days. According to the lunar measurements they had fourteen-day periods, namely from full moon to new moon, and therefore had seven days a week (one quarter of the moon), but still added one more day to extend the deadline and so a weekly deadline was eight days, one two week-deadline 'over' fourteen days was fifteen days and a six week-deadline was forty-five days (Grimm, p 221) that is three times 'over' 14, namely 15 = 45.

It has been mentioned that there were the 'ungebotenen' or consistent, real Things and the opposite, the 'gebotenen Things' or called-for, the former being 'non

indicta placita', the latter named 'placita indicta'. The former took place two to three times per year, to which all freemen of the district came together non-invited, while the called-for Things were held as necessary, to which the Free were called in from time to time by a messenger.

Since many times the 'Free' were mentioned, here we have to particularly emphasize that the 'unfree' or 'servants' were not the serfs in the sense of the Middle Ages, but the family members of the Free. Only the head of the family was Free (today we might say Heir, father or man of the house), namely one who made his 'own smoke', one who managed the family holding. He had the right to vote and would appear at the Thing, while his sons and others of the clan/Sippe were, as his servants, not free. They had neither seat nor voice at the Thing, (only the 'housefather' had this right), they were secondary to the supreme head of the clan/Sippe. They had rights and use to the family holding, but did not own personal estate, which was managed by the head of clan/Sippe. These servants were therefore neither slaves nor serfs, they had all the rights but not the right to raise their voice, 'Mundrecht', by reason that the head of clan/Sippe functioned as the 'Mundwalt' (Guardian). The slaves consisted of former prisoners of war and had no right at all, they were objects and considered as farm animals; they did not even have a right to life because they were their enemies and whoever captured them and let them live could still kill them however they wanted, just as he could have already done on the battlefield. That did not change when they were sold since the new master bought the rights of the old owner; also their children would inherit their lack of rights. Only in the time after bloody Karl was the monstrosity contrived that Clansmen could be master or serf of another Clansman. The old-Aryan Rita prohibited this in the strongest sense and was infused with full equality, the same freedom for all and that only personal accomplishments merited higher honor, yet also bestowed higher duties.

There were rankings among the courts of law, which in, Rechtsaltertheim. S. 793 Grimm writes: "lack of knowledge in law does not harm those from whom judgment is asked or those laden with the judgment (the judges and Eldermen), if a judge or an elderman did not dare to find the Urtel in a case which had been submitted to them, they were allowed to get advice from outside. The elderman turned to an adjacent court, this was called: The journey, the train, the push. The council was free of charge, which was called the land charity. The smaller courts had their 'Oberhof" (the superior Halgadom) to which they were walking, as the saying was. But the council from the Oberhof had no actual authority, because it was all about finding the Urtel that the judges and elderman did not feel safe enough to find, so they went for advice to the upper court, but the Urtel was still pronounced by their own mouth afterwards. Also in this 'to get council' the asking court had no dependence upon the responding court. The elderman could contact a neighboring Thing chair of the same country or Gau, which was on the same level and which in another occasion could also ask council from them. In spite of this mutual unconditional freedom the relations between the lower and upper courts shaped itself out in an organic evolution as the designations of undercourt and Oberhof show. Consequently, there were certain Oberhdfe (the main Halgadome), whose district encompassed whole countries, lands or tribes."

As Friedrich Karl von Savigny, in his 'History of the Roman law in the Middle Ages' (I. 222) demonstrates the first of the Frankish Capitularies appeals were enacted as they had been in the oldest constitution but there was no court hierarchy. It has its reason in the separation of the Ripuarians from the Ario-Germanic Rita (GLB. No. 2, Armanenschaft) who desired to win for themselves the heritage and world power of Rome, although they did not gain it for themselves, but contributed this service of love

for the much more clever Popish Rome. Imposed by this appellation duty of lower courts to the Oberhéfe the free Aryan law was gagged and gradually but surely subordinated to the Roman written law. As critics held against Savigny, that among the Frisians the village court appealed at the Gau court and from that to the general popular Thing, this was — as we have heard above - no real appeal but only a 'go to court' to get council.

Grimm still further distinguishes between 'untergeordnete', hierarchical courts and 'nachgeordnete' practical line courts which followed up on a case, which was held by a different judge chair (although in the same place) after the first judge had a 'pre-Thing', or which followed up on the ordinary courts for unfinished Things. They were also called after-Things 'judicia posteriora' and usually followed directly after the called-for Things. These 'delegated courts' as one would say today, the 'after Things' were where they had once had a location, such as 'Eferding' at Linz, 'Ofterdingen' in Austria, 'Efterdingen' in Swabia, etc.

On the 'Malstatt' (Placitum), the old Halgadom, the 'Mal', the court sign (Mallus) was erected; the Thing that was held in the open air, as the Allemannic. Feudal law, cap XCVI had so arranged: "in a closed court, house, under roof or under castles the Lord shall not hold a feudal court". The Mal was standing at the Sal or that limited open space where they gathered for the Thing. In the middle was the ring or the court under the Mal (Tree, Pillar, Irminsul, Rolandscolumn etc), where the eldermen were sitting on stones and the freemen with Thing duty stood around ina circle and 'closed the ring'; from which they were called the Umstand (the around/by-standers); 'alle di am Ring sint uzzerhalb oder innerhalb', Alleman. Landlaw, cap 398). At Völk-Things the people (the Freemen) themselves made the ring. Therefore, the phrases, 'everyone has their handmal', meaning everyone is connected to a certain court in which he had a seat 'rechtsanspriichig sass' or the right to stand 'zu Recht stund'. In later times, the Things were held under a Lieth or in an open hall and finally even — completely against the Rita - in chambers and warm rooms and finally held even with closed doors, but the judges still sat armed when they chaired the Thinge.

Gradually the old Thing places came into disuse and people gathered in one Thing, Spiel or Spelhouse, while the Feme, which held the banned Ario-Germanic law in the 'fem' (five) fingers of the swordhand and took it into the 'high and secret Ach' and remained faithful to the old Mal locations - but more of that later. Through countless shifts due to the founding of monasteries and other more harsh measures, the old districts were haphazardly ripped apart, with the intention of destroying the old solidarity of the Clans in order to bring them in to the new order (if one can call it that), in the anti-racial chaos on which Rome had established its power and made them amenable to the jurisdiction under Roman law, as in to weaken their resistance. Therefore, the resulting royal district courts had no limits according to the torn old districts and had more the purpose, to preserve the public peace, ie to gag the people completely, instead to look for real justice. They drew carelessly assumed boundary lines, did interventions in other jurisdictions and finally came, by their own fault, into very constricted limitations, all that remained were the hereditary county judges in the Lordships and estate owners which turned into a worthless shadow work forfeiting all confidence and respect by the people. Everyone just took the process where he soon and safely got it and what is the worst part, where he could find it by his wish and instead they mocked the old Thinge, which had been ruined because it was filled with inexperienced eldermen, as the weathered wisdom-keepers became rare through persecution and exile and finally extinct. Because as it is now the incapable eldermen more urgently and frequently looked for 'teaching and instruction', 'wandering' to recover advice, those incompetent eldermen drove to other

courts, and thus the court or staff procedures were unduely hindered and the new District Courts grew - probably only temporarily, perhaps caused only by a suitable personality of a wise judge - in reputation and access and apparently became recognized as the Oberhof. But most of them initially got voluntarily temporary recognition and later they wanted to turn it into the right to ban, so as they would say they 'lost all pull'.

The real cause of that disjointed judiciary was not only in the lawlessness and haphazardness of the diluted judiciary from the infiltration of Roman law and other corrupted law, but ran much deeper through the poisoning of the sentiment of the Völk and destructive influence of the Roman-Frankish priests of the Church, the latter with the full conscious intentions of propagating the race-mixing chaos of the Roman Empire. They caused disturbance within the population in order to stir insubordination against the Thinge and disobedience against recognized Urtels, to draw the people to themselves and to exercise their own advantage. By virtue of the almost countless 'indulgence letters' could anyone, at certain times, in certain places, confess his desires or send his 'handout to the sacred charity' to be disposed of and acquitted by the clergy of all judgments and complaints, of all deeds (evil deeds), vices, sins, transgressions, of all vices (defilement) and so on!

Finally, the open public courts ceased completely and there arose the so called 'Court-rooms' in which all the 'Court-Bystanders' (public), the free with Thing duty, even the silent listening, were wholly excluded. Behind closed doors now came the old legal terms completely oblivious of the old sacred and meaningful rituals, with which the Thinge meetings usually were opened, held and closed, degenerated into sophistry, and the flood gates of judicial haphazardness, but even more so the brutal sadism of the court officers, invested with the justice, whose obedient tool those judges were, wisely made for the fact that those flood gates could not be closed prematurely.

So it was that the difference between 'unpardonable Law' and 'fuirderlichem (promoting) Law' began. The unpardonable law operated with shortening the regular deadlines; the 'fuirderliches' (promoting) law operated, spoke and performed while apparently maintaining the sense of the old habits of the Thing with certain ceremonies. But that was only deception, because the judges began to use the strange Latin which was and unintelligible for people. They judged with contempt against the Völk, German tradition, Thinge rules and law; all in the guise of Roman law - and the confusion in the German court system began.

Even Agricola - in his German proverbs (Eisleben, 1528), said that with the language the moral fell and it would be reasonable to fear that the German's loyalty and faith will also fall, because "We Germans now wear, Hispanic and French clothing, we have Roman Cardinals, French and Spanish diseases and also Roman practices". The struggle for German law and German language never did stop. An advocate for German law and German language writes at the end of the fifteenth century: Today, the most judicious Doctoris juris are so accustomed to the Roman speech that they express our most well known German justice always in Latin and actually believe that the foreign expression would be more understandable than the domestic, as Contractus, document, instrument, Domicilium, Consilium, intestate, Testament, etc. Nowhere does one hear the German language in court or at the least a well understandable domestic expression along with the Latin. So then they said: A law can be repealed (Lex abrogatur), an ancient traditional law (jus traditum), doing away with the common freedom or independence of any others charge (Autonomia), family estates (Family Fideikommiss), etc. At the end of the eighteenth century, Runde says in the preface to his "Grundsatze des allgem.

Teutschen bürgerlichen Rechts' (page XIV): *"He upholds that a German writing about German subjects for German readers had to be written in the German language". Danz wrote at the same time in his manual about citizen rights and laws, pp. 220: how he was convinced that "the tradition (actually reinstatement) about Teutonic family estates after its origin, reason, purpose, scope, differs by its very nature so much from Roman Fideikommiss that it might be easier to unite fire and water, as to evaluate two such different legal doctrines into the same legal concepts".*

All old-Ario-Germanic Things, large and small, division and village courts came into decrease because of the fact that it was no longer cherished as before, they were no longer ordained as required, and the judgments that were found could not be enacted, the Thing requirement could no longer be 'managed'. Therefore, everyone sought to avoid it and the old power, the old reputation faded more and more. The individual Vogt men drew their guild people and tenants before their special caste Vogt, but they were no longer free and independent, but were only their officers and so the real court masters, the shadow of the former Thing judges, now forfeited the income through the penance. After the Westphalian Peace the Roman doctors of juris utriusque finnished what greedy ministrial officials had begun. Deliberately misinterpreting and abusing the 'chamber benefit' (the Lord's interest) accelerated the demise of the village Things, suppressed the old accustomed traditions and corrupted the Ario-Germanic-German law completely. Becoming outfashioned the foundations of the German Constitution and the Armanist wisdom fell, by deliberate oppression and injury, into empty incomprehensible formulae and stale prejudices. Five or six foreign and deceptive ministerial officers, without the knowledge of law, the country, its history and traditions, even often without any ability to check or distinguish and judge made themselves law speakers, who were subject to the whims of their master or king and anxious only to preserve the will of their master and their own advantage, while the experienced elderman had long been banished or was dead, and only in ambiguous sagas was a distant echo of the knowledge of the wonderful times of the speaking Ario-Germanic law. The proud self-confident "Tangano' of the Armanen period gave way to submissive pleas for justice, which one begged for as a favor and grace, the Urtel, the conclusions and decisions, the teachings (directions) and wills was long gone and already transformed into gracious Decreta and benevolent commands and the once so powerful and self-confident Völk were demoralized and unnerved, its majority became favor seeking minions, the race-mixing chaos of the Roman Empire had once again gained the upper hand and raped the Germanic race. Newly arrived community members were unaware of the local rights, the court and village books were only examined for advice in large pressing cases - if they still existed (written in runes, as reported by Julius Caesar; GLB No. 1 and 2) and had not been burned as 'magic spellbooks' by the Roman priest Church - but by then maybe the court clerk could not have even read the ancient texts. The meaning of the writing certainly was not understood as if he would have even wanted to understand it.

If you look at this as a more than millennium systematic assault of the Ario-Germanic-law by the material tyranny of the state and the spiritual-suggestive tyranny of the Roman-Frankish hierarchy, then you can answer the questions very easily for yourself: What is the lamented reason for the often lack of feeling of justice and public and private loyalty among the people? Where did it come from, that honor and property are so uncertain and in so many cases unprotected by the conflicting laws and paragraphs? And when one has answered these questions thoroughly, then one wonders again: Why is it that in such mistreatment of the Völk the same is not completely dilapidated and foul, nor perished but rather one can still recognize a healthy core? And one can give oneself the comforting answer that the Ario-Germanic German Völk soul is just indestructibly good

minded, and that unconsciously it is still under the beneficent higher influences of those magical force, from which the Rita first came into being back in the Ur-days and to which finally all those foreign suggestions must yield, that is if the people who have only had a temporarily obscured recognition of the importance of its racial purity come back to their full awareness, and it is from this recognition that the unhindered rebirth of the Ario-Germanen must take place. This is the awakening of the sleeping Michels, from whose approach the dark forces already tremble in cowardly fear. And that which was prophetically sung in the Vala's Prophecy thousands of years ago:

"Here comes a powerful one to the ring of the councillors,
A strong one from above ends the dispute,
With reconciling council he decides everything,
Lasting forever shall his council"

But one would be very much mistaken, if one assumes that the people themselves or their leaders, the Armanen, would allow their ancestral rights and their Thinge to be taken away without a fight. It was rather fierce fighting which can be seen in examples of not obeying orders from the times of the Frankish King Karl and to the most recent times, some of which were offered in the course of this work. Furthermore, there were the bloody persecutions, which the Armanendom and the Wuotanists suffered by the Roman-Frankish hierarchy and as well by the degenerated descendants of Armanendom, misguided by the church and as well by the Roman-German Empire, yet upgraded to the grace of God and its satraps. They had to suffer the consequences of desperate struggles and the number of Martyrs count higher than the Martyrologists of the church - in spite of all exaggerations - can provide. It is serious and proven evidence of what tenacious persistence the Ario-Germanen mind contains when for more than a half millennia it fought against foreign suggestion and still defends to this hour, in which he shows that he could only be violated but could never be defeated.

The mystery of the Feme has its origin in these struggles against the sacred law of the Armanes, as evidenced by the GLB No. 1 and 2. As it is in all areas of Ario-Germanic prehistory, to which one does not want to grant nonconforming origins, attempts were made to also deny the Feme its old age and descendance from the Armanist Femanendom. It is presented to have originated in the times of lawlessness in the XIV and XV centuries, as the 'ordinary' (?!?!) courts failed. Throughout Germany, not only in Westphalia, the awareness of the freedom of every German was kept for a very long time, despite the enslavement of many as serfs. This general freedom was from the Armanist judicial basis and therefore to all common courts, which knew no caste-order.

Since the Armanist Femanen recognized the head-Armane - the German King - as their leader, so was it in Christianized times that the oversubtle interpretation of 'free courts', a right, would be awarded by the German King and Roman Emperor as 'Count courts' on a loan basis, which later the independent land rulers arrogated to themselves. The Westphalian free courts, as Count courts, remained the longest as royal District courts, but only apparently, because as such they were for a long time not the 'Feme' anymore but rather sought to suppress them by assuming their form. The Archbishop of Cologne, Duke of Westphalia, arrogated to himself to be 'governor of the secret courts' and presumed to have the right to give the blood ban in the name of the king. But only by King Wenzel (1382) was he awarded with such a right, as King Wenzel was always in need of money and sold royal rights to the highest bidder. So also came into being the fairy tale, that the Franks King Karl I established the Feme - which one boldly claims the

name came from the word 'Strafe' - in order to prevent the fallback into Paganism and to impose punishment and also explained the name of Free courts, Freigerichte - with deliberate deception - because they would have not only been courts for aristocrats, but also for free farmers. We have nothing to do with this pseudo-Feme and only mention it to show how he deception by imitation of the external form worked, to more securely defile the pure and real Feme. But the real and true Chair master or Thing Graf, also called Freigraf was the old Gaugraf and was as such the senior Armane of a Gau-Halgadom on which the regular and the appointed Things were held, while a Raugraf as a traveling judge - as was shown above — and was also Vice-Gaugraf, who toured the Gau and held a Thing wherever he went. So it was in the establishment of the Wander-Armanentum, which we already discussed in detail in GLB No. 2, for it was intended that the future Gaugraf, as the Raugraf was considered, had the opportunity to learn to know the land and people of his district Halgadom, namely the Gau. Also the wandering Elderman, so to say his Journeymen, who accompanied him to the spot - the particular community-Halgadom - to increase the local Elderman to the number of twelve. To this the phrase 'fair and consummate Thing', referred to; 'fair', when the local judges, Schulthei&en with their Elderman tended to the law, but 'fair and consummate' only when the Raugraf presided. The Raugraf with his followers had to be fed and housed by the communities he visited; so the feed given to his horses was called the 'Raufutter', while each member who had his own smoke, had to bring a 'Rauhuhn' to him as 'as a speaking deed' or 'meaningful sign' in order to preserve in the constant memory of the succeeding family/clan/sip members, where he has Thing right and Thing duty.

The Freegraf presided on the Gau-Halgadom, Malstatt over all regular and appointed Things; the Raugraf held Thing on his journeys, where he erected the 'Freistuhl'. The Frei-Elderman searched, found, communicated and enforced the Urtel. They also provided the summons and were obliged to reprimand, 'riigen' for crimes which became known to them, ie to make known to the Femcourt. They had to be free and been born in wedlock and be tribe-brothers. The condition to be Christian, came only later on, when the real Feme was violated; formerly the Kalander belonged to the Feme and its affiliated secret societies of the Templeisen and so on (GLB No. 1). With a solemn oath they pledged to be true to the secrets of the Feme:

> *"To help to uphold the high and holy Fem and hide from wife and child, from father and mother, from sister and brother, fire and wind, and especially from what the sun shines on and the rain wets and from all what is between Earth and Heaven."*

And as highly poetic as this oath was also the ban-curse of the Feme, hurled at the outlaw:

> *"You Verfemter shall flee the land and be driven away as far as fire burns and earth greens, as far as boat sails, shields flash, sun melts the snow, feather flies, pines grow, where hawk soars the long spring day and the wind is kept under his two wings, as far as the sky arches, the world is built, winds roar, and the water flows towards the sea."*

The above mentioned secret of the Feme, the "high secret Acht', which was incorrectly sought only in the self-evident secrecy of judicial processes, the passwords, etc., was really in the fact that they appeared outwardly as Christians, but inwardly they adhered to the Armanism, so 'kaled as others' (Kalander) and feuded with all the resources of Ario-Germanic-law against the Roman law, which was recognized as wrong.

Therefore, the Frei-Graf said at the opening of the Thing: *"I command (Ario-Germanic-German) law and forbid (Roman) crime!"*

The Elderman, that is the one who knows, should initially only be accepted on the Red Earth, 'Roter Erde' - which one only wanted, by mistake, to understand as Westphalia. 'Rote Erde' is solved through the Kala and says: 'Ruoth ar-da', Sun Right there, namely: 'The sun right (the high Ar) is there'. Red Earth is the total Ario-Germanic heritage soil and many places and place names recall such as the place name "Hochrotherd' in the Wiener Wald by Vienna, which was a Fem-Malplace in historical time (GLB No. 1). The Feme was never limited to Westphalia, but spread over the whole of Central Europe, far beyond the borders of present Germany and Austria, because their blood ban, as they kept this multi-millennia right, claimed equal level of justice with the Royal Chamber Court and therefore, when denied legal assistance through the Royal Chamber Court, claimed their responsibility for the kingdom and proceeded accordingly. Their influence and power were therefore very large and also very dreaded by their mysterious workings. In the cities and in the princely council offices sat their 'knower' (Wettende from 'uette' = to judge) unrecognized and even princes could be included in their covenant, many of which probably secretly wanted and wished for the intentions and goals of the Feme and helped with what they could but did not dare to openly express support. In the turmoil of the lawlessness, due to the race-mixing chaos of the empire of the Roman Church, the Feme formed a haven for the suppression of legal uncertainty and it almost seemed as if they would gain the upper hand again, as even mighty princes were afraid of their power and bowed to their Urtel. But the lawlessness was just too convenient for the powerful, especially the priests of the Roman Church and that is why they had to muster everything to break the uncomfortable and all too mysterious power.

The free courts were originally - it seems really superfluous to emphasize this — a real Thing that were held at "the right time of day and shining sun" and where anyone who had his own smoke, had Thing right and Thing duty, until they were pressed in such a way that they only could hold secretly concealed Things in remote places only known by member to negotiate about the 'Femwrogen'. The trial (the Staffgang) was based on the principles of the prosecution process, a Free-Elderman raised the accusation. The accused was summoned within six weeks and three days, but if the defendant was coincidentally a 'knower' there was a three time prolonged period. The summons was made by a knower and through the Freifronden (apprentice degree of Femanen, GLB No. 2) who stuck the Fembrief with special meaningful symbolism at the door of the summoned with the Femdagger and took three shavings cut out from the doorposts, which he took as a speaking symbol with him. Was the summoned not discoverable, the Femfrohnde fixed the summons letter at the gate or at a crossroads that everybody was assumed to be passing. The accused could be redeemed by an oath, but the prosecutor could oppose the redemption with his oath and oath-helpers. The defendant could redeem himself then with six oath helpers, the plaintiffs could rebut this with fourteen oath helpers, to which the defendant could respond with twenty oath helpers, but then had to be acquitted necessarily. But these oath helpers did not attest to the act itself, but only that they did not consider the defendant to be capable of the accused act, or vice versa. We shall come back later to this. The convicted or the person to whom the summons was provided but did not appear was outlawed, 'verfemt', i.e. the 'Oberacht' was pronounced over him. The execution was carried out by the Wyd, the convicted was hanged to a tree by means of a flexible willow (the Wyd) instead of a rope and a Femdagger was put next to the landmark in the same tree to show that it was an outlaw, who was hanging on the tree. All Eldermen of the free court were obliged to support the executing Femfronden

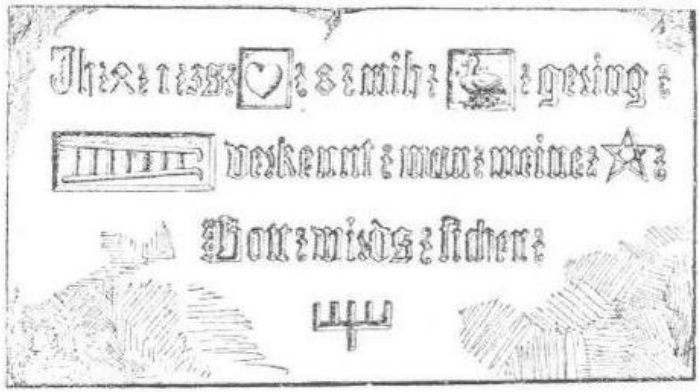
when they needed help. The Femdolch had the four letters or the four runes also called the Femlosung.

The swift judgment has been held to supposedly have led to shocking conditions, and especially - it is claimed — to have served for the indulgence of private revenge, which is very unlikely and probably exaggerated, because those in power tried to be rid of this very inconvenient secret court. Princes and Reich-cities concluded alliances and promised to everyone to hold a court. Charges were brought forward for summons to the Feme until finally the Eternal Land Peace and the establishment of the Imperial Chamber Court in Wetzlar (both under Emperor Maximilian I in 1495) and the final improvement in the sovereign's court system brought an apparent end of the Feme. The FreiGerichte or Free Courts gradually were compelled into sovereign land courts (since the 15th century), to which they led a shadowy existence in Westphalia up to the 18th Century, but nevertheless maintained themselves under various names and forms of the Feme to this day. Although in the beginning of the 18th century, the last FreiSchéffe to Dortmund was given to the grave, who faithfully kept the principles and secrets of the Feme and took these with him into the grave.

But thanks to the indestructible organization of the Armanes and the Feme, their spiritual essence could not be annihilated because in hidden ways they were inherited from age to age in the well-structured and well-formed Trinity of developing, becoming and changing and organized so inimitable that even the most devastating 500 years of wars, two thousand years of the fiercest persecution and hundreds of years of long wanderings were unable to annihilate that inner spiritual institution. As everything was organized in Armanendom according to the same law of three, in keeping with the nature-ur-law, after the realization of the great karmic law (GLB No. 2) thus, the whole Armanendom was such a highly developed and artful construct in which all was developed out of the individual/particular and the individual/particular again originated from the cosmos and remained stable in constant interaction among itself. The whole concept was indestructible because the destroyed individual/particular immediately left a tangible gap, which had to be supplemented by itself after all natural necessity, and if not publicly, then certainly in secret and so it is the same with the believed to be long-lost secrets of the Armanendom or the Feme, which was already discussed at length in GLB No. 2.

The same applies to the secret slogan words, Femsigns and symbols, which probably cannot be interpreted by traditional record keeping, since they were kept strictly secret and lost — but through the Kala and their lawful incorporation into the amazing system of Armanism, which offers to fill the gap. Who fully recognizes this law of three and the related law of the dependence of the action by recognizable causes is enabled to solve all the puzzles. This is not just those of the past alone, but also those of the near and far future, he is as wise as any philosopher and is naturally as a result of such insight more religious than a theologian, he is a man of knowledge, an Armane and as such is mightier than a magician if he serves to the time and not to his selfishness.

The following stone inscription may serve as one of the many examples of hidden messages concealed by Kala about the mystery of the Armanenschaft and/or the Feme, and show how the riddles of Kala are solvable and legible.



An old Suabian farmhouse displayed an early medieval inscribed stone, which was still readable in the middle of the 18th Century, it read as follows: *"I fiihr ein treues Herz, achte mich ganz gering; leider verkennt man meine Treu, Gott wird's sicher richen." / "I have a faithful heart, consider myself to be very low, unfortunately my faithfulness is misunderstood, God will surely avenge."* It would be a big mistake if this strange use of numbers and sculptures would be attributed to a quirk, in which the author was only caught up and wanted to express in the inscription his resentment for undeserved rebuke and to preserve this sentiment for posterity. Behind this supposed play of words is a deeper meaning, which only the Kala is able to solve, in an exoteric and esoteric way. The words of the inscription stone are misleading and totally irrelevant; they relate most likely to a personal mood of the stone's inscriber, which we will consider later. The main things are the numbers and the pictures in their hieroglyphic and symbolic meaning: 4 = Fyr, Urfyr (fire), God in space; 1 = the only one, or God as All-Father, 3 = the most holy three-divided-three-united trinity of creation, of becoming and of passing away and re-emerging, that is: God in time. The sum of these characters namely number 4 +1 +3 = 8, thus eight, the Acht. Eight is the profound secret of the high Armanendom, their esoteric teaching. Since, however, the heart follows as a symbol, exoterically that eight or Acht means to heed to something, to honor, achten or to consider it. The heart is an ancient Ario-Germanic symbol and hail sign, one of those simulacrums of which Tacitus reports, saying that the Germans do not maintain their Gods images, but only manufactured parables, by which they imagine them. Under the name of 'herzigen' (Hertaha, Herta) they worshiped the Earth Mother Herta, as her symbol was a big heart made of red stone (marble, quartzite, etc.) and were set up in their sacred Halgadoms (temple groves). The Heart cultus, like many another, was transferred into Christianity where we find it as the Sacred Heart and the Immaculate Heart Mariae cult. Heart also means hard as in Wald or forest and means Waltung, the maintenance, and since the heart is always thought of as red in color, it also means Ruothart, a person and location name that occurs frequently, but always kaled in the concept of Rechtswaltung, law-maintenance. Thus does the first series of numbers with the heart mean nothing else than 'achte die Rechtswaltung' or 'heed the maintenance of Law'. The second eight has the same meaning and says 'achte das Ganze', heed the whole. The Goose, Ganz, as a symbol just means: the whole thing, after the name of the goose in the fable which is Alheid, but kaled it means the all, the whole. Thus, the Malword 'achte das Ganze' is interpreted in the sense of 'heed the All/whole' and with consideration of the first reminder about the Rechtswaltung, which maintains the earthly justice, and the second is attributed to the divine, the all-unity. The

Leiter or Ladder, and as in 'leider', sorry, is deceptively mentioned here, which is conceived in the sense of lead over. This is followed by the Femstar or Drudenfuss, the seal of hail (signum salutis) and forms the conclusion, as a picture of revenge (rake), the thunder broom. This is also a Femsign and means dunar Besen, ie do right to Evil, which means as much as to make the Evil righteous, to apply the law on them or direct them. Thus, the exoteric meaning of this inscription speaks: Respect the Law, watch the whole (the All), otherwise you suffer the Feme, which will give the Evil their direction. Esoterically it says to the knower: The Primal Fire God, the four elements are included that make up the world. He is the One, the Allfather, who always was, always is and always will be. Take this knowledge into the holiest heed of your living innermost heart, put it in the heed of the all-unity and this leads you to salvation, through leading the evil to the righteousness.

It seems that the stone cutter was an Armane or Semane, a knower (Wettender) of the Holy Feme. As such, he may have suffered various persecutions by the German People's Court, after the Feme was subdued by the imperial or sovereign courts which represented the Roman law. At the same time that he seems to tolerate this, he also proclaims by the kaled meaning of the inscription that, in secret, he still performed his judicial office and the Armanen teaching, the Wuotanism and stayed faithful to it. So this inscription stone shows through the connecting words, the manner in which such hieroglyphs are to be read and solvable. Just like in this one example, the goose is as a hieroglyph for the wholeness, which is confirmed by the name Alheit in the fable, as well as the hieroglyphic interpretation of the ladder as in suffering is confirmed everywhere. For instance, in the court customs after which the accused was tied to the ladder; suffering should lead him to the truth, to what is right. Later it became the torture ladder and only from this cause, because everything was symbolic and subject to the Kala, in the exoteric as well as in the esoteric sense.

When we continue with the secret sign of the Feme, or their 'sigil', we must come back again to the Armanenschaft and consider that there were three sigils, which described the three castes. The Ing-fo-onen had the Kiirsch, the Armanen the 'Armalein' and the Ist-fo-onen the Eisenhutfeh. These will be discussed thoroughly in GLB no 5. Here we will give more detail on the Armanensigill, the 'Armalein' or the 'Ermine', which plays such an important role in heraldry as a Royal badge.

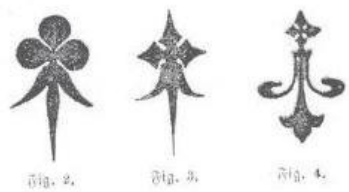


Fig. 2. Fig. 3. Fig. 4.

The pure white or pure silver field of the shield is littered with very strange hieroglyphics (Fig 2, 3 and 4) which are addressed exoterically in heraldry as ermine tails, but esoterically as the 'high holy Armanensigill', the character meaning 'Ar-mal-ein'. This hail signs shows as a head either three cloverlike positioned balls (Fig. 2) or three cloverlike positioned diamonds (Fig. 3 and 4), which seem to grow out of three rootlike spikes and indicate the twofold Trinity. The mythical-mystical world tree Yggdrasill grew from three roots, the Rau-roots, and the Germanic Tree of Mankind had three branches, namely the Ing-foones, the Armanen and the Ist-fo-ones. That was the 'Ar-mal',

the Sun or God character that the Armanen or Semanen kept guarded and internalized in themselves by using their higher knowledge, their spiritual knowledge to the advantage of the whole of the entire nation and protected it from desecration by the 'Heimliche Acht'. That is why the Armanensigill was veiled by the Kala with the word 'Ar-mal-ein' (remember the Sun God within you). For the same reason the ermine was the exoteric symbol of sovereignty for princes and kings.

Fig. 5.

The Armalein hieroglyph of the heraldic ermine as a coat of arms image and the natural ermine on the duke's coat were both speaking of the secret meaning of the Armanen dignity and yet, the heraldic ermine was not to duplicate or change the natural, because both were independent hieroglyphics and not connected to each other. Therefore, in the coat of arms appears the heraldic ermine and on the accessory (the arms tents, Fiirstenmanteln, crown caps, etc.) the natural appears. Confusions are rare and when they do occur it usually informs us that they spring from a period in heraldry after the decline of the Armanes. The Vehem (fig. 6) as a natural ermine forms an apparent exception, as mentioned about the exoteric figure of the ermine tail it corresponds to the Fire rune (Fig. 5). This also contains the concepts of ownership and home and means: *fire as the decisive factor, thus judging in the home or the domestic law.*

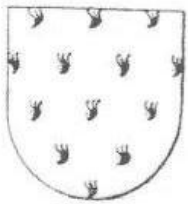


Fig. 6.

Fig. 7.

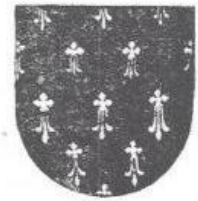


Fig. 8.

The heraldic ermine is always shown in black on white or silver (Fig. 7), so that the hieroglyphics with which the field is littered, appear black. As a counter-ermine the color order is opposite (Fig. 8), ie therefore white on black and sometimes the gold ermine or counter-gold ermine occurs, when gold or silver appears instead of white. In general, however, the ermine hieroglyph is black, indicating the hidden, kaled obscureness of the high secret Acht (the esoteric) that surrounds this hail-sign as a sigil. The white area indicates the causative law as the spiritual foundation of all development, thus not a human law but the natural-ur-law was meant, but also the esoteric knowledge of the evolution in the cosmos (white = uith = spirit, law, knowledge, wetting, as in deciding judge, etc.). The silver box (silver = zeolvor, zelvez, zilver, etc. dissolves in zil = goal, that is, what has been achieved, is brought forth; ver, vir = fire; thus: fire produced; esoteric: God created), it points to the God-created field of action of the Armanendom, the Völk. These are probably the most important, but a small part of all the meanings and relationships that the ermine has as a symbol, hieroglyph and hail characters, but whose various solutions always come to the conclusion that the Armanen or Semanenschaft was the guardian caste of the German people who took their spiritual goods into the 'High and Holy Heimliche Acht', in order to preserve, to maintain and enhance them.

Here belong also those hieroglyphs and advanced hail characters which emerged in the same way from the Armanensigill, the Ar-mal-ein. The next new hail-sign which was the branching off from it was the heraldic Lily, which shows the three Ur-roots and the three branches, symbolizing the tree of Aryan Mankind, the tree of knowledge, the world ash tree Yggdrasill. The name originated from li-li-je, that is: Light, light, has always been; so it means the Ur-light, the divine light that is revealed in the Sun (ar), so it points back to the Armanendom whose sigil is precisely the Armalein. This derivation makes it now clear why the lily appears on the crowning of scepters (wand lilies) or as distinctive decoration of crowns for kings, as in the crown of the Bourbons, the English, Bohemian king crown etc. The word scepter comes from scipan, and means scepan: decide; scipa means the right to speak law, from which again derives Schéffe, the decision maker or Law Speaker. The scepter, originally a judge's staff/bar became only later the ruler's staff, it was an Armanen-attribute, as originally the king was an Armane and therefore the king had a scepter. The Kleve wheel, which is made up of eight lily staffs, says through the Kala: Heed the Ur-light! It also means Karfunkelrad (kar = enclosed; funkel = sparkle shine, gleam), because it holds enclosed the light of Armanenschaft. The carbuncle (garnet or ruby), which was allegedly set in at the crossing point has probably not been the cause for this name. All lily staffs, including the lily scepter were thus light-staffs and as such the directive Weise-staffs and should point to the light of truth, which is why they are excellent as a symbol in the hand of Armanist guardians whether judge, king or emperor.

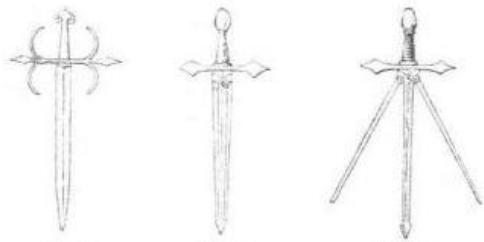


Fig. 9. Fig. 10. Fig. 11.

Another derivation from the Armalein is the order cross of the Spanish Knights of the Order of San Jago (St. James of Compostella), however, the initial one (Figure 9) can be interpreted as a sword cross, but is immediately recognizable as a development of the Armalein when comparing it to the three blades (Fig. 10) of the Femsword or Femdagger, the Dag, in the open state (Fig. 11) and holds in mind that the Sword-Cross of Saint James also had three blades in the original secret ritual. Dag (Day) is also a description of the light. This explains that the dachs, badger, and lynx (Lux) are secondary hieroglyphs for day and light. Besides the Armalein-sigill the main hieroglyphs for the Armanentum are the eagle (ar) and lion (Leo, lei, lei = light, life, law).

This three bladed Femsword 'Dag', drawn from Demins Weapon's Expertise is located in the Hohenzollern Museum of Sigmaringen, where they do not know its origin, but the name 'Hohenzollern', in its oldest form reads 'Zolre', ie: sol-are = sun right, testifies to that family as an ancient pre-Christian Armanen dynasty; as well as the Zoller motto of "To Each His Own' (suum cuique), an actual verdict of a judge, so that there is no doubt that once this Dag was worn by a Hohenzollern as a Freigraf.

When the Thing was assembled, the Freigraf opened the Femdagger, which was lying in front of him, by pressing on the button for the spring of the closed Dag (Fig.

10) and the three-blades opened (Figure 11) on which he uttered the words: ‘uppen dag’, which means as much as ‘the meeting is opened’. On the blade of such Dag the Femcross was engraved (GLB No. 1) with V (V = Vehme, Feme) in the intersection and the four letters SSGG or the four runes (two Sieg runes, two Gibor runes) that represent the known Fem-motto ‘Strick, Stein, Grass, Grein’. In the Kala is contained the meaning of this motto: The rope was twined from green willow (the Wyd), so for rope is to put Wyd. But wyd means knowledge, wette (judge) ‘law’. Stone is also fixed for Tegel (brick), Siegel, and means ‘secret’. Even today we say ‘eintegeln’, as in bricking in, for someone who wants to ingratiate himself in order to gain access to alien secret and trust. Grass (not the meadow grass) but Gerase = roar = thunder, donar = ‘tuen ar’. Grein = Greyen (Create) = maintain. The solution of this kaled motto thus appears as: ‘the law, secret, righteous doing (straightening), maintaining’, that is to say: ‘Maintain the law by secret righteous doing (straightening)’.

More about the Feme and their symbolism will be reserved for a special volume of the G-L-B, because it would take here more space than is available. After the passage describing the development of the justice system and the interspersed documentary examples, it is easily recognizable that the Feme actually resembled the oldest Armanenschaft justice and as this was suppressed and only continued in secret, their customs would seem to us today almost like something foreign, if not for the familiar Armanen spirit which charms us by its nature and thus proves to us that we ourselves have been lost in a foreign spiritual suggestion from which we first must find our way back home.

It was pointed out above, that in addition to the Things atonement, penance and punishment the oath had a very special meaning, as the Edda already honors the oaths in an excellent manner to be holy and which even more can be shown from the linguistic interpretations of the terms of the oath. Even the word oath, ‘Eid’ (Old High German: eid, Middle High German: ince, Goth: aiths, Langb: aido, Scythian: aith) derives from the Sun ‘ait’ by ‘ait-ur? = Ur-Fire = Urfyr; also the term ‘Schwur’ because Old and Middle High German: Swuor, Swerin, Swern, Goth: Swaran arose from: Su-Ur = Ur-Sun; that is: from the Sun, the Urfyr. But since swearing and sword are linguistically harmonic, which is no coincidence, because we know that the sword symbolized the Sunbeam, as is often provable from the Edda, it must also arise from the word meaning and does so because: Old High German: “swert’ from ‘suart’ = sun-art. So the sword was the sign of hail (simulacrum according to Tacitus) and of Wuotan, of Tis, Tuiskfos, Zios, Tyr, etc. Therefore, the sword was considered as a word-sign or symbol of ‘Ait-urs’, as well as the oath and therefore at the oath the swear fingers were placed on the sword or at the staff/bar. But the oath had a third - already forgotten name and this was ‘sibihun’ and from this originated the term ‘Besieben’. But Sibihun breaks down into the three original words: si = sun, bi = with, and hun = court, which states: ‘At the sun court’ and thereby also the ancient proverb which says: ‘Die Sonne bringt es an den Tag!’ - ‘The sun brings it to the light of Day!’ It must always be remembered that the Sun as ‘Aitur’ (Aitosyros in Herodotus) is only the representation, only the visible symbol of the invisible God and therefore where it was spoken of the sun, God always was meant. The oath also had this meaning through the word and through its use and symbolic hints and thus reminds of the omnipresence and omniscience of God and of the preservation of truth under all circumstances.

Now that all the deeds had meaningful relationships - as we have shown repeatedly in the laws of the Kala - we find the same in ‘Sibihun’ or ‘Sibiun’ which is related to the number ‘seven’, sieben, especially since it was known to the Armanen that

the white sunbeam is broken down into the seven colors of the spectrum. And therefore are found, as we have seen above, the many 'Seven Oaks', 'Seven Lime trees', 'Transylvania', 'Seven Fountains', 'Seven Shepherds', the 'Seven Mountains', etc. and for the same reason also the 'Seven Witnesses' to the "Besiebenen'.

Although documents affirm the evidence of witnesses, yet the focus was in the Besieben. The defendant on trial had the right to the first evidence as today in a duel (the modern God's court fight) the summoned had the right of the first blow or shot. In Ur-times, the defendant made the oath alone; later he was supported by relatives and friends as 'oath-helpers' in the required number. These oath-helpers did not need to know of that of which he was accused, but they attested only to his protestation and believed in his innocence, so oath-helpers could never be accused of perjury as in contrast to eye and ear witnesses, who took their oath as such. According to Grimm Rechtsaltertiimer (p. 863) swearing in Wales was often 100, 200, yes even 300 oath-helpers and they could not see in such a large contingent of oath helpers a desecration of the oath, but rather an affirmation of its holiness, as the prayer in a community prayer (Grimm). But this already attests to a darkening of esoteric knowledge that later ended in sophistry, because at the Ripuariern (Grimm 860) there were 72 oath-helpers in Ditmarsen (Grimm 863), and when a murderer was sued, 360 oath-helpers. Even if this seems to suggest a calendrical relationship, but a game with mystical numbers can already be seen in the fact that concludes the proof in itself that the true esoteric knowledge began to grow dark. The Femanen were still stuck with the old simple principle, as we have seen above, for the defendant swore first alone, then with six oath-helpers resulting in seven, then to two times seven and after that three times seven and then the acquittal finally was granted. But even more pronounced for the high moral solemnness of the Femanen speaks the following legal practice: *When a major criminal, to whom one did not want to impose the cleaning oath, because he was not considered worthy of it, who could not be proven to be guilty, but a strong suspicion against him could not be dismissed out of hand, then he was placed in a solemn manner under God's Urtel, under the Urtel of his own conscience and that of the omniscient and all righteous God and then he was dismissed by the courts.* The oath was sworn with his hand raised, two fingers and the thumb stretched out to the sun or the person swearing touched the sword or the staff with these fingers. For a take-over of the real estate the confirmation of receipt happened with the hand outstretched and two fingers raised to the sun and the renunciation was confirmed with curved fingers. From this symbolic renunciation or rejection with curved fingers the superstition derives that a deliberately false oath would not be harmful for the swearer when he held the hand outwards while swearing the oath and his left hand behind his back, also turned outward, in order not to swear into oneself but to swear away from oneself. The next number of the GLB will give exhaustive information about the meaning of distinct hand gestures; for the present outline what has been said may suffice.

The swearer has always to touch something with the right hand, either the hilt or the blade of the sword, or - in Christian times - Cross or relics. In the Edda, Siegfried also swears at the sword's edge. Swearing the oath the FreiSchéffe or Elderman put his hand on the wide blade of the Femsword. Women swore at chest and braid etc. Even today it is still well-known that someone had sworn at 'Stein und Bein', which certainly goes back to the time of the Femanen. We have already recognized that 'Stone' as Tegel = secret and 'Bein', is not to be considered as leg or bone as has been related to a relic, a Saint's bones, with intentional deception, but Pein as in pain, painstakenly (point, Pennis, accuracy, torment) which name 'peinliche Gerichtsbarkeit', it is not a 'painful' but a 'precise', a 'to the point' (goal-oriented) court order. 'Stein und Bein schwéren' therefore, means 'to swear to the secret Acht, the high, Heimliche Acht in its most accurate

wisdom'. When in later times under stone was understood as testicles and pain the phallus, which for example an Arab touches when swearing today, so is this only an exoteric transmission of esoteric knowledge, because the 'secret of the Heimliche Acht in its (painful) accurate wisdom' is precisely nothing other than the 'understanding of the processes of formation, becoming and transformation of the being', hence the mystery of procreation. A lack of true understanding created from this the sex-cults, in which later the oriental religious systems and mythologies went astray, which are seen in the Astarte, Cybele and Phallus services, as the esoteric knowledge began to fade.

As with everything in the Armanendom was subordinated to the three-folding, so also was the claim of innocence in court. The first stage was the assertion in itself. The defendant touched his garment or his devices, such as the stirrups, the edge of the ship, a wheel, etc., because for a minor cause the invocation of the Deity was too sacred. In a further strengthening, he swore by the head of the mother, the child, the father's beard (King Karl swore by his beard: 'Par la barbe moi qui me pent au meton' — 'to my beard, which hangs down from my chin'). The second higher level was the direct invocation of the deity to witness and that was the oath, with or without oath-helper. *The third and highest level was not the invocation of the deity to witness the oath, but for their immediate decision in an Urtel and this third stage was called 'ordeal', namely 'God's judgment'.* This stage is rooted undoubtedly in the conviction that for sure the culprit would lose, because the Sun brings it to light!

The word 'ordeal' is from the same origin as 'Urtel' and says: 'From the Ur-light (God as Urfyr, Ur-insight) created/flowed.' They questioned the divinity in a solemn ritual for its Urtel that was recognized by the result. In this sense the 'Lot', was also an ordeal, therefore ordeals were equivalent to oracles. Therefore, the sacred rituals where the deity was called upon the deity gave their answers through the ordeals, which according to the Armanen certainly had the meaning of oracles and even still in the age of Wuotanism.

In ancient times, even before the oath mitigated the customs, the defendant had to reckon with 'ordeal-helpers' in whose place later - still in times of Wuotanism - stepped the 'oath-helpers'. Could he not find the required number of such helpers, he fell to his opponent's revenge, he was a victim of the Godhead, as in he was killed when he fell into the hands of his enemy, because the deity did not save his life through a blocking incident which disturbed his sacrifice or prevented it, which was explained as his sacrifice displeased the deity, and therefore it refused the same. Therefore, it required a 'preliminary question' to the study of the divine will, before they proceeded to the actual sacrifice. Just as the Armanen/Femanen (Freigraf, judges, etc.) acted as a visible conscience of the people and therefore as representation of the deity they uttered the known will of the Deity as the verdict of atonement, penance or punishment through the looked for, found and murmured Urtel, which they sought regarding the obvious bloody victim - which not necessarily had to be a human sacrifice or execution - to make sure of the Urtel of the Godhead itself. The oath became evidence, as from it emerged the response of the deity, whether the defendant is guilty or not, whether he was agreeable to the deity as atonement sacrifice or not. If the oath was not sufficient but was deficient of the oracle-ordeal, the ordeal took the place of the oath to see if the deity wanted the sacrifice or not, that is, whether the deity favored the defendant or the plaintiff. The ordeal then had to prove that the truly innocent was protected by the Godhead, even if the people could no longer be convinced of his innocence. Thus the divine answer to the preliminary question was the oath, 'the proof of innocence' and therefore the ordeal, the 'evidence'. Through this the difference between oracle-ordeal and ordeal in the strict

sense becomes clear, because the former contains a divine pronouncement regarding the (near or distant) future, the latter a divine verdict about the past. Since the lot is to be regarded as an ordeal, it explains a Frisian custom to identify the true perpetrators, when one was killed in a tumultuous fray, without having been able to determine the actual perpetrator.

This ordeal is so firmly rooted in the Ario-Germanic-German spirit, that the Church could not suppress it but had to include it in her liturgy and thereby sanctify it. The Christian liturgical rules about commandments, chants, incantations, masses, etc., as well as the accompanying ceremony to the ordeals, which was mainly determined by bishops, can be found at Schréck's Ecclesiastical customs, Vol XXIII, where those works are listed which pertain to this subject.

The highest ordeal was the duel; later the water test, the fire test (irons, etc.), the cross-test, the consecrated morsel (Last supper test) and the 'Bahr law' were added to which a later volume of the G-L-B will take a closer look. Of all these ordeals only the duel remained in practice, although it differs from its real purpose - whereas one is hardly aware of - which is now far from what it was, but that unyielding adherence testifies to the nature of the so-called chivalric satisfaction and that the old Armanic spirit is still alive. It would be a joyful welcome to have a renewal of the duel on Armanist principles as an ordeal rather than its suppression by non-related, essentially incorrect reasons.

From the later ordeals of false reasoning, emerged the introduction of non-Armanic torture, one of the cursed Danaer-gifts of the Roman (in) justice. We can at this point be silent about these bestialities as they do not belong to our cause and leave them to those infamous street-shows and their beastly people who seem to be called to care for the animal instincts in people for some miserable profit.

It has already been outlined, that the Armanen judge had not yet been an avenger in the invidious sense of the word revenge. Therefore, what they called punishment our present criminal law would not call a punishment so, in a sense, at that time there was no criminal law. As a result, what we now call crimes and differentiate so tremendously, were arranged much simpler and presented separately in the following main groups. One differentiated killings between manslaughter and murder like today, but only for different conditions. A public manslaughter, even when the crime was committed against a king, was not a capital crime, because of the common defensibility and the right to bear arms, the same with the 'secret murder'. The 'secret murder' was only in the hiding of the body (in a well, a river, under parched twigs and the like) and if the killer did not want to be considered as a murderer, he had only to publicly confess to the deed and be ready to pay the Wehr-money as atonement. The families of the slain buried the body but only after they got Wehr-money (of this later) or until they had taken vengeance and received atonement. The one who was closest from the clan/sip of the victim, was responsible for the revenge, he appeared with drawn sword and bringing the body along before the judge and so he raised the claim for payment of the murder penance or where the defendant refused, the charge to fight and feud was made against him. All legitimate clans to the Wehr-money prepared and three times raised the wailing and drew three times the bright swords. After the first wailing, 'Beschreien', the dead was 'fiirbass getragen', and only after the third scream would they put their swords back in the sheath. The procedure demanded that the dead be brought a total of nine steps and "if the man takes three steps, he shall lay down a sign or token and then for each of the other three steps again and again."

Physical injuries were distinguished between injury and paralysis and whether the permanent scar disfigured much or little, whether it remained openly visible or would be concealable through clothing, hair or beard. Under the non-corporeal injuries belonged abusive grasps or touches of the hand or fingers of a free woman, the plucking of a beard in abusive intent, rape and road robbery. However, robbery was not a dishonorable action (Proverb: riding and robbing is no shame, the best of the country do the same), because it was booty law and a natural result of the feud law. In contrast to this was theft which was dishonorable and was juxtaposed with the robbery or the booty just as the 'secret (cowardly) murder' to the open homicide in the fight.

Only an overuse of violence dishonored the manslaughter to murder or if it were defenseless women, children and old men who were killed. Therefore could the one who fought man to man in the open 'honest' fight, in declared feud and won or killed the enemy, legally take booty, the winner was allowed to rob the vanquished opponent. The most despicable was theft of livestock or crops; to steal the cow's milk dishonored one. Further was there a very sharp distinction between the day thief, 'Tagedieb' and the night thief, 'Nachtdieb'. Wood-theft by day, associated with loud noise was not dishonorable, but rather the soundless one at night. The caught thief had his hands tied in front, his suspenders and buttons of his trousers were cut off, which he had to hold with the bound hands (he could not flee, because in the run, he would have lost the trousers and would be overthrown), the stolen property was tied on his back, which he had to carry to the judge. Did one have a suspicion one could make a house search, if it was to no avail, one had to pay penance for the home invasion.

In contrast, the distinctive terms for blasphemies (honorary insults) were very educated and not only belonged there the false accusations of illegitimate birth, blame of bodily infirmity or deformity, of laziness, of bondage, of cowardice, of alleged or past crime, but also the socializing with elves and spirits, of witchcraft and heresy. Especially frowned upon were insults as Zohensuhn, Muse-son, man crazy, night rider, weathermaker, witch, Fehna, etc. The - quite differentiated - list was turned against Wuotanism during the Christian era in the most odious sense and the formerly sacred concepts turned into the most contemptible designations.

Likewise simple were also atonement, penance and punishment. All crimes (evil deeds), even manslaughter and murder could be solved with money and was called 'to buy peace' or 'Save Skin', because the refusal of the 'Wehr-money' caused the outbreak of the feud and Wehrmoney party was exposed to the violence of the feud-announcing party. The Wehr-money was a penance, improving or make good of the damage, which then came as a compensation for damage to their heirs. But the Wehr-money that the king, the people or the court received for the broken peace - in the Ur-days to the Halgadom, to the deity itself was made as atonement. It is testified even today by the word terms "vergelten', which is to make somebody pay and 'entgelten' or making good, because the Frisians called penance and atonement 'jeld' and the Old Norse 'gialda', plural 'gioeld' has the meaning of improving (luere, pendore, solvere, reparare, according to Grimm, Rechtsaltertiimer). The atonement was also called 'Wette' or the 'Gewette' which the "Wettenden' (knower, judge) burdened the defendant with. Every man according to gender, caste and age had his particular evaluation and atonement and penance even for acts that were not manslaughter, all were calculated by the standard Wehr-money and it could therefore be applied for injuries, mutilations and even grievous insults in some severe cases. Status, gender and age of the perpetrator had a determining influence on height and power of atonement or penance of the act concerned; also was distinguished between the act of a free or non-free, or even an Elderman, the latter was

twice as highly rated than an ordinary free; he received or paid - whichever - double wergild/Wehrmoney on the principle: Higher rights mean higher duties. So for example a woman needed not to atone for forced entry (trespass) and the honor of a freeman is not vulnerable by the abuse of a servant. Had a pet or a slave (servant) killed or injured someone, its owner had to atone by Wehr-money. The allemannic land law determines when horse, cattle and boars kill, the whole Wehr-money is due, but if a servant is killed, only half. But is the death or injury done by a dog, it is said: "The Mage of the killed should be content with half Wehr-money, but if he demands it all, so it comes with the other half of the dog, which he had to hang above his door and if he received in cash the other half of the Wehrmoney, were not allowed to take the animal down until it rotted and fell off the bone and he shall not at any other door go in and out than those over which the rotting dog hangs." If a servant committed a homicide, his master had to pay the Wehr-money, if the Wehr-money-receiver was not contented with the half of the Wehr-money, the servant was hung over the door of the receiver when the other half was paid, until he rotted and fell down and also as long as the corpse hung over the door, no other entrance could be used. From this it is clear that the pets and house slaves (house servants, servants) were valued equally, but also to control the greed in the exploitation of the Wehr-money right for those who wanted to put in the full rigor and hardness, some annoying and probably also dishonorable conditions were asked for and thereby emphatically to work towards gentleness, forbearance and loving kindness. The commandment of love for the (tribal) next - we will come back in the third sections with more detail - is characterized even as an Armanistic principle in the education of the people, in the direction, which is certainly not Christian in origin, albeit they like so much to brag about but it is untrue. How that Christian love is voiced, can be read in the valuable book of Wigalois, 'The Temple of Rhetra and his time', to which we repeatedly give reference.

The relationship between penance and atonement with former sacrifices is beyond all doubt and Grimm already recognized it as the origin of the cattle and grain penance of the former time. It must be remembered that in ancient times money was regarded as that which had worth, cattle and grain and many of our expressions testify to that origin, such as the term 'gangbares Geld' (coin) refers to the 'walking cattle', even the phrase 'uberhaupt', dialect 'uberhaps', Old High German "uiberhoubet', has the counting of heads (also people were counted 'after heads' and later as helmets, shields, spears, souls, etc). Therefore, for a long time penance was either completely paid in crops and livestock or grain or livestock and money. Emperor Otto I. condemned a certain Eberhard to a hundred talents in Knight's worth (Grimm, Rechtsaltertiimer, 'centum Talentis aestimatione equorum'). And fines for poaching were after Grimm: "He who caught a doe, has to pay penance of 60 shillings and a half and a pale goat". "For a buck should be given 60 shillings and a half and a pale billy-goat, for a cow moose he should pay a pale buck and 60 shillings and a half and a cow" and "who caught a bull moose, should give an oxen and ..." As we have seen above, in some courts for a long time the custom was upheld to pay in pig legs, chicken, geese, capons, oats, corn, etc. Women atoned for small infractions as scolding, brawls, etc. with a bag of oats, which had to be bound with a red ribbon (red = Ruoht = Right = penalty), but not to the injured, but to the courts, so as an atonement - one's sacrifice. Here we return to the Otter penance in the Edda and its aftermath, which we have already brought up.

As has been shown above, in the Trinity the atonement was followed by the penance and this was followed by the penalty (stra-fe: = empty, death, straw; fe - fa = do, so: stra-fe = empty, dead, make inoperable, therefore, to destroy, kill). Later misunderstanding, maybe and probably even deliberate darkening of the sense of the

word, declared the origin of the term ‘Strafe’ from strife, strip, stroking, torture, punire, poena and therefore morte punire for capital or principal punishment, as it fit the best for the violation of German law in favor for the Roman (in) justice.

Tacitus, in Germania, after he had mentioned in chapter 7 that only the Armane (priest) was entitled to the right to impose penalty in the name of the deity, says expressly in section 12: “The penalties are different, depending on the crime. Traitors and defectors hang on a tree; cowardice, desertion and non-natural fornication is punished by throwing the culprit covered with tracery in mud and mire. The purpose of this application of two opposite kinds of death is that the punishment of crimes shown publicly, but shameful deeds must be hidden. But also lighter offenses are punishable in relation. The convicted atones with horses and cattle, one half falls to the king or the community (the Halgadom, as sacrifice, atonement), the other to the offended party or his kin (as penance)”. Tacitus therefore has only two death sentences, namely the hanging and sinking into the swamp and as corporeal punishments he mentioned only in a passing reference in chapter 7 the beating and as well the incarceration sentence.

A Femcourt formula says: “Whoever betrays the secrets of the Feme, will be caught by the Frei-graf, his hands be bound, blindfolded, on the belly, his tongue be pulled out to the neck, a three-stranded rope (the Wyd, twisted from three willow branches) will be put around the neck and let him be hanged seven feet higher than another thief’. From the sinking into the swamp sprang - probably from local causes, if no bog was present — the drowning, the buried-alive and the walling in alive.

Besides these death sentences of Ario-Germanic antiquity one can derive other death sentences from Ur-sacrifices: the beheading, the wheels, the quartering, stoning, plunge from the rocks, burning (the living fire) and ‘to scratch the blood eagle’. These various death sentences had to thank their origin to the Kala, for they had themselves meaningful significant relationship to the crimes. So for example, thieves had to carry a bitch to the gallows and it was hanged alongside the thief. But bitch is called today in the hunter’s language ‘Tewe’ and that means thief. That was a ‘readable’ sign that everyone understood. Peace Breakers wore the ‘Bracke’ to the place and Bracke, Brecke means breaker. A murderer wore a ‘Rüde’ = Rod = rotting. So despite these special names they were all just hounds and the term hound in the third word order indicates inhibition, decay, end, death. The night thief was hanged, the day thief beheaded, which proves that the hanging was considered shameful. This deeper contempt of hanging stems from after Wuotanic time, because Wuotan as Hangatyr, was Lord of the hanged and in Wuotanism hanging was the noblest sacrifice and was a self sacrifice above all other self-sacrificial types (suicide they say today) and were the most preferred. The later wheeling or ‘radebrechen’ - like today in India on the festivals of Vishnu to Jaganath - was originally performed by the moving God’s carriage and indeed a sacrifice. Later it was the wheel of the nine-spoked God’s carriage or Julwheel with which the sacred fire was conceived. The word meaning ‘Rad’ as Ruoth = right was the reason to use it as an execution tool, as the meaning of the sacrificial death had turned ugly in the sense of the death penalty. Beheading by the sword was for nobles, the sword is indeed the sunbeam, while the ax (lightning) was consecrated to Donar. It is the same difference between sword death and axe death as between Valhalla and Trudheim as the place for the dead. The quartering was completed with four oxen, which were stretched to the ropes and the convicted was torn into four parts. In the Lower Germany’s Genoveva saga the punishment of Golos: “he is torn apart by four oxen, not gone in plow” (in the original: “Golo werd riva, fyr osa, nit gane in are”) is interpreted by the Kala as follows: “coldness (the winter, Golo) is driven (werdriva; riva = rip, tear), consumed by fire (fyr = Urfyr; osen = ase = Asi = eat),

did not go into the sun Empire (nit gane are)". It is significant that the condition was that "the four oxen had not gone in the plow" (nit gan in are), as by the Kala arises a different meaning on the execution of quartering than in the legend. "Werd riva fyr osa nit gane in are" then states in the court formula by Kala: "will be driven by Fire-Asen, (because he) walked not in the sun right". A later number of the GLB must be reserved to describe in detail the Kala in the law formulas and court customs in their internal coherence and organic development, so this formula will unveil its full meaning. The stoning was an ignominious expulsion from the community and was performed in that the outcast was naked, chased out of town by each of the community members who formed a line and threw a stone at him. If he passed all without serious injury, the escape into the forest was open to him, into which he was now banned. Rarely did he succeed, because in most cases he succumbed already by the first stone throws. But it was always a kind of lynching and not a judicial punishment. In the course of time it developed into the 'Spiess right' of mercenaries and running the gauntlet in the pre-march armies.

Being thrown from the rock was not recognized as judicial punishment but a voluntary sacrifice of tired old men to dedicate themselves to Wuotan, they drove to Wuotan. The 'Living Fire' was also only a self-sacrifice and the highest, then later became a judicial punishment with so many other things from Italy. The 'to scratch the blood eagle' was a sacrifice of captive enemies and also no judicial punishment. It is mentioned in the Wilkina saga; the completely undressed prisoner was tied lying on his stomach with hands and feet tied to plugs rammed into the earth, with the sword tip was drawn the figure of an eagle at the back. Each rib formed a feather of the wing, which was then broken out of his body to finally tear his heart backward from the body. It was a duty of honor by the tortured to endure the agonies with laughter and mocking words and to die bravely. Since this mode of death is only saga-wise reported and on the whole is reported only three times, it would be very doubtful that it was ever really practiced but it seems almost certain that the narration has only kaled value and otherwise - is fiction. The Kala says: bluoht are, that is 'Sun sacrificial rights'. The enemies who fall into the country lustfully to rob, booty greedy and vindictive, drew the sun's sacrificial rights with the sword on their back, and says clearly enough to chase them out of the country with wounds in the back. I cannot and I like not to believe in the actuality of this abomination, because it does not fit into the framework of the rest and assume that these messages are just failed Kala or exaggerations of a less talented bard. Someone has invented this - really Indian wise - terror saga and two poets have retold it 'imitatingly'. Such is supposed to occur today with so many 'writers' and is therefore not to be taken for reality. Only for the completeness have I included this "to scratching the blood eagle" here, but emphatically refer it to the realm of fable.

Since Tacitus has only two judicially imposed forms of death as a punishment we can assume the other deaths in his time had probably occurred sporadically as death sacrifices, but the complicated cases can only be attributed to the Christianized Courts when the Armanic spirit was succumbing to the violation and gave space to it. So, the simpler the Kala is in its meaning the more noble the principles of Rita shine forth, the more complicated and harder to interpret Kala came in later times and the more the Rita was darkened in their symbols and finally suffocated by over rampant symbolism.

The Armanist courts also knew honor punishments, as we have already seen, due to their 'direction' giving as a popular education, such as where the courts sought to counter greed in the exploitation of compensation law, to ennoble the duty of forbearance with his tribal members to the virtue of charity. All those honor penalties, viewed from this point of view, are only clear in their meaning through the Kala and prove to be wise

as pedagogical tools to educate the big kid, called the Völk, by purposely teaching him the way to salvation. If one were to uncritically take up the many, well-intentioned, but usually over exaggerated praises of the so-called 'good old days', one could easily make an unjustified hatred for our contemporary people, without considering that mankind is still far from the goal of collective completion and that even their leaders and educators, though more advanced and more far-seeing than the nation, are also just people, and despite accomplished heights have been rooted in the general population and were children of their time and will always remain so. Again and again, we are the two-united-two-sided duality and we will recognize the opposite poles of the spiritual-intuitive and material-intellectual and the quest to find the non-polar balance in the spiritual-material world, in order that the sensation with the intellect unite into reason. This will be more emphatically outlined later.

This educative direction-giving and meaningful court customs which are not by no means summed up under the general name of 'honor crimes' and would be better called atonement deeds full of meaning, are voluminous in number, many of which are undoubtedly very old, others have more of a local character, while still others and perhaps the majority, were not completed until the past-Germanic court system when the Kala became feral and degenerated from its primitive simplicity to intricate subtlety. In the original meaning of penance withdrawal and apology are to be considered the oldest type by which the convicted scolder was ordered to give himself publicly a slap in the face and then call out: "Mouth where you talked this word there you lied'. The concept of the word slap explains quite well why the slap on the mouth had a kaled additional meaning. The bell, Schelle, was a meaningful sign for judges and court, because 'skillan' means to judge (schallen) and a 'resounding slap in the face' therefore means a 'public correcting of the language organ' for future truthful speech. More so, it was only meant as a 'memorable sign', the physical pain was incidental. Only in later times did the savagery of medieval Christianity aggravate it into the slapping by the executioner in the pillory and so on. The public wearing of abusive badges sprung from similar causes as the hanging of a dog over the door, etc. but in the declining time of the court system turned into an incomprehensible variety, from the originally simple symbolic meaning. A woman who was unable to repeal the accusation of adultery, had her blouse slashed in the front. A red cap was bound to the chest of the convict and Jews had to wear a pointy hat and later had to wear a yellow spot on the caftan. The red cap on the chest said by Kala (Rot = ruoth = right; Miitze = mettis = Schdpfer, ie: Schéffe juror, judge, Brust = beruste, beriisten, to manage, thus: "The judge guarded the law." The pointed hat was the 'Jotenhut', the badge of the Jotun (giants), which as the enemy (only material) forces of nature and therefore were the enemies of the (purely spiritual) Gods and so it was prescribed as a meaningful sign to wear for those, who proved to have purely material mindless greed and thus were anti-social. As such were mostly the Jews, in little time the 'Jotenhat' naturally became the 'Jewish hat' as both share the same root word and by which it is known today in heraldry. The yellow color - the color of Donar - only later became the color of pestilence (think of the yellow flag of the quarantine stations) and as such the Jewish badge; but only in the Christian Middle Ages. Another honor punishment was the ban on carrying weapons. The weapon was the symbol of a free man, who therefore armed himself when he appeared in court, the disarmament was therefore tantamount to dishonor, as the word 'cowardly', according to Grimm (Rechtsaltertiimer), meant 'destined to die'. Therefore, loss of autonomy caused the loss of defensibility and to the same extent as that decreases, also at the same time decreases the honor and the feelings it carries. The donkey ride, face to the back, its tail instead of the bridle in her hand, was an honor penalty for women who then usually rode completely naked through the streets and had to endure the scorn of the public. The origin of this ride of disgrace is

to be found in the annual procession of the Gods themselves, as today the ride of the Lady Godiwa (God = good; diwa = Goddess) demonstrates. The Gods were therefore intended as spirits within the garment of spirit, without body, and therefore the actress of the Goddess rode with an unclothed body, without drapery, to symbolize the spirit of the being. The count was called Mercia (mer = more; tia za = testify) and points by his name to the strengthener of blessings; so it was the procession of the giving and gifting Gods. That the one peeping curiously through the curtains became blind, just proves that the procession was made by the Goddess herself. The sight of the deity is not for mortals and only indulged by the dying. The man became more than blind, he died. This is the often testified mythical rule (See Tacitus, Germania, cap. 40). But her ride was an honorary ride whereas, the ride on the donkey, face to the tail, was an utter disgrace. Ride (Rita) is the law, the right-doing of, and wrongdoing turned it into the opposite and so the convict had to sit wrong, backward on the despised animal and instead of riding with the reins in hand the convict had the tail and had to ride in such a way through town. Albeit in Coventry it seemed that a volunteer could take on the disgraceful ride - as deputy atonement - (in the opinion of the saga). Nevertheless, the fact that the Lady Godiwa rides a white horse and as usual in the saddle shows that it was no disgraceful ride, but one in all honor. As everywhere, the mythical sense has been intentionally kaled to maintain the old customs against the fanatics in the church.

There could be mentioned a large number of similar honor punishments, but they are mostly from the days of post-Armanic Courts, in which, as has been repeatedly mentioned, the Kala was already confused or were old Lynch-customs that had nothing to do with judicial findings, although they can still be explained very well using Kala, because the meaning in each and all had become second nature to the Germans as it is to him still today, because unconsciously he would use the Kala, such as in the strange word games, which he still calls by its old name - ‘Kalauer’.

As revealed by many of the presented examples, the Armanist court valued the personal freedom of the individual as untouchable and considered the deprivation of liberty for punishment as being so monstrous that they did not impose custodial sentences in our contemporary sense of judgment. Tacitus speaks in his Germania, Chapter 7, that *“the commander could not judge about life and death, could not imprison, nor even punish by beating because this right only the priest* (Armanen) *had on the behalf of the deity”*, but it is only meant by what we now call ‘custody’. This is clearly shown in the Saxon Spiegel (III, Article 42) where it says: *“And wherefore we know by the Word of God, that man is God’s image and the likeness of God and such is a free being thus, one who owns someone else does so against God. To say with a righteous truth, coercion and prison were created by an unjust force and is their origin. It has been an unjust habit drawn over the ages which is now considered as lawful”.*

By the union with the Roman (non) law the Armanist law had been shaken, but still more so by the fact that - as has been repeatedly shown the judiciary was abused as a source of income, not only in the criminal but — which was even more harmful - even in civil proceedings.

About ownership the forty-fourth articles of the third book of the Saxon-spiegel gives us some hints which allow us to continue to build upon. It reads: “And because our (the Saxons) forefathers came to the land of the Déringer (Thuringian) after having been in Alexander's (the Great) army who had conquered with their help Asia and which, since Alexander died were not allowed to stay in the country for the hate against them, they sailed from there with three hundred Kylen, which were reduced to four and fifty. And

eighteen of them came to Prussia and occupied the country, twelf took to Rugen and four and twenty came here to this country. And since they were not too many they could not till the field and because they could not beat and drive away the Déringian men, they let the farmers sit undefeated and confirmed their fields to such rights, as the Lassen had before. And from there the Lassen came and from the Lassen who forfeited their rights came the Tagwerken, who work for their wages".

In the glosses it is further discussed that they settled in the land of 'Sassen', as in Saxony (Terra antiquorum Saxonum, west of the Weser, on the Geest or the forest and Heath-land to the Hunte in the north, south to the Angrivarenwall) where they became sedentary with the consent of the King Buoch (Bog) of Bojochaim, whose empire stretched from Jutland to Bohemia and even included Riigen and was called 'Troyenrike' (Trojer Empire, Doringen, Thuringia). (This is the realm of Troy castles, of which Carus Sterne brought so meritorious insights.) The Doringe were made to Lassen (Laten), an expression for 'people' of lower, mixed Völk, still in use today which is something like the Romans and the 'Ladini'. These Ladini consisted of all sorts of mixed people (prisoners of war of all countries), which gradually by its mass became master over the first three privileged castes of the Romans, both politically and linguistically. This was the precise racial chaos, the breeding ground of the Roman Empire's hierarchical post-Caesarian time, which extended its pernicious influence on Germania. From such serf-people (Lassen, Laten) emerged our proletariat, but it also should not be overlooked that in the course of the Middle Ages a very large part of originally free Germans were pushed down to serfs by the large landowners of both nobility and church and were cheated out of their freedom.

The Ist-fo-ones of the Saxons - like all Ario-Germans — since Urdays had a Rita-wise practice in the acquisition of land, if the land was already inhabited and there were no more new territories, the defeated residents lost a third of the cultivated land, they 'let them sit undefeated' on the remaining two thirds. An interesting example is the conquest of the Goths under King Theodoric the Great (Dietrich von Bern) in 489 in Italy. Procorp who was not a friend and eulogist of the Goths reported that the Goths were content with not only a third of the Roman lands, but that they also took nothing else but what Odoacer (476) already took from them earlier, so there was no new offense to the property. There was no pillage, arson, etc. Cassiodorus (var I, 28) let the King Theodoric himself say as follows: *"When a German unlawfully takes Roman land, of which a gracious God remitted the power of the sources where we first recorded the Italic Reich, without the permission of a lawful authority, he has to return it to the former owner without delay. But if he did this before the mentioned time, we command, that the three year rule, which is against this matter, shall be observed and that then the expulsion of the intruder shall rest"*. It follows that the division of land-lots among the Goths was completely controlled, that the Goths received written instructions on their assigned incurred land-lots and that the whole process took place in a - and therefore an old Rita-wise habit - well-disciplined regulated order. That this went on in such a grand-scale - Ritawise - order, as well as fifteen years earlier under King Odoacer, proves the existence of an old right of tradition, as an old accustomed schooling, which we some centuries later - miss so painfully - under our Christian era. Noteworthy, however, is the fact that, during their sixty-year rule in Italy the Goths stayed apart with themselves and did not mix with the Romans. This too is Rita, they formed - as in India, Chaldea, Babylon, Egypt, in short, as usual everywhere - a caste, the warrior caste, from which later the Italian aristocracy developed, despite that they lost their dominion, they won again in another form, even if under the loss of their nationality and language! The Goths bear the arms, they followed the call to battle, while the cowardly Romans lived under the

protection of their customary laws which the Goth left them - while the Goths guarded their own law - as usual in further indulgence, each of the two peoples spoke its own language and used its own customs, without ever feeling the need to merge into a unified nation. Despite this separation the Romans recognized the good soul-properties of their new masters and the bishops with ardent, enthusiastic words charged the Romans to follow the chaste, impeccable lifestyle of their conquerors as an appropriate example. Even as their enemies, with their vanity heavily wounded, the Romans tell of individual traits, which give evidence of the admirable spirit of the Goths and evoke our admiration. Such was the example by the then kings of Italy, as was Totilas, during the bloody battle with the Greeks at Naples, whose inhabitants had kept in part with the enemies of the Goths. The so-called laws of war even in contemporary military - and it actually did so very often - serve as an excuse for the victors, when they burned the conquered city and plundered, murdered and raped the inhabitants. Totilas, the Goth, not only did not recognized this so-called law of war, but on the contrary, he left the famished Neapolitans initially first little and then allocated more and more food, so they do not put their lives at risk by too much greed and too rapid satisfaction of the hot hunger (Procorp, Gothic War, Edition: Muratori, T. III, chap 8). How the praise trumpets would blare in all winds if such had be done by a Roman army or if they had likewise to report! And during all this bloody war under King Totila, in which the Goths fought both for their domination in Italy and their religion, as for their nation, not a single one of them committed an atrocity, although it was a passionate struggle for survival and was not directed at them in a chivalrous manner.

As for taking possession of the ground, whether as a country for a whole people, as a Gau for a Hunschaft, or as a community, it was taken from the Sun (Ar) as a fief for the people, the Hunschaft or the community and then measured by lots and evenly distributed among the participants of the group. There was always, whether land, Gau, community, one lot more than there were participants and this lot was called ‘Hail-lot’, to build the Halgadom whether it be the state or of the Gau- or community-halgadom. In Iglau, for example, the main church of St. James is on the ‘Heulos’, a name which - like the style of writing clearly shows - is not understood today, but still clearly enough indicates the Armanist Halgadom, the Hail-lot, as well as the place-name ‘Kottles’ indicated in Lower Austria on the Hail-lot as Gods-lot. The country name ‘Andalusia’ carries the old name ‘Vandales-lot’, for it was the country that had been taken possession of by the Vandals in Spain. Places and names with the suffixes ‘los’, ‘lus’, ‘les’, ‘leis’, such as Sieghartles, Matzles, Getzles, Schlagles and many others, clearly indicate those lots that have fallen to a Sieghart, a Matz (Mates, Matthias) a Gotz (Gottfried) etc. The “Schlag-lot,” which has been preserved in ‘Schlagles’ may be difficult to relate well to Waldschlag (as Forest schlag), but is probably a botched personal name.

And here we meet again the threefold division (like everywhere) that in a sense, country, Gau and community correspond to the terms nation, tribe and clan/Sippe and we see this tripartite division in the taking of each country (Odoaker, Theodoric, etc.) and again in the management of the newly reclaimed land, namely, that the provinces were governed by dukes (duces), the Gaus by Counts (comes), but also the cities and towns had Counts of lower rank (a sort of second class), who were put in charge and immediately took their place when the sword was inserted into the sheath. It irrefutably reveals that the military of the Ist-fo-ones groups had been already formed before they ever left their home nation and begun the wandering with an already totally finished state organization and properly, Rita-wise settled in their new homeland. This Rita-wise orderliness of the Ist-fo-ones wanderings, which stopped every disturbance, every

individual arrogance and prevented any insubordination shows those land seizures to be so admirable and explains the almost certain success of any such campaign.

But if the newly acquired land was taken from the Sun (Ar or Al) as a fief by the leaders of the Ist-fo-ones group, proves that they did not claim it as personal property or considered it so. Therefore, no other real estate could be personal property, when the king himself did not recognize it as such but considered himself a vassal and trustee of the Sun God (Ar or Al) and in whose name he gave the lots as fief. Just as the king saw himself only as a fief-holder of the sun, he fiefed his companions, each according to their rank and the land-lots that were due, for themselves and their descendants. The children had the use-right as members of the clan/Sippe on the fief estate and had work duties under the management of the family head, the Mund-Walt or guardian of the clan/Sippe, until his death, in which case his oldest son came into the rights and obligations. One who appropriated a land, without intermediaries, as in for themselves from the Sun as the 'Ur-land' or "Alod' (Allod) (al = Sunfire, od = estate, good) owed feudal obligations to the Sun and was otherwise completely independent, but also for such a person a land was no personal property. It follows that he does not sell it, nor could he put a debt burden upon it, because it was not his own, but only fief. Likewise, a fief could not be shared, such an estate was a hufe or hube (ahd: huobe, Anglo-Saxon. Hyde, lat. mansus daen, bool, etc.) and according to an ancient calculation enough to support a family. It was calculated as farmland by how much one team could till with a plow and could include twenty, thirty or forty acres, depending on local customs. Only in later times could the Huben be divided and therefore the 'Halbhubner' (Halbhuber) derived from the older 'Hubner', which only later have been called 'Vollhubner'. Such a Hube was later named "Mannslehen', while a hundred or even more or less were considered a 'Ritterlehen', The former were peasants, the latter Knight's estates with which the Hunschaft was already connected, while the 'Hubner' or "Mann-Lehner' were considered as serfs. But as the 'Hunschaft' was connected with the Knight's fiefs and from this arises the fact that the protrusion of Hunschaft, the Knight, was before the 'Hune'. In the time of the Armanist, the Judge (Femane), when the Hubner were still free, neither Kings nor Count was set, nor was he Lord by heritage, but only recognized by the free choice of the Hunschaft as their Judge, who was an equal among equals. Therefore, the Hunschaft was not given to him but only one Hube that he had to cultivate himself. And just as it was with the Earldom, the Count was an equal among equals, and so it went up to the King himself, for all Germans were free, equal and only mental and physical prowess gave greater rights, which also meant bigger obligations to hold the balance.

As the land or estate was not owned property, neither owned personally nor by the clan/Sippe, so the law of inheritance, the 'Erbrecht' must have been formed accordingly. This also corresponds to the property, "Besitzrecht' and evolved from the marriage, 'Eherecht'. Even the word 'Ehe' testifies by its word-meaning for the high consecration of this facility, which has been rightly called 'Rauwurzel' or root-word of the Germanic. 'Eh' almost always means law but rather as the law is 'Eh'. Ehafft court or Ehlich Thing (Aleman. land law, cap 75, "As the Judge shall bid ehlich Thing") had their special rights and laws which were called 'Ehding', 'Echtding'. The word 'Ehafft' is composed of the original word 'E' or 'Eh' = law and 'haft' = clinging, coercion and actually means 'law coercion'. It described the collection of civil laws for Sennt- and Hunschaften which was set for themselves; today one would call this 'community or land ordinances'.

The Clan's ownership over the heritage estate had to really evolve over time to prevent all disputes of succession which was not done haphazardly but strictly regulated

by law and unalterable. In the Saxon Spiegel, Book I, in the third article about the clan structure and their inheritance it is precisely recorded to the seventh order, where the clan/Sippe ends ('now recognize where the Clan/Sippe starts and where it ends'). Even the marriage in itself was originally conceived only as a civil contract, as the very word E, Eh, ae, ewa, implies 'law'. The dowry or the bride purchase was called a marriage 'gift' from giving, as the dowry still today is called a 'Mitgift' (with giving), as the gift itself was the bride, which the groom bought from her father, brother or other guardian. Gefa = to give, means as much as married; Gefn, the giver, is a kenning of Freya and Gefion is the fourth Asa after Gylfaginning 35, a virgin and to her belonged all who die unmarried, she is the Bride Goddess of the Edda. The pre-Christian customs of marriages is still reflected in Middle High German poetry. In the Nibelungen-song after the engagement the nuptials are done without priests and church; in Parzival the first is the nuptial and after that the church wedding. In Wigalois the Mass is sung only on the morning after the wedding night. In Lohengrin, the Emperor himself spoke together with the bride and groom, in the evening were the nuptials and the bridal mass only the next morning. The church wedding was introduced by the church, because previously any contract, any legal action was sanctified as a result of the unified triad of religion-science-law and therefore there was no special consecration required for marriage from the point of view of the Wihinei. Strict marriage laws denied mis-marriages between free and unfree, in the interest of purity of the breed, because the unfree were descendants of prisoners of war of any possible nation and tribe, this stood as the way for a purification of race (GLB No. 1, Ka-rune). A relaxation by the Rita came to be tolerated later as a way for a connection between noble men with non-noble women, in which, however, there was no solemn betrothal and in which was therefore no bride purchase received, no morning-gift and no dowry and therefore was not a true, full marriage, their children were considered a legal relation but were not entitled to inherit. The Longobards later granted the morning-gift for the women even in these mixed marriages, from which the word 'merganatica' derives that underlies the term 'morganatic marriage'. These women of these penury-marriages or 'morganatic' marriages were called 'Kebsen' or 'Kebsweiber' and in Latin called concubines ejus ('concubina ejus nomine Gepa' = marital concubine named Gepa; Saal-book of the monastery Formbach, 1181). But later because the church disapproved of these penury-marriages, they were rare and grew to that of what is now referred to as 'wilde Ehe' or 'concubinage'. Only in the high aristocracy - which maintains so many customs of the Armanes to this day, albeit misunderstood, the 'merganatica' is still known as a morganatic marriage and is still in use by the wedding ceremony on the left hand.

The marriage was consummated when before witnesses both parties together entered a bed and the cover was spread over them. The next morning was the transfer of the morning-gift or the bride was returned when the man realized that she had lost her flower earlier. This custom is explained by the purpose of marriage (law), to achieve a 'real' - lawful - heir. Therefore, female infertility was not only a reason for divorce but divorce duty. When the man was not capable, he had the right to choose a deputy. Because the woman went from the tutelage of her father, brother or uncle by marriage over into that of the man, so the man had the right to use the woman's capital assets brought to his responsibilities, although it remained her property. Only at the divorce or at the heritage distribution did the rights to her assets awaken. As her "Mundwalt' (guardian) the man had the right of castigation. The city of Jüterbog rights 11.82 says *"when the man beats the woman with a stick/rod, he does not break the peace"*. And it is said in the Nibelungenlied about Siegfried: *"And he blued mightily her (Krimhildens) beautiful body"*, as she had told the secret of winning Brunnhilde by stealth. The man was initially allowed to drive out an adulterous woman unclothed but later with shirt and

jacket. The guardianship over the widow fell on her mature son or other heirs of the man, but she had the right to complain at the Thinge in case of poor management of her assets, which then took over the guardianship if her complaint was justified. She could overcome the disadvantages of marital community goods with over-indebtedness of the husband by the so called 'Giirtelrecken' at the funeral of her husband; she threw her belt on the grave, or handed it to judges and witnesses or laid the keys on the dead's stretcher which were given to her as the morning-gift (Fischer Succession II). The keys were the symbol for the housewife and were therefore removed from her at the divorce. If the woman or the widow was 'Stuhlriickte', as in she left the house voluntarily or was forced out, she lost the community goods with the children of this marriage, of which the custom and the later saying derives: ('to put (someone's) chair in front of the door') to chase out of the house and the community goods.

The legal rights of the father began with the birth of the child. Whether the newborn remained alive or not was decided by the father. Should it stay alive, he ordered for the child to be raised, which had been laid upon the ground before his feet. The woman or mid-wife, who had put the child in front of his feet and then picked it up was called 'Hebamme' (iordgumma, jordemoder = Earth Mother; hevan-amma = heaving mother) and was in ancient times a 'Heilsratin', a physican and so to speak the agent of the God-mother Frouwa, she was Armanin. Therefore, still today, her title in French is 'sages femme' (white woman). If the father of the child did not order it to be lifted then it was suspended. The cast-out child was not given anything to eat, because a drop of milk or honey or the first bath secured him his life. Even in Christian times only non-baptized children could be cast out, so they put salt next to the baby, which said that it had not yet received the baptism. Later the babies were brought to a certain church door, and whoever took it up had full custody and rule of them, which had been forfeited by parents by the cast-out. The cast out children were mostly deformed, crippled children, who were not viable or those which the father did not recognize born in a 'marriage' (genuine, legally), so did not want to recognize it as a 'true' child. In the latter case, it meant for the mother the weighty charges of marital infidelity and the mother could require an ordeal. The child was placed in the shield of the father and put to the water. When the shield floated like a boat, the child was true, but if the shield sank, it was phony. This water test played a long role in the witch trials. There was the swimming proof for elfish being, ie the evidence for a witch, whereas the drowning was proof for a human being. That the proof of guilt and innocence is expressed differently here, is only seemingly so, because the test was to identify the true child and in both cases was affirmed by swimming and denied by drowning.

Mantelkinder were adopted children, which the father wrapped in his coat as a sign that he took it under his protection; also non-true children because he took them under his protection and let them grow out of this. The shoe was the symbol of femininity and the symbolic action meant that he wanted to keep the children as if they were born from his wife, and therefore they were called 'non-true' because they did not come up truly from the marriage. The coat or non-true child inherited his mantle or non-true father, but it was topped by all true children - even the later born - in the succession, as these were subsequently added to the first-born son; the female followed the male heirs in the ranks. Illegitimate children (not to be confused with the non-true) are only entitled to inherit from the mother. They were called Bankert (born on the bench and not in the bed), Bastard (low born), Winkelkind (concubinage was called nook marriage), Love Child (child of love, not of marriage), parson child, nuns child, Hiibschkind (the prostitutes were called pretties), Hurenbalg, etc. Later, these illegitimate children were entitled to

inherit, as such, they were called ‘halbbiirtig’ or half born, but were inferior to the ‘vollbiirtigen’, full born and inherited only half as much as the vollbiirtigen.

An arbitrary breaking of the inheritance succession issue was not possible and no one could or could pledge his heritage after his own death to the detriment of the heirs, or as we say today, make known his will in a last will. This was a later introduction by the church to donate the ‘Seelengerate’, which brought untold millions to the church and brings so today and against this injustice Eyke of Repgau fought the strongest against it in his Saxon-Spiegel and said with a certain pride in the preface of that law book:

“Th ste zu rame sam ein wilt,
Daz diu Hunde bellen an,
Swen miner lere nu bevilt,
Der spreche an mich ouch swaz er kan”.

“I stand to Rome like in a game,
Keeping the dog’s bark at bay,
Who now teaches against my instructions.
But nevertheless what can he say.”

Was there no legal Heir existing to claim the heritage then the state inherited it, as well the state inherited that of the deceased foreigners/strangers in the land and later, when the before mentioned law principle of ‘bloody hand takes no heritage’ had been suppressed, then also the executed criminals. Later, in the time of the complete decay of German (Armanen) law the arbitrary and haphazard confiscation of real estate without any consideration for inheritance rights of the clan, was a popular source of enrichment for the state and its minions.

Under ‘setzen auf das Altenteil’ the German law understood and understands today the rural customary law, which preserves many precious memories and the old rights when the father hands the heritage to his children already in his lifetime, as he relinquishes his fortune to the eldest son and retires into a corner by the stove, a discharge, a room in the ‘Austragstüberl’ or in the ‘Ausgedinghduserl’ or cottage. However, the latter is mostly a small, little house-addition to the farmhouse in which the “Out-going’ hope to spend their old age in peace.

Property is distinguished between lying (fixed) or moving (movable) goods, as well as between community property (land, Gau, Hunschaft, tithes or Senntschaft) and private property. The former is also called mark, precincts, city or castle peace. The Mark was defined by mountains, forests, individual trees, stones, rivers, etc. Therefore, the forester was formerly called MarkSchéffe, wood-Graf, etc. and strangers were referred to as ‘outmarker’. The Mark was sacred and inviolable. The displacing of Mark stones, the Ausackern of the landmarks was considered a sacrilege that was not atoneable and which followed the now-deceased stone-displacer beyond the grave and did not let him rest until the offset Malstone was put back in its proper place. Only then his soul was free to strive for its further development.

The laying of border marks was a ceremonial act, especially if it was done for whole communities, Marks or even Gaus. All those with Thing rights and duty were present along with their sons and families. They were also annually celebrated at the Mihila-ding, and the boys - as the future Thing associated farmers - received at any boundary mark a slap or their ears were pulled, so they remembered exactly the place and

honored it and then they showed them to their boys and at those same marks did the same with them. Even today they say in unconscious remembering of the ancient custom at the administration of a sweeping slap or a well-meaning head nudge, you gave him a 'Denkzettel'. The taking of possession of the heritage required no previous solemn celebration because it belonged to the clan/Sippe anyway; the heritage received only another Mundwalt or guardian, the ownership did not really change as the owner and the clan/Sippe were one and the same. But when the estate whether Allod or fief, fell through the extinction of the clan to the Mark, the Gau or the country, then the new owner or clan in the person of their Mundwalt or Lord (Lord not in the later distorted sense) was 'eingefestet', installed, with a very solemn celebration. The farm was ceremoniously taken over by cutting a lawn and then accepting a piece of land in which a branch was plugged. Many such customs are referenced in old law customs, sayings and sagas which will be dealt with in a later number of the GLB, because in this treatise there is no space for it.

Under the 'fahrende Habe' or moving belongings, 'Fahrnisse' or "bewegliches Eigen', movable property, was understood cattle, devices, weapons, clothes and so on. And as the wealth was mostly in cattle this was the "Geltende', the 'Geld', as already mentioned. Further distinction was made between 'Heergewate of the man' and 'Gerade' or devices, the home appliances and the jewelry of women. The 'Heergewate' belonged to the eldest non-married son as heir, because the married had already received it. The Frauenrade (ware, jewelery) was what the woman had in the chest or coffer, but there were two different ones. That which was inherited by the widow from her husband and the other, which after the mother's death was inherited by the daughter (Jungferngerade, Nistalgerade, Mumengerade).

Since all important cases were heard at the Things and were considered as acts of worship, therefore all made contracts closed at these Things were accompanied by some meaningful symbolic consecration acts, including those which concerned the acquisition or transfer of goods. Since land - as I said - was not for sale and morgageable (why, will be told in the third section), the renunciation of land was simultaneously also the renunciation of the membership (jurisdiction) to the community and on the other hand, the acquisition of an estate in a Mark simultaneously meant a membership in them.

At the time of the so-called Vélkerwanderung or great migration, the otherwise sedentary Ing-fo-onen fell in an emigration fever; exactly as in the mid-forties of the last century at the gold rush to California. The news which came back home that this or that Ist-fo-one in Italy or Byzantium made his luck, reveled in untold riches were messages which were saga-wise exaggerated into the fabulous, many felt the urge to leave their soil to hunt the luck in foreign lands. It is understandable that they asked for compensations of the acreage and the buildings that they left now, the land of their ancestors and themselves. They secured their property or repurchased right of land left by them usually for a hundred years, but this marks the start of the preparation for the sale of land, which was implemented fully with the Roman law, after the Frank's King Karl introduced and incorporated the free vacant land - the Mark Forests - as unclaimed property into the 'fiscus regius'. Through this "fiscus regius' the up to then accepted view that the sacred Mother Earth only gave the usufruct for the carers, was overturned and the concept of "'Konig's reigen' or the King's own, which was still very far from the concepts of the state, became law and lead to more. The 'Konig's reigen' personal area was personal property of the King and as the concept of property for land was introduced, very soon there was also other personal property. The Allode was first conceived in this sense and soon followed by the full and half-hubner and who built only on the smallest part of the

world, soon spoke of their own land. Whereas, earlier the land was not mortgage-able, now it became mortgage-able as the land had become subject to purchase and sale and thus the greedy claws of usury reached out after it, whose terrible devastation's we are finally able to recognize today and hopefully learn to halt more of the same for the distant future.

The moveable property, which was always regarded as personal property, was salable and could be used as security for loans. The old German law against the debtor was very strict, because it was based on truth and promises made were strictly kept and also observed punctually. The debtor who was unable to keep his promises - not just the monetary fell from the Thing verdict into the power of the creditor as a dead object and as a pawn for the debt. But he could also substitute as a pawn moving belongings, livestock, etc. - or hostage guarantees by 'Geisel', which the Geisel (ahd gi - sal = give salvation, ie: the healing or peace giver) was now physically liable for the debtor. History knows many examples of such securities for pledges at peace treaties, etc. And another indirectly given proof that the old law understood debt not only as a monetary claim but in the broadest sense as the fulfillment of any commitment.

More comprehensive than the old German law was the Armanist Rita and its Wihinei, in which the term 'debt' was held in high regards and called the third Norn: 'Skuld' (debt). If the first Norn "Urda", the ancient knowledge, is namely the knowledge of what was there since Urtime, the 'created', and the second Norn 'Werdandi' recognizes the steady development, the becoming, so naturally the third Norn, the 'Schuld' is the recognition of the 'change', the recognition of the "passing to new creation' what we also call in other words dying, namely the urge to go through death to new awakened life, to rebirth. In the first sections of this book, we have the emergence, we showed the origin of the Rita, the second sections of this treatise is about the becoming of what we are accustomed to call the court-system, during the third sections it will be demonstrated, by which veiled paths we are led through to the next court system - which all Germanic peoples do long for, and to which we are appointed as Ario-Germans, after Joseph Louis Reimer, to form a 'pan-Germanic Germany' - to rise anew in a Rita-wise sense and to form the coming new era of Ario-Germanen Armanism to their expanded needs.

After the springtime, the season of the 'emergence', the summer, the season of 'becoming' follows and then the fall, when the promises of its predecessors, whose 'Schuld', are redeemed through the harvest, and by dying the seed for a new emergence, becoming and changing in the seeming death are preserved in hibernation, while behind all this constant change and transformation the unchangeable life directs, as well as follows the emergence of a Rita consciousness, the becoming of the legal terms and their courts, until the justice in 'Schuld' is stunted in the sleep of death and the dawn of a new Spring helps the Ario-Germans to a revitalized justice, to a new life. But this life is the Rita, because the world becomes, only the Rita, the nature-ur-law is.

"For it comes to the circle of councilors
The strong one from above, to the end dispute;
Rule he orders and rights he fixes
Laws he ordains, that last in eternity."

- Edda, Voluspa, 63

The Rita is, and the world becomes! The Rita is, the Rita is alive and because the Rita lives thus the Rita is life itself, but life is God. The world is, but once began, the world becomes and changes constantly in its form. The creation, the becoming and changing of the world takes place and unalterable after the written letters of the flaming star, it is the nature-ur-law, the Rita, God himself as the ruling will.

The Rita is, mankind becomes! The Rita is, the Rita is alive and because the Rita is alive so the Rita is life itself, but life is God! Mankind is, but once began, mankind becomes and changes constantly in its form. The arising, becoming and passing away of your Individuality takes place after Ur-eternal immutable order and this immutable order is manifesting in your mind as the immutable sensation of the irrepressible nature-ur-law, the Rita of God himself, ruling within you as invincible will.

As an Individuality you are a world onto yourself, but integrated into the All-Individuality as a single Individuality and one with it and therefore the All-Individuality itself, which is the total mankind. As this all-Individuality (man) you are again inextricably linked to the 'All-Individuality', the universe itself, which you can grasp with a single thought within yourself as the 'All-Individuality' (All-unity). You are and you become! Your Individuality is one with God and therefore eternal and immutable in God with no beginning and no end. The form of your Individuality emerges, becomes and is changing, it changes to the form of the phenomenon, it comes and vanishes, it becomes, but you, your individuality remains unchangeable, because - you are! In and with your spirit, which is your Individuality, you are one with God, the universe and mankind, while with your appearance, your body, you are part of the world of mankind. Your Individuality is one with God, therefore you cannot get lost nor can what you feel, think, speak or do be lost, because without you, even without the smallest atom, the universe no longer would be the 'all', it would stop to exist as an 'All-One-ness' (Alleinigkeit).

The Rita is, the world becomes. The two-sided-two-united Duality comes out first. The mind is, matter becomes; because matter is the compacted spirit, coming into

appearance and therefore also spirit itself and eternal, only in the form of serviceable. The particular physical manifestation of your Individuality - as a man — is a part of humanity and this again is a part of the universe and as you are incorporated as individuality in this humanity and into an ascending order of the universe, but you are simultaneously still a world within yourself, which is composed of numerous smaller individualities, each again a world or individuality into itself, who are also incorporated into humanity and incorporated into that world which you are yourself and so on.

The whole range of this endless chain of individualities or worlds which are encapsulated into one another, is not perceptible to our senses, it runs endlessly in both directions in the infinitely smallest as in the infinitely largest after the Ur-eternal nature-ur-laws. And so, just as the individual ties into the rings of his clan, his people, his country, the total of mankind, you also demand as the ruler of your world, of your body, in which you are worshiped as their God that each atom and element proves itself and follows the prescribed established regular services for the benefit of the world that is 'I', and this is for your own good that every single atom fulfill its duty to your benefit. But wherever you may look in nature the pursuit of perfection reveals itself clearly, everywhere is the will to higher development, and so in this direction must be found the so highly anticipated luck, pursued by you and all of mankind. Put simply, the luck is achieved perfection, because what you want as a spiritual self-hood, beyond the physical self, is in all essence - unity with God. Your physical individuality only feels the 'unconscious desire', in the zone of time and space, what is 'your duty to luck'. But as duties require rights, you have the right to happiness which is achieved by obeying what luck urges.

Rights require duties! If you want to reap you have to sow first! Do you want to live, so you build a house before! Look, Mother Earth offers you space and lets the fruit come out of the seed which you entrusted to her and in turn gives you also enough room to build your house. As long as you sow the seeds, as long as you care for the germinating plants and patiently await their growth in constant vigilance to ward off pests, so long the good Mother Earth will supply food for the winter and with so much over it that you in the next few years again have sufficient seeding. As long as you keep your house in a good state and mend the broken, as long as you keep guarded from those who want to live in it without having built it and devour your harvests which they have not sown, be vigilant and you will live in peace in it and be happy in it. But if you - for whatever a cause - no longer want or can sow, the otherwise good Mother Earth will deny you the harvest, it is for you now a desert, your house that you do not mend will expire and will offer no shelter and hunger and cold temperatures will expel you from your soil. Of your soil? - Is it really yours then take it with you! - The house, however big it is, you can dismantle it and take it with you wherever you want, build it up again, because it's yours, created by you; the fruits of the soil that you built and which gave you the fruit as harvest, they are yours, yours created from your own and the devices that you made of stone, wood, metal, etc, they are yours, created by you, but the land which the Guardian, the Sun God 'Ar', of the benevolent Mother Earth lent to you is not your own, because you, earth pilgrim, are on it - the eternal — only a guest, because remember: Never can the eternal be the property of the temporal! Even the clan, for which you administer the estate and in which you are born again, because you will be your own offspring, as you were your own ancestor, even this clan is only for a limited duration compared to the long life of mother Earth. What is your own, you can take with you, what is not your own you can also take with you, but what cannot be yours is the strongest force immobile, immovable!

Do you know what this means?

You think that would be contradiction? - You know that if you protect your harvest, your house from harm and parasites, from those that do not sow, do not build, but want to harvest and want to dwell, where they did not sow, then it still would be all your own, and all that which you could vigorously carry away? So also what others sowed and built? Where are the contradictions to find but in your false view? Listen!

The Rita is the law, the nature-ur-law, but it is not a command, it knows no "Thou shalt', no 'You have to'. The Rita declares you Free, you may make laws for yourself, but never forget that you're still under the spell of the eternal nature-ur-law and those forces that guard and fulfill the law, which will raise and support you, when you go with them, and crush you if you fight them.

You are free, your free will may decide whether you sow and reap, if you want to build and live, or whether you prefer to reap what others sow, only to live where others have built. In this choice, you are free, whether you are a single individuality or belong to a group individuality, a nation. But the nature-ur-law, the steering omnipotence, then put you where they need you. Want to sow and build, and live to be able to reap, they give you the land, but if you will only reap and dwell, then it directs you into the desert as nomads. And if a nomad people nests among the sedentary people and they will tolerate this - in demented way implantation, the nomad converts the fertile land (Paradise) into a desert, the deity drives out the people and in the future only wolf and jackal dwell in the ruins. And the deity let such happen, because it was the people's free will, it never said: You have to! You should! It gave man the free will and put the decision in his reason. It also does not punish any more than it rewards, it only turns the seed into the crop. Look over the other side of the Ural and count the ruined towns in the deserts that were once flourishing landscapes, so long as the plow and the scythe drove over the earth and only the nomad turned it into desert, uninhabitable for the sowers and builders. And only the nomad moves with his caravan through sunburn and simoom over the country over the desecrated Mother Earth, like a curse-laden fugitive. But woe unto the land which the nomad - like the grasshopper - invades - he turns it into the desert!

You know, though, that you have to guard your germinating seed to protect them from parasites. Think not that these are just grubs, worms or mice, no, there are also those who want to reap without having sown, which want to live without having built, those are precisely the nomads. They do not tell you, however, that they are nomads, they dress up in the garb of your own way to deceive you, but they are looking to take from you what you have created. Therefore expel the nomads from you, do not grant him living space in your land, do not take him as a community member and trust him never with the Armanen honor as a judge, lawyer, teacher or military leaders, because he is what he was and is, a nomad as such a parasite and enemy, because you're separated from him by the nature-ur-law for all time, because even in your robe he remains a Nomad, your hostile guest and turns the country built-up by you into a desert and turns yourself into the unsteady, land moving vagabond. Many are the enemies of this type and therefore you seek help against them and connect yourself with your own kind of common defense against those that want to stay there and reap without having sown and built. Looking for help and promise to provide assistance, you give and take exactly as you sowed to reap, build to live by: You are about taking duties to enjoy rights, because the right is the harvest, because the seed is the duty. You are now imagining the same with your community, and several, many communities soon form one district, many a people and their several districts finally form the state. These are the rings, in which you

enclose yourself. You and your kind, so come together to help protect each other, "One for All, All for One', you are all free at your will, your actions, you are just 'Individualities'. Soon it is clear to everyone that certain words and actions do not match the wishes of others and the individual learns very soon to direct his will and action so that it is not in contradiction with the willing and doing of others because he felt it himself when the action of others disturbed his comfort, disquieted his advantage. They learned to take care of each other and to be subordinate to the general interest and only now was the difference between good and evil in the interests of society against the concepts of good and evil of the Rita.

Good in the sense of Rita is all that is conducive to the natural development and evil is that which inhibits or stops this altogether. But since good and evil are forces of nature just like day and night, warmth and coldness, etc. and simply means polar tensions whose apolar compensation is the development itself, so there will be no unilateral elimination of evil, for then the opposite pole, the 'good', would be eliminated as well and thus also stops the development, the life. It is different with the good and evil in the sense of society. Good is, which promotes the common interests and evil, that which runs counter to this. But since it is impossible, to tune the desires, will, actions and omissions of all into one and the same, since the people are neither mentally nor physically equal and each one is his or her own Individuality, which means his own sphere of interest and since the loss of consciousness of the inner world it is no longer possible and it will never be possible to rewrite the interests of the community, of the people, by the laws of the State, so that the interests of the individual will not be offended, by which they are then the malcontents and rebel against the protection of this community, the people, the State, in order to exercise their individual interests. These malcontents now had to be forced by violence to subordinate their individual interests to the universal interest through which the courts emerged. Initially, they gave only the direction on a consultative basis, but soon council was replaced with compulsion and the concepts of 'good' and 'evil' in the sense of criminal procedure were developed, but ever so the darkening of Rita developed, because not everyone acts or is evil, to which the criminal law referred to as evil and not everyone is good because the criminal law has not yet described him as evil or even because he has publicly received awards and medals. However, because the interests of the overall individuality of the people, is what we call today parliamentarism, an absurdity, namely on the basis of universal suffrage, because even Schiller says: "What is the majority? The majority is the nonsense, mind has always been with a few only". But also the 'absolutism' is an absurdity and 'oligarchy' no less, because even in these forms special interests come to dominate at the expense of the whole. Thus, so long as the externality prevails in "You Shall You Must', as long as this 'Thou shalt/You have to' is connected with fear of death and as long as force commands, the Rita is dead and the peoples go to their doom (forsaken Gods).

Only when the inward consciousness is reawakened in the popular consciousness that every single one is an eternal Individuality which in constant rebirth only changes the appearance, that every Individuality is as non-created as immortal, that each Individuality was his own ancestor and is his own descendant, only then - and only then! - the Rita is on the rise again and creates a new form of government, which will lead people to happiness by directing the desire to live with love (not rules!). That the people are not on the same height, neither physically nor in spirit - if the inwardness, the real reason has taken over leadership, the rule of materialism will be overcome - then the leaders, the higher developed, will hear the desires of the individual and if they promote the development, it will be taken in full account. Again, there will arise people Thinge - no parliaments - there will be again people kings - no divine nobility, no presidents - as

an equal among equals, there will be again a blossoming new Armanendom and the Golden Age will dawn, one of which sociologists dream, but that they can only achieve with the means of innerness, without violence, without coercion, without revolution, because Rita does not know 'You have to' but rather an 'I want'.

Therefore, what we have in the penal laws now known as 'imprisonment' is an absurdity, because the freedom of the individual is both from the natural-ur-law and by the Rita, and even the Saxon Spiegel recognized it as an inviolable right. Therefore, the deprivation of liberty must fall as a 'punishment' and thus it's - albeit legally regulated it is indiscriminately sized up - period. The use and protection alliance of individuals to community, nation and state guarantees rights and obligations and sets down treaties of rights and obligations in its customary rights, its laws, etc. These laws, if they should be promoting the purpose, are not allowed to come in conflict with the Rita, but have to agree with it. The Rita only knows an 'I want' and not a 'You have to'. Thus, there is no detention as punishment, but only that which educates and as no one can predict when this education will find its completion in this or that time span, therefore the period of time is not fixable, but depends on the progress of the instructive success. Publicly dangerous offenders (murderers, robbers, etc.) are to be held back in a more severe educational service until they are recognized as correctional capable and then appear replaceable for lighter educational institutions from which they can have their freedom back. In these educational or correctional institutions, they have to earn their keep themselves in regular work, but are completely kept away from the community until they are allowed to return back to the same.

The death penalty has to be eliminated like any other punishment altogether. If the not correctable offender is already in the educational institution, which one could call reformatory, his detention may be extended, under circumstances to the duration of the rest of his life, but from the outset it remains indeterminable, since only his ability for correction and the acquired educational results earn him complete freedom. In all cases of damage, compensation (penance) and reconciliation (atonement) shall give the direction, thus revenge and punishment are to be deleted from the next Rita-wise law.

Never can eternal be ruled by the temporal! The eternal stands above the temporal, the temporal is only a part of the eternal, so the temporal and can never produce the eternal!

The benevolent Mother Earth gives you for your seeds your harvest, as the fruit of your 'doing', as 'property'. If you plant an apple tree, you have to be patient three years or more before you reap the first fruits. There are a few at first, but they are increasing annually to about fifty years, then the yield decreases and finally stops. But you must always care for the tree, protect it from harm and parasites so your property, sprung from your doing, will not be lost. *But even though what you did, your doing, gave you the harvest, yet your doing is unable to produce the apples, they are not a result of your work, but just the work of nature promoted by you!*

Do you know what this means?

Man went not only so far in his blindness that he took land and estate (the relatively eternal) as his property and trades land by buying and selling it and pursues in a reprehensible manner the land-usury and thus causes boundless misery, but he even arrogated to himself the right to - as he says - create eternal values by inventing the Capital, together with the forever sprawling compound interest. Professor G. Hermann

proposes in his monumental works about gender to remedy this not Rita-wise adverse arrogance by the 'Rust money', namely a money, which loses gradually its value - after the example of the apple tree, so it is not always propagating interest, but is subject to constant re-creation and constant loss, as all material in nature. Because the vast public and private mortgage-interest must finally eat the capital of the nation, which will be forced in the near future, in mathematically calculable time, to pay this interest and compound interest in unheard-of serfdom, worse than the seemingly abandoned slavery, all their life force must be used in order to carry on this monstrosity of injustice and continue to carry it on. The money borrowed its name from value, gelten, as shown above, which was derived as a 'moveable value' from the 'moveable cattle', which also lost its value and needed steady new creation and so the time will come, which will bring the realization that the money values, created for eternity in incredible delusion, mean an evil inhibition of a nation and the development of its welfare and happiness; they are impermanent, because temporal cannot create eternal!

When this recognition dawns on the people with a penetration into innerness of consciousness, then the inhibition will fall - without revolution, without terrorism - because the Rita and their Guardian and caregivers, the Armanen, do not know 'Thou shalt', 'You have to', but an 'I want' and if this 'I want' were to be understood by the nation-individuality, then all want it with the full knowledge of the nature-ur-law which says, temporal is unable to create eternal!

You are and you become! Your spiritual self-hood (Individuality) becomes, it arises, becomes and is transformed in dying by the passing away to a rebirth. You will be reborn in the rings where your Individuality is included, namely your family, your clan, your nation, ete. You are your ancestor and your own descendant (grandson or great-grandson or otherwise close relative). Therefore, the Ario-Germanic erected the family estate, not personal land, to preserve the clan or family estates for the reborn. The clan therefore upheld the right of possession and the clan head, he was called the father or Lord [Herr], was only the guardian. Therefore, the certain succession and claims by a 'true heir' were so strict and from this 'Eh' or 'law' was the marriage, the lawful union of man and woman. The Ario-Germans knew the Law of Rebirth (Max Seilings: Cardinal question of humanity). The Edda already says that Hioerwards son Helge, was reborn as Sigmund's son Helge and for the third time as Haddingjaskathe Helge, also the Walküre Sigrun was reborn as Swawa. Max Seiling provides many known, less fabulous examples for rebirth and memories of former incorporations (incarnations). The 'Heimchen' and 'House-spirits' were considered by our ancestors as the souls of their ancestors pressing for rebirth and practiced a very peculiar sacrificial cult, since they were considered as also belonging to the clan and recognized in them the descendants. Yes, reports say that these Heimchen accompanied them in their wanderings and moved with them to the new residence and so remained with the clan. The family property of the nobility (Fideikommiss) is a legacy - albeit tainted by Roman false law - of this Ario-Germanic institution.

The future reawakening of the inner consciousness will once again introduce the general resurrection of the family estates and with it the legal succession, through which the arbitrary 'last wills' will fall by itself and thus all the ugly heritage deceptions with its even uglier consequences.

The man is a half ring, the wife the other half, only connected through the honorable, ehaft bond both become one, each separately is an absurdity! Marriage is the Raw-root of the Ario-Germans. If you want to be wholesome then you connect ehaft with

the particular woman - but only with this one! - And you've created the foundation to build your temporal luck upon, which is one of the means to achieve your eternal happiness.

You are a two-unit: The spiritual within you, the intuition lets you experience your spiritual home, the physically within you, the intellect, directs you to the earth, the material world and in professional life, in the confusion of constantly conflicting ideas and concepts you lose intuitive control when you as a man are on your own. The female is the same two-unit as the male person, but due to its finer body, intuition is more vivid in the female than in the male and therefore you can often find cause to admire the amazing safety in the advice of your wife - if she is your veritable wife and not only your soulless decorative doll or worse - and happy are you when you follow this intuitive (not instinctive!) advice, of which Tacitus, Germania, cap 8, astonishingly reports: "Yes, the German recognizes in the woman a certain holiness and the gift of prophecy (intuition, feeling, ancestors); they respect her advice and listen to their utterances. We ourselves have seen under the immortalized Vespasian the Veleda, which was far and wide considered a divine being. They also greatly honored Albruna and other women from before, but it was neither flattery nor idolatry". And again, says Tacitus in cap. 18: *"But the marriage is strong among the Germans and this is probably their most respectable custom. . . They are content with one woman. . . It is not the woman who brings the dowry to the man, but the man to the woman. . . These gifts (dowry) are not luxury items for female vanity, nor jewelry of the newly married, but cattle, a bridled horse with a sword and a shield and spear. With such gifts the wife is received and in return she gives the man a piece of arming. These things are considered the strongest bond, as the mysterious consecration by the protective God of the marriage covenant. The woman shall not believe she is not in the mind of the man, etc. So she is already taught on the threshold of matrimony, she enters as a comrade of the work and dangers, to wear with the man the same in peace, the same in war, so they should live, so die, etc."* And the anonymous philanthropist who wrote in the worthy true book 'Your duty to the luck': *"Wise, natural and developed women only follow up their sense perceptions of their unwavering mind and soul which are easier for her less atrophied powers of observation. Therefore they can very well advise their husbands even in seemingly intricate professional questions. The most successful men of practical life owe their success far more than is ever known, to the quiet wise advice of their women".*

Accordingly, the two-unit in the female expresses itself in the inverse ratio. This finer organism of the woman's soul - the intuition, the feeling, the ancestors - is the excellent property, to whose benefit the mind - the intellect, comprehension, understanding, and action - is reduced and controlled by the soul, and in the man the soul is controlled by the intellect and often downright oppressed. Therefore, the man is wise who listens to the intuitive admonitions of the female soul and heeds these advices - not blindly follow them — and knows how to bring his mind into harmony, through which develops reason, which is the apolar-polar balance between the mind and the soul, but just as wise is when the woman understands to adapt her intuitive feel to her husband's mind as the controller because thus she reaches the non-polar balance of reason. Both spouses are then 'merged into each other' in 'mutual agreement', merge into one two-unit and is the base of a 'happy marriage' in what is 'mutual understanding' and 'one heart and one mind'. The Völk unconsciously feels what was discussed here, just witness those words withdrawn from the vernacular terms, which are woven here in quotation marks in the text. Since the Rita does not know a 'You have to', so neither knows the ehaft union of man and woman "He shall be thy Lord', nor "you should be his mistress' and the least if not the infamous 'He shall be your fool'. Again, the rights require the obligations and

the non-polar balance must hold the balance here. With this apolar balance the two-unit is reached and the base for luck is given. How easy it is to have a happy marriage and how stupidity makes the unfolding of this nature-ur-law so difficult!

The man without the woman and the woman without the man is only half of a human and a full human is found in the ehaft community of husband and wife. Thus, a man shall be completely man and the woman completely woman. That is why the woman does not venture into male professions, she does not try to be a masculine and believes not the lure of false prophets who promise her an impossible freedom from selfish-material causes, because these prophets are just about how to find cheaper manpower, which they can better abuse in order to continuously dream their dream in eternity about the delusion of their papery capital. The full man and the full woman should work together to make the marriage as accessible as possible, they are together to strive towards the elimination of all impediments that exist only in false assumptions and cultural tumors, to raise the marriage back to the Raw-root of the coming All-Germanen, the nature-ur-law and therefore Rita-wise basis to offer to everyone again the recreation of happiness with marriage.

The marriage is too deeply rooted in the Ario-Germanen character to think that it would not enter into a new, ennobled phase when that dawning innerness-consciousness will permeate Aryan mankind; it is necessary and will for reasons of the innerness evolve by itself, without external coercion, without external subversion. Marriages are then made by increased mutual sincerity and not for material reasons on which match-making today is based upon and which lead to most so-called ill-fated marriages and their divorces and scandals, as the spiritual - gender will form again the natural connection which in turn will trigger the garmic effects and causes of action that, all by itself, will lead to the reduction and finite extinction of prostitution. However, the dawn of those longed for happy times in which the marriage and by necessity only marriage will satisfy the discipline of the God-man which the Armanen of the Ur-time initiated. Thus, a much-enduring regeneration of the Ario-Germans, as the All-Germanic future and by this act refines the overall humanity, in the spirit of Geibel's words: "Through the German character, the world will recover!"

The apparently imminent degeneration in all areas of life, from the degeneration of the people to the degeneracy of art and science of custom and law does not scare the Armanic knower and seer, because he just looks at the exercise of the nature-ur-law and its development and knows that, as in life, there are natural cyclic periods in the life of nations which correspond to the emergence, the becoming and the transformation in the down-going (dying) by the death back to a new emergence. But he also knows that this apparent running through the wheel does not mean to turn back to the old - if ever so nice decrepit - *but always upwards in the spiral, just as our solar system is not in the run of a ring, 'in endless eternal paths circling' but also is in the helix of the distant end goal and is nearing its completion that way.*

And as you gain the harvest through the seeding, so also do you instruct your children. How you define your property in its kind and goodness through your own doing, so you also determine the future value of your children through teaching. But know that the education of your children has to start much earlier, before your wife gives you the first kiss, namely in thyself! It is not the word, stick and rod which educates your child, but your own feeling, thinking, doing, your conduct in large and small as an example. Also, the education should not use 'You have tol' or apply coercion, but direct the will of the child by lovingly pointing to the goal of salvation. Small derailments when wisely

used as teaching aids are of great pedagogical value, because self-created suffering is more effective than arbitrary punishments. Even from early childhood teach your child the capability to differentiate between feeling and the mind and steer it to perceive the reason. Pay attention in which direction his favorite hobbies are moving, to steer in this direction wisely to a professional choice. Errors in this part, or even irresponsible force to a specific occupation, destroyed more vitality and luck as can even be determined. If the will of the child is strongly directed to a particular profession, it will break the parent's force sooner or later, but its most beautiful years are wasted and only in late age, when others enjoy their lives harvesting, it is wistfully enjoying the flowers of a delayed sowing, whose maturing it will not experience, while the forced seed withered away, because - the all-guiding nature-ur-law does not know 'you have to!'. Do not force your child into dead book knowledge but promote their versatile abilities, promote their games, because from the game arises the ability. In the game, the child tries its strength and steels its will, the foremost power of the people, when it is directed toward the goals of the overall development.

And if you teach your child through your existing goods, you will have taught them the most difficult art that was supposed to be the easiest, the art of living. The realm of your life is simultaneously in this life and in the other world, for you are a spirit in the physical and by the will of God, which is your own will, with equal power simultaneously dependent to the spiritual as on the physical, that is why you cannot say that your kingdom is of this world, nor can you say from that world, because it encircles in a ring this world and the other. Therefore enjoy your life on Earth, because your human body was given to you as a vehicle in order to achieve the luck, which you see as a vision and only your lust for life can achieve it. Forgery of Rita is to say, you were born in sin, you would have to chastise yourself and expect death and the last judgement in fear and trembling, as those taught you deceptively that you should restrain yourself with the fear of death to bring you under their yoke by force. Again I tell you, you're born free with your own will and bent under no You-Must-yoke, neither in the good nor the evil sense, you can freely choose which seeds you want to sow, but the harvest will be yours, and that part that wants the good, namely the luck, will only win if it has been strengthened internally and is gaining strength in the will, then it pulls out of the camp of the enemy with still more force and in the decisive battle it will win. When defeated, it has not yet reached the necessary tension and will - to gain strength - be repulsed. *The defeat is never a sign of worthlessness but only a sign that you're fighting at the wrong time, because you were not prepared to begin or let yourself be forced to begin. But if you are strengthened, then enter into the arena and do not spare your enemy, because he wants to be destroyed by you. But if you fight, then struggle honestly, without guile and falsehood, Spare not even your body, because if this falls into the grass you be born again and again to find your sword to swing it new.*

If you fight for the promoting of your next incarnation then you stand at a more preferred location and closer to the happiness, because the promoting that seeks to develop in terms of the Rita, the nature-urlaw, may well be obscured at times, but in time there will be victory, then those will be the first that had been the last, because Valhalla is not in cloud heights but here on earth among us and the Einherjar of the future are already among us, yet unrecognized, perhaps even mocked and ridiculed, but full of good will and confidence for the future of their Armanist mission.

The main principle of the Rita, which explains everything of itself, is: 'The Rita is, the world becomes'. The Rita, the eternal law, leads the development of the world, the universe, through all stages of creation, becoming and passing in an eternal orderliness,

so always keep your spiritual eye to the eternal, thy bodily eye on the changing, learn to control, then dare the sea journey.

What further should I herald to you? Read the mystical songs of the Edda, read also Lodfafnir's song and Sigrdrifumal with the rules of life presented so that you'll find the above remarks, if you put the meaning behind the words to the eternal. Reading the Runes interpretation in GLB No. | and the same meaning will again be offered in other words. Go out into the woods and fields and decipher how the Runes of Life, when they were unsought, reveal themselves to you, and more and more you will see the Hails manifestation: With joy and courage you luckily win the direction, with hesitating fear of death you lose the trail, so discard this untrue root and you will find the blue flower, because this is God's will and therefore it is also yours.

"Now I have closed the high song
Here in the hall of the High,
The earthly are in need, the dead are not!
Hail to him, who teaches it!
Hail to him, who learns it!
The Hail to all her listeners
Take for your profit!"

THE VEME

By Edmund von Wecus

The Vemgericht, also called the Freecourt, Chair or Silent Court, the Heimliche Acht, secretly approved Acht, the prohibited court or Westfalian court, was a continuation of the prehistoric Germanic Thinge and the Ur-constitution of the Hund or Hundredschaft. Charlemagne, called by the Roman influenced history The Great, had managed to defeat after a thirty-one year war (772-803) the strong and free-spirited people of old Saxony and forced them into the adoption of Christianity. He allowed them as much of their Ur-Constitution as long as it was consistent with his own governing principles. At the time of our forefathers the establishment of the Hundschaft ruled as the foundation of the entire public life, a Hundschaft consisted of one hundred free families who were with a nobleman, with the Huno as the leader who was invested with all open authority over the serfs without rights. Under the mysteriously murmuring wind of the forest and at the Mal-place under the Mal-oak the eligible Free-men gathered in the holy Ring of the Thinge, where they adopted resolutions over all matters and held court and the judgment of the Huno as chief justice was announced. The full moon and new moon were the times when they came together in the stillness of the night on the hedged place, entry by a serf or uninitiated was punished with immediate death and it was not allowed to speak about the proceedings in the Thinge. In certain cases there was an appeal at the Thing for sentences already found by the people of the community. This was the bigger Mal-place of the Gau, which included ten Hundredschafts. Furthermore among the Germans there was always a higher level of state-organization, formed by a number of Gaues, Dukedoms or whatever one may call it, by which the highest Mal-place as the supreme and final authority of appeal would discuss what was brought from the lower organizations.

In place of the free Germanic Hunschaft with complete judiciary and self-government, Karl created the bureaucratic state. At the head of the district he put the Count, who led the meetings of the Mal-places as chief judge of the chair, while several Gaues were under the supervision of a Sendcount, who passed through from time to time. Karl also established the office of Palatinate-Count as the top office for appeals. Each Urteil was spoken in the name of the Emperor, who often sat in the court himself. As the wars required readied armies at the borders, Karl renewed the dignity of the Dukes, which he had already found and suppressed of the Saxons.

With the rise of the bureaucratic state more and more of the number of true Free courts decreased in Westphalia as many, some voluntarily and others forced, by foreign arrogance approached the state of bondage. But while under the later Emperors, the Princes and Dukes in the kingdom always grew mightier, the other land owners lost their standing as free citizens of the Empire and the reputation of the courts formed by the landowners dwindled more and more. The organizations of Free-Schéffen maintained the imperial immediacy of the Reichsstadte by firmly holding together and opposing the growing power of the Princes, in the south of Germany it was the Imperial Knights and finally in Westphalia the Brotherhood of the Veme kept their Imperial immediacy to some extent. The old tough and pithy, fair-skinned, blond and blue-eyed tribe of Lower Saxony held firmly with unwavering loyalty to its ancient traditions and rights and in the areas of their old courts, in the old Hundships boundaries, the organizations retained their own judges (Frei-Grafen) appointed by the Emperor or in his name, the successors of the

old Hundte or Hunnen and these offices were later, from the end of the 11th Century as everything, a fief, given to the fief holder.

The founders of Christian institutions in Westphalia tolerated out of respect for the old tradition the old Mal under the Freigraf, which had been preserved from time immemorial, in contrast to the sovereign Gaugrafen. The neighboring small areas followed the example of the founders of Christian institutions and so the free courts were kept in Westphalia and were called Westphalian courts. The dukes carried the free court as chair-masters and as fief of the empire.

Those parts of Westphalia, which did not belong to the Duchy of Cologne, had their supreme court in Dortmund. Due to the glory and the old age of the Court of Dortmund the free chair in Dortmund was considered the supreme free court. The Frei-Grafen or Hereditary Counts of Dortmund had to be present at the crowning of the Kaiser at Aachen and took as grand judge the oath from the Emperor.

Originally the Free-counts were richly endowed with goods, but gradually they lost all their subjected lands and their people to the meddling eyes of large landlords. *And so it seemed in the beginning of the 13th century that they were doomed, but then suddenly its jurisdiction spread over the whole of Germany and through their highest Court received jurisdiction over Princes and Lords, they strictly carried it out and inundated all the Imperial courts. This could only be done by a national confederation replacing the old cooperative, who by a Jrightening oath chained themselves together and became so powerful that it overthrew the whole of the government in Germany. Often there were miraculous and gruesome legends connected to the ruins of old castles, and as well to the old Mal-places, the Vem-courts. No wonder! For almost unnoticed and unknown in the 13th Century the Free-court appeared suddenly at the beginning of the 14th Century from the ruins of its former history like a strong spirit, armed with rope and dagger, with a new and formidable force, rejuvenated and strengthened emerged the irrepressible German spirit, which can be temporarily suppressed but can never be destroyed.* One had lost contact with this phenomenon and instead of investigating how this heroic spirit emerged from its grave, one laboriously fabricated a magnificent darkness with which they enveloped the origin of the courts. Yet it remains puzzling, how it was so long believed by future generations that the Vem-courts had been an institution of the Middle Ages, with a structure which was so mysterious and veiled, as it has been handed down to us by contemporaries. Today, we recognize that their establishment had only adjusted to the times and completely corresponded to the old, briefly described Germanic Order. The Veme was entirely rooted in the Germanic spirit, although Westphalia has the merit of staunchly holding on for centuries to the real ancient German law against the anti-German Roman wrong law.

The defining motto of the Vem-court, according to the Sachsen-spiegel:

The right I have not conceived,
It was brought to us by very old tradition,
From our good ancestors,

The meetings of the Veme-courts, were still held in later times on the Mal-places where the Huno gathered the Germanic Hundships and the karlingian Graf held his placita, in the same hours of the morning and not as the legend tells of inaccessible, hidden places in the night.

In former times there were two types of court sessions, which were later retained at the Vem-courts: The Ungebot where members regularly gathered without invitation and the Gebotene Thinge, to which the judge, later the free-count, summoned the members by the Vem-messengers. Later the name of the irregular Thinge changed to closed Thinge, from which the name 'the secret court' was born, but the term 'secretly' was not in opposition to publicly. The crime over which the Vem-courts had authority was called Vem-wroge or question, the procedure and customary law, Vem-recht. The name Veme is derived from Wetum, Wedum, Weitum, one of the many ancient names for the Mal-place and which was shortened to Weem, Veme, after the word for wisdom, as in Law. The FreiSchéffen were also called Wetende and is to be noted that linguistically the word also occurs as Veme or Vimme. From this word Vimme and from the form vervempt it happens that the vocal e was short. — The Vem-courts emerged from the old Germanic courts which had gradually lost the authority for the civil jurisdiction and were then limited to criminal law. It paved the way for the opinion that they were the only competent court over religious crime and that included everything that was against God, honor and justice and so the Vemcourts judged over honor, body and property.

If a FreiSchéffe or a fellow wanted to bring a lawsuit before the secret court, then this was done by a speaker; then the decision was made whether the matter was Vem-wroge or not, if it was found to be such, a summons letter was issued and sealed by the Free Count and by this the defendant was under the Kings ban to appear at a certain Mal-place. Ordinarily the summons letter granted the defendant a period of fourteen days and the summons was repeated three times in the same space. It was not until later that the Free and Eldermen were granted the whole time of six weeks and three days in each charge and only for the non-fellows remained the mentioned shorter span. In earlier times the summons was created by the plaintiffs themselves with the backing of some free members as witnesses, but when later officials used the King's ban, the Vem-messenger, who was also an Elderman, took over the subpoena office, but here and there it remained a privilege for the fellows to be summoned for the first time by two, for the second time by four, for the third time he had to be summoned by six Eldermen, while a free-count had to be summoned by at least six Free counts and 21 Eldermen. — Court was held while the sun shined, on the old Mal-place, under an oak, ash, an old lime or the elder tree in the garden. To the Thing gathered all required men and heraldic Knights, the Eldermen from the cities and simple country Völk. All answered the call to the banks of the Mal-place. There was a small area surrounded by solid barriers, amidst a table covered with a cloth. The crowd outside the barrier was the status quo of the court.

The courts were held with a dignity and solemnity that is quite alien to our time. The court began when the Free-count ascended the chair, before him: the sword and the Wyd (the willow rope) and sometimes the hammer. "The sword in the form of a cross" says a Dortmunder decree, "which means the cross, on which Jesus Christ suffered, the Wyd means the punishment of the evildoers, appeasing the wrath of God", etc.

The Free-count started the dialogue with the Frei-fronen ascertaining the valid conditions for the court, forbidding the profane man access to the King's lot, place and chair and commanded to all fellows a strong peace under the King's ban. As a result all quarrels and contention, any violation of the court or its self-imposed barriers were prohibited under penalty of the Wyd string. Woe to the profane, who snuck to the court to overhear or spy on the court.

When the Free-count announced that the court was orderly, the peace of the court was commanded for the first, second and third time and thereafter no one was allowed to speak or move away from the court without permission of the judge. To be able to hold the court, at least the presence of seven Eldermen was required, after the Dortmund law it was thirty Eldermen. *The Eldermen had to stand with bare head and uncovered face, as a sign that they did not cover rights with wrongs*. They should only wear a short cape on their shoulders and had neither weapons nor armor. It was strict tradition to always act and to be heard by a speaker, which was requested and then appointed by the judge. The law process itself had a stringent formula. The process of gathering facts consisted only of the petitions by the parties that were asked through a speaker, in which they asked for the decisions which they needed to lead the process and which were then found by the eldermen and gave directions to the court. This was the very method of the ancient Germanic process. The judge had absolutely no influence on the parties, he should leave every step against the defendant to the prosecutor and do nothing to determine the truth. All circumstances that affected the right course of the proceedings was put forth by the Free-count in the form of questions to the Eldermen to find justice. He 'bestadete' or bestaffed one of the Eldermen of the bank or one of the standing fellows with the 'ordel', who then stepped back and consulted with the standing fellows and they found the verdict. *This secret meeting was called 'Rune'.* Therefore, it lacked a proper proceeding of presenting evidence and that was because of a simple reason: The fellow, the Elderman, is quite true and free and perjury was the highest offence that put the Elderman to shame. The truth for the judge was therefore always present in this form. If the accused swore the purifying oath, the deed was no longer there. When the defendant did not appear and the plaintiffs overcame him with seven oath helpers, the judge commanded the Vervemung without the need for any verdict. The Vem-courts did not know the old ordeal and so only the oath remained as a means and form to discover the truth. The Eldermen, who were well aware of this indulgence mitigated the dangerous consequences with a sound testing of their fellows by a frightening oath and covenant, but by and by, they were conscious of their high dignity and lofty obligations.

The plaintiffs originally had the full faith; their statement was used to decide whether or not the matter was Vem-wroge. He then appeared, like the defendant, at the Mal-place on court days with his friends and followers, each needed a minimum of six, the maximum allowed was 30, all had to be unarmed and all had to be real Eldermen. If after the third summons the plaintiff was in court and the defendant did not appear, the plaintiffs then demanded the full court and the Vervemung of the accused. If the defendant was called unsuccessfully, or 'geheischt', it was customary and later as law, at the request of the plaintiff to the Court, a repeated period of three times fourteen days Vurvorung (presentation) was granted to appear at the full court. This last day was called King's Day. If the plaintiff and defendant appeared, the procedure was very simple and short: each part had to bring his witnesses - and there was no deadline of evidence - everything was calculated for one session. If the accused appeared, the judge read the charge; when he answered yes, then the plaintiff asked the judgment question: "Whether and what for 'Wott' (punishment) he was guilty". In Vem-wroge it was mostly the death penalty — 'the bi wyd' - under penalty of the string, as was the verdict - which was also immediately enforced. The defendant could demonstrate his innocence by an oath. An old wisdom says: "An elderman may demonstrate his innocence with his own hand, he did not need any help." This was certainly at odds, according to other wisdoms, but the plaintiff could refute the purifying oath of the accused, who then could contrast this with six oath-helpers, the plaintiffs could oppose these with 14, the accused was finally able to

swear himself free with 21 oathhelpers. Thus, the method consisted simply of charge, response and judgment.

In contrast to the hidden crimes was the obvious deed (the handhafte deed) which took place before the eyes of fellows. Old wisdoms explain the handhafte deed by 'lifting hand, flashing light and gouty mouth'. Lifting hand refers to the moment when the hand is still raised in the execution of the deed. Flashing light is a kenning for all the clear signs of the deed by a fugitive, such as the flashing, bloody sword: gouty mouth is the confession by the perpetrator's own bragging. Three or four witnesses were enough, to consider an act to be proven and from this developed the process of allowing three or four Eldermen who caught a criminal at a handhafte deed, to immediately judge as prosecutors, witnesses and judges and to put him to the next King's Veme, that is hanged him on the next tree, as it is stated in a document from 1459: "hanging on the Konix Veme, the next tree, which deemed acceptable to them". Every Elderman was obliged, to directly judge the criminals on the spot which he caught in the act or with the characteristics of the offense or in their confession, ie to be hanged, as was old Germanic custom and every Elderman had, when he was called for help, to assist the judging fellows and they have never been held responsible or examined for such an act of duty, a proof for how great of a reputation and trust they possessed in the whole Reich.

The Eldermen became not fellows of an individual Vem-court but the Veme in general and carried the reputation of their power well into all the lands. The novelty of the phenomenon, the relentless severity of the judge, the secrecy of the procedure and short execution surprised and startled all. Everyone persecuted looked for rescue.

The time that created the lawless state in Germany, also created violent measures to mitigate its consequences. If one escaped who had been caught in the act, he was then judged at the free-court without summons and hearing, the 'yes' of witnesses meant the guilty verdict. And if one appeared in court who had been caught in the act, he could not free himself through oaths.

The Veme also ruled over non-members, but only Eldermen could be plaintiffs, witnesses and oath-helpers. If the defendant felt he would be guilty, he may choose not to appear in court. There he could not escape the death penalty, though he might be able to protect himself against the Acht. The documents never speak of the accused Vervemung of non-fellows. It is only the firm belief in the righteousness of the Eldermen, in their word and their oath, which can explain that at that time they saw no wrong in the fact that non-fellows were judged without summons and without interrogation to defense. Therefore, many times the ones who feared an investigation or an indictment tried to be become an Elderman, so they may purify themselves by oath. They were called: Need-Eldermen. The ensuing austerity of the Order forbade this on pain of death. It was only after abuses in the Vem-court had occurred that a 'reformation' caused by a Reich's Thinge of Trier in 1512 forbade the summons of non-fellows before court. But since the courts adhered to the law that non-fellows were not to appear in the secret court and were only summoned before the open court, the courts were only redefined as they had otherwise differed in regard to the issue or question of the deed from the secret court. The proceedings in both courts remained quite the same as before and it was almost impossible that a non-fellow could get right against an Elderman, but still in the open court his defense was heard. *It was forbidden for a non-fellow on pain of death to get access to a secret meeting. The Heimliche Acht or Vervemung was pronounced over the non-fellow only in the secret court. If the summoned did not appear on the final judgement day, the plaintiff, his speaker and six Eldermen repeated the charge. The Free-*

count called out to the accused; if there was no answer he let the plaintiff kneel, he had to put the two fingers on the sword and swear that the accused of this or that crime had been charged and summoned according to the law of the Free-chair; the defendant declined the highest court of the Holy Roman Empire, so he deserved for his crimes the gallows and forfeited his neck according to all Free-counts and Eldermen. After this oath, three of the six eldermen had to swear that the oath of the plaintiff was pure and no perjury and thereafter the Vervemung against the disobedient was spoken by the Free-count. Now as the verdict was found, it was asked whether someone wished to rebuke it and if this happened then the case was brought again before the council.

Ordinarily the majority decided in the court session, but if this was uncertain or not significant enough, they took refuge and legal advice from the renowned Free-courts. Originally no appeal took place in painstaken or Vem-wrogen matters; from a pronounced death sentence in the presence of the guilty to the declaration of the Vervemung in the absence of the defendant, such as the reply of a Free-count, who answered the Emperor Frederick to the complaint about the accosted Duke William of Saxony: *"What is judged, we no longer have power over, for we have no power to raise the dead again"* - reveals to us with what force the Free-courts went to work.

The Vervemung was to some extent the highest Imperial Acht and was equal to the Aber-Acht (one day and a year after the first Acht declaration), which had taken the rights and protection. While in the disorderly state of all affairs of Germany, especially at the time of the interregnum Empire (AD 1254 — 73), we see the Vem-court after the 13th century standing very powerful. They were the only courts that enforced their judgments and managed the executive power securely against those that defied the law behind solid and high walls and against the weak who sought to escape their power secretly. *The power of the Order was the sacred duty of the fellows to enforce the spoken condemnation of the damned and a main requirement was the secrecy. In our mind's eye the Germanic God Vidar, the God of the eerie silence appears. Therefore, they had a careful seclusion from all non-fellows and so the court was called the Heimliche Acht.* When the court was official, the Free-count pronounced the Vervemung three times and spat out each time with all the fellows, who often gathered together into the thousands in the secret Acht. The formula itself was very long-winded, but fearsome and only the characteristic of it shall be mentioned:

> *"And I take all freedoms and rights that he had ever since he was baptized, King's ban and Wette in the highest strife. And I command him henceforth away from the four elements that God has given man for consolation, I condemn here his flesh and blood, so that he will never be laid in the earth, the wind disperse him, the crows and raven and the animals devour him, but the soul I consecrate to our dear Lord God if he wants to take it!"*

The call for execution of the sentence was issued to all Eldermen of the Empire. The Acht declaration, sealed and signed by the Freecount, was handed over to the plaintiff; they had to keep it secret from all non-fellows. Then the Free-count wrote the name of the Vervemten into the blood book.

When a sued one offered himself for satisfaction, the Free-count had to stop the process and even a Vervemten could atone and escape the enforcement of the criminal law through self-penance and be reinstated into any lost rights. It follows that the judicial office could neither pardon nor modify the sentence. *Everyone had to bend to the spirit of*

the law. Only the will of the injured could give grace, his atonement and satisfaction was the purpose of the procedure.

The death penalty was straightaway executed when the accused was present by means of a willow cord, string, when the judgment was pronounced by the Free-Graf, only the so-called gallows-period was granted. A man of knowledge - so it is ruled by the Wisdoms - is to be hanged seven feet higher than any other criminal, but this is probably figuratively, in order to express the higher degree of criminality.

The Veme was a continuation of the Germanic Hundschaft courts of yore, but when its medieval form was established cannot be determined exactly. One looks in vain for a written document before the 14th century, which are rare anyway, and just as it is with the Veme one cannot find documents from the German Oath-Confederation, the Deutsche Eidgenossenschaft.

Only free men, born on Red Earth, the law Earth, in Westphalia were allowed to be members, at least it was so originally, later on men born outside Westphalia were recorded, however, the proceedings were done with great caution. In all cases, guarantors had to vouch for him, he had to be in full possession of his class rights and honor, born true and from a lawful marriage, not be guilty of any crime or outlawed. He had to have a respectable reputation and he needed several Eldermen to vouch for his reputation. Then he became 'a real, lawful Elderman of the Holy Roman Empire," or scitus vemenotus as he was called in Latin certificates, according to the German words 'Vemenote', Vem-fellow. Jews, clergymen and women were denied admission into the Order and those were also, according to a strict law, not to be summoned before a Vem-court, although now and then exceptions were probably made.

The commencement of members was made at customary court days on the old Mal-place after the court had been formally and solemnly declared official. T*he new member knelt with uncovered head before the Free-count, put his two front fingers of the right hand with the thumb on the sword and the rope and then swore a solemn oath to live up to his duty and to guard and protect the secrets of the Order:*

Before Man, before Woman,
Before village, before beast,
Before stick, before stone,
Before the great, before the small,
Before the quick as well,
And before all that God has sent,
Only before the man,
Who guards the Holy Veme and can protect it.
And he will not give it up
Out of love nor suffering,
Out of pledge nor fancy rhetoric,
Nor for silver, nor for gold,
Nor from any debt.

In the Veme, two words of the special declaration require an explanation: Drive meant cattle-beast-pasture, 'Village and Beast' meant before the public. The 'Quick' is the evil or brazen adversary or enemy.

From a charter of Osnabruck, we find a formula with the following wording:

I believe by the holy law
I now say
The Veme will be,
Guarded and protected
Before man, before wife,
Before peat, before twig,
Before stick, before stone,
Before grass, before grain,
Before all quick-growing weeds,
Before God's history,
Before the sun, before the months,
Before water, before food,
Before all creatures,
Before all that has touched heaven and earth
God has let exist,
Sworn by the man, on the right hand,
The Veme will be guarded and protected.

And when the establishment of the Elderman came: "So now a Free Chair of the Court, to henceforth take part in the customaries as other Free Judges of the Acht". According to the Protocol of the Chapter of Arnsberg in the year 1490, those to be tested were sworn upon a secret and sealed 'Vehmic Oath', from which the Free Judges spoke to keep them secret: "Vehm: Strick, stone, gras, grein", and the "Need word: Reinir dor Feweri", signifying elements and would clarify the meaning for him, The secret Elderman greeting was: "I salute you dear man, why are you here?" Whereupon the proper answer was: "All luck in return, where the Free Judges sit".

The main purpose of the Vehmic confederation was to create a close brotherhood of free men who were against, and were prepared to brave through violence, any official statutory regulation. They wanted peace, law and honor to be protected and to be handled amongst themselves. Therefore, it was with strict duty that they were submitted to the law with judicial violence. They sought the ancient rights of the free man, as had been kept in Westphalia, and strove to maintain those rights. Only after this association had become closely and internally secure did it strike outward, against both the wicked and the rebellious. Their ability to bring accusations extended over the entire empire and their proceedings handed out a most terrible judgment as set forth above.

In addition to these, as well, this organization had the special purpose of helping everyone to claim their own rights when no one else had the power to do so. The laws of the empire recognized their authority in this regard; even princes bowed to their judgment.

Often, in a court of law, it would be difficult to bring a charge against an accused. The holy Veme were sworn and obliged to seek out the fugitive criminal. If he were nowhere to be found, the charges would be posted on each of the four directions at a cross-roads, in each direction. On these posted charges the royal coin would be offered as a reward for the finding of these fugitive criminals, something that would be missing from the usual subpoena in a regular court of law. Depending upon the case, these letters would often be placed in the door latch of a castle or house accompanied by a royal

penny. A messenger or courier would take three of the coins from the door bolt and would shout the charges in the letter to his Lord with the King's certificate to surrender. In some cases, the letter was also posted upon the door with a dagger. Often the court session itself would be just as great of a danger as the charge itself that was being brought. The fierce and daring Vehmic knights often threatened to ambush the plaintiff with an armored fist if they did not appear to testify at their court. And yes, they would even dare to threaten him during the court trial itself. Nevertheless, these hearings themselves were always held at a known time and place, and most certainly were done during the daytime hours; they were neither held in secret locations nor were they held in the dark of night. But we can also accept that it was quite certain that in special cases it was necessary to keep them secret, as in secret courts were sometimes held, located in remote, hidden or inaccessible areas, known only to those in the know, mostly in forest thickets, held at ancient Germanic holy sites, at night under the light of a full moon or during a new moon. The magic of the German forests will always be an image associated with the Veme and the eerie image of their hooded judges are by no means a figment of the imagination; their many characteristic appearances in Völklore attest that the validity of these representations are rooted in fact.

The most difficult of the obligations of this organization were the enforcement of its judgments. Each vemwrogige penalty moved in absentia method according to the vervemung. The verdict, uttered in occult wording, remained in most cases secret; the plaintiff was given a secret copy of the verdict as well as the Free Judges, who were bound by the strictest oaths to follow its orders and to henceforth destroy the copies of the verdict. Every Free Elderman was obliged to accept the verdict of the trial and all who took the vervemten were guilty of death. In its capacity as a strict legal arm of the nation, the Veme arose to address an existing need. With its clearly effective and efficient results, it is not surprising that the Veme spread with great speed over the whole of Germany: in its heyday, it numbered over 100,000 in its secretive membership.

The time of the Vehmic courts greatest power and membership were from the years 1430 — 1450. Their letters of summons were issued from the south of Germany to Lake Constance, from the east in Silesia to Prussia, and soon after, to Livonia. No other organization has ever accomplished what they had done. Princes and men who mocked the judgments of the Imperial courts, and who braved the Imperial excommunication, and even those who were supported by the Kaiser, all yet trembled when they drew a letter of subpoena from the Westphalian Vehmic courts. The court remained only to create a foundation of power for the nation and they established themselves as the highest of all the Imperial courts. The Emperor was constitutionally recognized as the supreme lord and judge of the Free Chairs and yet he had to be its ally if he wanted to keep a direct effect upon their organization. Therefore, in the heyday of the Veme, the Emperor had to formally include the Free Eldermen in his activities and dealings in Westphalia. Thus in 1420, Emperor Sigismund established the seat of his courts there in Dortmund. The Emperor was now considered a Free Judge himself and could also be summoned to serve on the Free Chairs; this actually happened in 1470 with the Emperor Friedrich III. In such a case, the highest chairman of the Veme, and the substitute for the Emperor was then the Archbishop of Cologne, the Duke of Westphalia. As an organization which was formed based upon the strength of personal acquaintances, the Veme’s rapid growth and expansion over a large area created a new problem: one could no longer speak outwardly of his membership and it became necessary to create a language of secret signs in order to recognize a fellow member; in many cases, it became a necessity to be certain whether one were speaking with a true Free Elderman or not. So these symbolic signs belonged to them: for example, if sitting at a table, the Free Juror would place his knife to point at

himself on the table; he would also use the hilt of the knife to turn his bowl. Its main insignia were found in but four letters: 'S.S.G.G' - (2 Sieg runes, 2 Gibor Runes) - (Stock, Stone, Grass, Green), which themselves are united in the following sign:

These words have other secret characters as well, in the card games which are so well-preserved that they continue to exist among us today without most people being aware of it:

The Heart is the Stock / Stick, or the Willow, from whose branches the rope was strung, and, if at all feasible, from where the guilty were hung. 'Heart' in Old German is from 'hard', and contrary to our current perception of the term, used to represent the importance of rigorous and relentless hardships, and from where our term for courageousness lingers on to this day. Of the willow comes our expression "sich weiden" or "to gloat". The guilty judgment was called out as: "Bi der Wyd!" (By the Weide). In our card games, the heart is also designated as being red, as in the 'red earth', earth that has been fed with blood. The Rope of the Weiden was also secretly coded in the names 'Simon', 'Herusel' and "Wurigil'. 'Warag an Wurigil!', it was said. 'Warag' was the damned and "Waragitha' was the damning judgment.

The symbol of the Diamond in the card game, (also the rod, the comerstone, or ring) is the blue or bloody stone of the Teutons, where the Huno, before the start of the solemn act, begins; it commands silence with its ringing, i.e. the striking of the sacrificial cup. The Veme is the bowl and also the 'Tegel' (Ziegel). The name means to cover or to protect, the sign of an inviolable secrecy.

The Club, or the acorn, or cross, is the symbol for the Grass, clover or glaive; pole-arm, originally the designation for the battlefield where the two opposing sides would come together to fight, where God judges or where other such ordeals took place. It is drawn as three acorns. It is a symbol of the world Ash-Tree, the Yggdrasil. 'Grass' or 'glaive' are the designation for the all-encompassing and highest ruler in the Veme, he who meted out the judgment of vehemence, he who decided upon the life or death of the plaintiff when such was to be considered. The concept of the great Lord is still aptly characterized in these words, and as well in the French word 'trefler' (clover or club), a coin with two sides, that which is subjected to the ruler, and 'les trefonds', the innermost depths, land or real estate. It was the symbol of the highest Vehmic chairman.

The Schuppen, Scales, or Green: green is a comprehensive word for the Old German 'gryn', and 'greyn' means to receive and properly maintain the rights and customs that were handed down by the Fathers. The symbol is a scoop or a spade, the sign of the Eldermen, free and noble, those Eldermen who knew the Veme as the protector of Truth. It also means peck or beck, which were the original words for legal proceedings. Schuppen, the linden leaf in ancient heraldry is a symbol for the color green. (The Femelinde / Gerichtslinde, the 'linden court' or "doom linden' of Dortmund.) Most clearly, we find this secret sign of the Free Eldermen used in a deed to the city of Arnsburg in the year 1490.

As such subpoenas by the Vehmic courts in Germany became common, many sought to free themselves from their proceedings through various favors or obligations of the Kaiser or through various Imperial privileges. This also followed from the many complaints about the proliferation of the Veme's powers. To this end, formal alliances with the Veme were even severed, but the Veme paid no heed to this. The Free Eldermen remained firmly in place in the Free Chairs of Westphalia and remained bound to the views of its general chapter. Only in Westphalia were there Free Chairs; the cooperative did not permit the creation of new ones, even though some of the Emperors attempted to for their own purposes. All of the courts outside of Westphalia and to the east that called themselves Vehmic courts were indeed only imitations, only to be confused with the real Veme. Some of the accusations against the Veme, which began in the second half of the 14th century, may have partly been justified. However, the Vehmic court did more during its heyday than the Imperial forces and courts could ever have hoped to achieve. The selfless sacrifices and exertions of its members will always secure the Holy Veme a most worthy place in German history. It was inevitable that these relentless righters of wrongs of justice would be hated by many people; the Veme were especially a thorn in the side to lawyers and the clergy. The State also began to complain about the Holy Veme in the early part of the 15th century, and under the influences of the Archbishops of Cologne, they began to slowly push for more and more abuses against its general chapter.

The complaints against the Veme in the 15th century were signs that it already was in decline. With its end, the beginning of a new world era starts. By the time that the sun arose on the 16th century, a new age had been created wherein the country was under the strong influence of forces outside of its borders. As opposed to the nation's chamber court, its rule had created an era of eternal peace which helped to regulate the constitution and set the disposition of the Empire; this was the result of a fixed band of brutal men who held a learned jurisprudence; the Veme were thus born of a pure German spirit, a spirit which is now indeed a ghost, which no longer would appear contemporary in our time. The end of their powers can be seen as a fixed point in history in which many changes follow. In the 16th century the Veme were still fighting for their prerogatives and powers, but these died as they tried to convulsively hold on to their old form; its far-ranging grasp failed after the establishment of state sovereignty following the Westphalian Peace. In the 17th century, especially after the ravages of the Thirty Years' War, and all of its accompanying horrors, all national attentions and efforts were focused outward and only in the olden Westphalia itself did the Veme continue their battles. But even there, the Vehm courts were gradually to become more and more subject to the sovereign courts. Bit by bit, they appeared there: where a Free Chairman was, there then also appeared a Chairman Lord, and their courts were gradually transformed into sovereign courts; only there, where a Chair-Lord could not seize a third of the chairs from the vested membership of a chapter, did the Vehmic courts remain. As the Veme however had earlier been denied from the civil justice system, the sovereign courts then took over the criminal justice system and the Veme remained to function only as a court of rebuke and as a police court. And so they remained only a shadow of their former self up until recent times. In the year 1811, the last Free Court was enclosed at Malstatt near Gemen in Munsterland. And on March Ist, 1811, the Veme were officially repealed by French legislation under Jewish influences. The undying legacy of the Veme is its custody of many inviolable secrets from century to century, secrets which have never been completely unveiled.

From our Fatherland came the Veme, as a brave expression of the incorruptible, faithful and strong German spirit, and as a sacred legacy of our past. Will the Veme return to life once again to save the German nation from its sunset at the hands of foreign domination?

An addendum follows from this entry to Felix Dahn's 'Bissula', entitled 'A Heerdiug the Alemanni in the Year 378', which follows: After the surging to and fro of the men pressing forward into the circle, and the loud voices and the clash of weapons had somewhat died away, the Duke raised his spear and struck it with three solemn strokes upon the bronze shield. Instantly, a deep silence reigned. "The assembly is opened!", said Hariowald, and slowly he took his seat, crossing one foot over the other. Throwing back his long, full, dark-blue mantle, fastened by a clasp on the left shoulder, he rested his spear like a staff upon his right shoulder, and, raising his hand with the fingers extended, said slowly:

"I, the Judge, ask you for the law!
I ask you, ye free men:
Is this the hour and the place,
To have and to hold

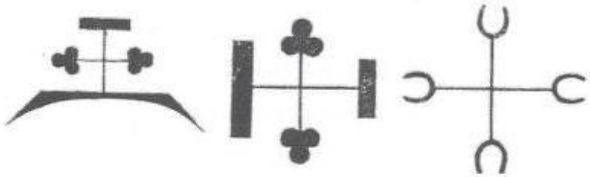
A righteous judgment
Upon the noble Alemanni,
The sons of victory,
House and estate,
Cattle and chattels,
Thine own and thine earth,
Peace and Liberty,
Life and limb?
Point out, ye men of knowledge,
The law to the Judge."

Then two elderly men there stepped forward, drew their swords, and raised them towards heaven, and spoke, with long pauses, the words of the one man always blending in harmony with those of the other:

"We will point out, as we know,
The law, to thee, Judge:
This is the hour and the place
For righteous judgment:
On the conquered and inherited
Ancient soil of the Alemanni,
By the all-conquering sun,
The glowing, clear,
Shimmering, radiant light,
Beneath the ancient
Ash of the ancestors
In Wodan's temple,
On cattle and chattels,
Thine own and thine earth,
Peace and Liberty,
Life and limb
Justly we judge
And find, we Free Men,
A righteous judgment."

Both stepped back into the circle.

In a document of Arnsberg (Arnsporgh) of 1437, the 'Reformation of the Secret Tribunal', the following characters are found:



Number 1 and number 2 are of the glaive, number 3 is composed of four scales (Schuppen). Obviously, #1 is the sign of the Chairman / Chair-Master, #2 the sign of the Free Count and #3 the sign of the Free Elderman, and in any case is a documentary confirmation of the above noted interpretation of the symbolic card games.

The alphabet of the Veme is as follows:

In that document it states: "____ _____ _____ ____ *who would be a Free Graf of Sol, is free and just begotten by the father and mother and naturally born of the Westphalian soil and not guilty at any free court and knows the rights of the free court and will sit in with care." Still the Free Graf is said to state: "and declare not to have practiced usury, adultery (sexual crimes) or blasphemy, and have freely not offended Pope, Kaiser or King." In the ancient law book of the Veme it also states: "Anyone not born unto the Westphalian soil is, yet of our God (Donar) and coming from the same source, can be eligible. But the foreign man will not be a Free Count, nor will he sit in the Hall and should be clearly seen as not one of us, but should be justly viewed as something different. Let it be known that there is no benefit by permitting the jewish kind near your own for any length of time. Let this be known as a requirement of the Free Courts of justice."*

THE REICH OF THE THREE EQUALS

By Von Henricus

"Over eight hundred years ago an old emperor burrowed this fountain into solid rock. Throughout dreariness it lay while Germany was swept up by a dark time full of war and hardships. But then it flowed anew, when the Reich's power awakened like a fresh, young spring sprouts in glory. So changeable are things, so colorful is the course of life: what was once founded well, comes up again and again."

(Saying from Burgberg, Harzburg)

Yes, like a swept up fountain goes the inner life of our Völk! What do we know, we who belong to the so-called educated, which lies beneath the outer surface? We make expeditions to distant countries, we seek to fathom the manners and customs of other races, yet we sometimes may get the idea: what do we know of what is around us, up close in front of us? First we see some things, even things which repel us. We observe a general immorality, a neglect that makes us tremble for the future of our people. 'This has to be different'? said church and school; Social care, youth department, etc. are the key words through which one wants to steer the matter. Associations are formed, clubs of all kinds, for young women's, boy's clubs and all they are called. Our clergy provides enormous efforts, to that you have to admit, an almost unbearable workload to cope with and the success? They say patiently: "One must hope that sometimes a good seed falls on good ground'. That's the only comfort they have in their own activity, for the greatest part is useless and ineffective, they see it themselves. But then to everyone who sees something more arises the question: 'Why?'

And if we listen carefully, when we deal with everyday matters, something comes to us like a rushing sound from underground, as a 'fountain swept up' and then appears the thought: maybe all work that is done with our people is in vain, because it is not understood and that there may be other forces whose influence is larger than ours? Initially it is not about whether these forces are good or bad, should we fight them or not - but for now it is just a matter of getting to know these forces and even that is not as easy as one may like to think.

Frobenius told in his Africa-book, that there was Christianity in a certain local area in AD 1200, which was then later ousted by the now ruling Islam. But sometimes, he managed to get an old man or an old woman to tell - only in secret, as if they did something forbidden - of the old 'fairy tales', the 'dragon fight', the 'monster which swallows the moon', the 'coffer, where the sun is buried' and amazingly we are reminded - there in the innermost Africa - of our own childhood in which we read the same or similar fairy tales with that strange feeling that creeps in as when we are on an old stone grave or elsewhere where the past comes alive for us .

We think of those customs of our country which always remain enigmatic and try to explore the cause and sometimes we succeed to bring an old man or an old woman, completely in 'secret', to talk and we can have a look at our own national soul, a look at the same time into the depths of our own soul. We note that there is 'something' out there, of which we knew nothing, but it is there with this irresistible power and we understand at once, why all well intended social and compassionate 'efforts' leave no trace or maybe

are just inhibitory to the people. We also understand - because we ourselves are a part of that 'nation' - why it never really warms the heart what is told to us when we sit on Sundays in the Church and the clergy try in his way to get us close to the Christian doctrine of salvation. But in silent, lonely hours, at the evenings by the fire, when the flames crackle, it comes over us and on lonely walks in rain or sunshine we will be there again held by that strange feeling of which I spoke above, a shiver of something exalted, before which we would like to silently kneel, without words.

There is a memory awakening in us, a remembrance of times long since vanished, in which sacred groves were our temples, where we felt the Godly in the flame of the altar! A desire comes over us, a desire to know more about that old time. We browse through old chronicles: not too often we learn something of what we want to know, but occasionally a sentence illuminates a whole section and tells us that some things were so different from what we learned in school. We go for a walk and ponder the names of the places we like and to our amazement, we unveil a new world, a real arrangement comes to light when we try to decipher the old hall named after the ancient Ur-language. Correlations between history and the present are unveiled to us by the study of the old, which we never guessed and it becomes clear to us that there has only been One which is given at all times and to all places, which is worth our study and our knowledge, only One, that determined the history of our Völk and still determines on a larger or smaller scale depending on the purity in which it appears: this is our old Aryan Sun religion! It roars like a fountain swept up from the depth: it is the 'source of fresh water' of the Psalmist, 'the water of life' of the Bible. To follow it's footsteps in today's time as it is unveiled in fields and meadows, in legends and customs, that is the purpose of these lines.

Three mountain peaks tower over their surroundings. They are in a 'Triangle', that figure which played in all the ancient times such an important role. In the valley lingers the morning fog and reveals that there is still a sump floor below. The last remnant of the ancient lake of which the chronicle reported around 1600 AD. Large quantities of wood were brought up in the mid-19th Century from the bottom, whether it was the remains of an ancient forest - whether it was the remains of a village - who knows? Water on the ground, surrounded by dense forests, expansive views of the mountains into the country - could there be a more appropriate place for quiet study on the one hand and for the 'cultivation' on the other?

Since water was thought to be the feminine element, the ancient holy place probably served the female divinities as personifications of the One, the three equal Goddesses; therefore even today the ruins of old castles still look down at us carrying the name of the 'Three Equals': the Mühlburg, the Wachsenburg and the Wanderslebener Gleiche — dedicated to Frouwa, Freya, Helia. Let us begin with the little place Mühlberg!

As it is told to us in the chronicles 'Oppidum Mulbergensis', showing us that in the past it was larger and more important than it is today. How is the town called in the old church book? 'Muhilberg' or "Molberg'. Molberg! A, u, o merge in those dialects to one sound: So the mountain seems to have been an old 'Mal-berg', from which the village has its name. Malberge are Court Mountains! Dedicated to the Goddess of justice! The Goddess of justice was a moon-goddess and soul, moon and water worship are closely related. And if we are on the windy summit during stormy autumn days, which is located to the west, where the sun goes down, then we can realize that it was a solemn service that was practiced here. - In Chronicles it is said that Mühlburg is the oldest castle in Thuringia, a Knight Hoyer, who had come from Switzerland, is known as its founder.

Only later historical news tell about a side branch of the Counts of Orlamünde who had been in possession of this castle and the Counts are called Graf von Mühlburg. Meinhard von Mühlburg, the last one, was a respected man, known at the court of the Landgraf von Saxony, even at the embassy, which accompanied St. Elizabeth of Hungary. And yet what a sad ending! As an outlaw he had to leave the castle and his name died with him! He was commissioned to perform the Reich's Acht, which was enforced on the city of Erfurt and on this occasion he seized an Erfurt citizen named Legat and kept him prisoner to the castle. In turn Erfurt complained in Mainz to which the castle belonged and then the Acht was imposed on Graf Meinhard. First he had defied the same for several years but eventually he had to leave the castle. -

The story sounds dark and not quite right. Because as a loyal subject of the Landgraf of Saxony, as a well respected man at the court of St. Elizabeth, he was surely a loyal subject of the church. And yet an 'outlaw'? It seems as if there are other machinations at work, perhaps slanders and intrigues of all kinds which led to his downfall.

The castle now only has a Castellan or caretaker. He is from a respected family in the village and from them have emerged studied people, professors and such, but now the main branch is gone, only a side line still carries the old name. On the wall in a small house that the family owns is a coat of arms, originally it comes from the castle - the five-petalled rose and two crossed swords: the old Fem-sign. Suddenly a bright light falls on the history of that time. 'On red earth' - you see: the red Keuper-slopes were the old Fem-places; where the old Mal-berge were, the old law was in use and destroyed all with irresistible power that stood in their way. Since they did not tolerate any 'servant of the Catholic Church' on top of the old castle, which had served the ancient Aryan Sun Right as a refuge and protection since time immemorial, but they did not rest and finally drew the last Count of Mühlburg as an outlaw from his castle.

Yet many a noble family are mentioned in the chronicles; von Holleben, von Wittern, von Reineck or Rineck and probably still more. Their tracks are gone and only individual goods, farms called Edelhéfe testify to the former importance of the place. This was known and appreciated by the Catholic Church, because among the first possessions in Thuringia was their land called the Mihlburg, located between Gotha and Arnstadt, which the Duke Heddau von Arnstadt, who had the pious Theodrata from the Lower Rhine as his wife, donated to the Bishop Wilibard of Utrecht. These lands were apparently located further on the hillsides and some walking distance away. There is still the Ménchelsgarten with the Ménchelsborn. It could have been a settlement of Augustinian monks. On Ménchelsgarten a shepherd built a small shelter in the eighties or nineties of the last century and created there a flower garden. In spring, excursionists venture to see it and to enjoy the beautiful views. According to legend, the holy Radgundis had built here the first Christian chapel in Thuringia. A legend among the people says that at noontide a hen appears there with twelve chickens. This suggests perhaps the cult of a Goddess at this place and maybe that is why the holy Willibrodt made it his settlement. St Willibrodt was a voluntary companion of the famous St. Boniface, the so-called 'Apostle of Germany'. That's what we learn in school! But we do not learn that the Arian Christianity had already came to Thuringia in the Ist and 2nd Century AD and already existed for many centuries. We hear nothing of those men who had preached the true Christianity in poverty and had been eradicated by Boniface and his adherents. As Sagittarius writes in the II. Chapter of his chronicle of how Boniface pursued the Thuringian Christian priests.

As it could not be otherwise, Boniface had to suffer much opposition from good and true Christians who remained in the simplicity of divine truth and were not captivated by human rules or to be blinded by the prestige of the Roman Pontiff. Many priests opposed him whose names are changed by Wilibald Oklones. Boniface's innovations in all their parts were needless, several harmful, and they did not want to approve them. Boniface scolded them as hard, false teachers, proud and obstinate spirits and peace-hating heads, etc. etc. and ultimately brought it to the point that they had been banned by the Roman pope, such is reported by Willibrodt, the faithful disciple of Boniface.

Overall, in the local extent there had not been a reworking of the newly introduced Christianity as to be in step with existing pagan customs, but is apparent from the various chronicles that all these manners and customs, which are in line with those of ancient Druidism, had only been introduced in the time of Boniface, where Arian Christianity had prevailed for several centuries and most of those manners and customs were abolished long ago.

We read of the intimate connection which prevailed especially in this area with England. In the Middle Ages there was a lively trade with willowseeds, the blue color agent, to England. The famous campaign of Hengist and Horsa into England came to pass because the King of Britain called for help against the Picts and Scots, so he must surely have been in friendly relations with them. If we consider now that the Celts lived here before the immigrant Germans and that the Celts had a sovereign priesthood in Druidry, it sheds a new light on Boniface and his "conversion of the Germans', the Catholic Church and many other things that we encounter today.

For the Druids, particularly in Ireland, there was a great divide, the older called themselves Druids and the younger 'Usipati'. It is reported, as all Druids of Ireland had a meeting, Patrick entered the hall as a Roman envoy. The Usipati welcomed him by standing up and from then on were his most loyal followers. Now we consider the following: if Patrick would not have been expected by the Usipati they probably would not have raised from their chairs! So they had already been in touch with him and Rome. Boniface-Winfred comes from Southern England, the main land of the Druids. According to ancient etymology (see Political Anthropology Revue) his name means this: Bon = water, fa = do, si = sun. Thus, the name of Boniface would not mean 'benefactor of humanity', but would express the old Druids doctrine: 'The water let the sun arise'.

Therefore, it is natural to think that the Roman Church did not want to replace the ancient Druidism, but wanted to adjust to it and Boniface himself was a Druid and brought Druidry, by all means, to rulership against what had already been Christianity; that the Catholic Church is thus the product of a part of ancient Druidism. There are so many similarities to be found and not only in the outward rites but also in their teaching. Otherwise, the church of the Archdiocese of Mainz would not be the patroness and protectress of the Schützenwehr, Militia.

The early Germans knew no fixed priesthood, yet the original population had to adjust from encounters with those from lower countries, even as far to the south as Palestine, Persia, Africa and who knows where else? Were those beings, whose traces can be found and are called Neanderthal man, capable to fathom the extraordinary religion which the Aryan called his highest good? Therefore, the conquerors had to protect themselves through castes, they had to form a caste of priests to keep by all means, even by fear and terror, that half animal - half humanlike creature at bay. It was by race mixing

that their purity and religion were both lost and became a mere device for power, now founded on fear and terror, supported by terrible human sacrifices and other horrible habits! It was not all beautiful in ancient Druidism!

Then came Christianity. As a salvation it came to mankind, but that most intimate of all religions, that religion which teaches us only our 'reunion' with God, who wants us to be inwardly free from all external conditions and even the very oppressive ones - by telling us that we find rest for our souls from the Godly in ourselves: that religion could not be understood and was not understood. It was, as later interpreted in Luther's time, as a freedom from external constraint, as a freedom from all worldly dominion. The Druids foresaw this development and a portion remained firm in the old teaching; later some would join with oriental paganism and the others took the new doctrine, which wasn't really a new doctrine and formed it in their own way to keep dominion and even extend their rule as far as they could: the Catholic Church! And yet there were others, who banded together and formed closed organizations beginning a constant battle, a battle for supremacy of the world. The struggle between the Roman papacy and the German Empire is familiar to us all - the fight for supremacy of the spirit increasingly flattened into a struggle for worldly power.

Coming from Wandersleben, one arrives at the kindly guest house of the joyful valley, 'zum Freudental'. Everything shows a happy, friendly atmosphere and in Freudental the dances are still held in spring on Easter Monday, White Monday and Ascension. In the past a real marriage market is rumored to have taken place there. Just behind the guest house is a place called 'Mordgraben'. There the rivalries and duels were fought out. The last to find his death there was a Mr. Butler in the nineteenth century. Opposite of Freudental is the Hasenwinkel or Harecorner and we remember that the hare was a sacred animal of Frouwa. It is a triangle bound by the Kahlenberg on the one hand and the Rennberg on the other hand. Still on the Kahlenberg are dotted juniper bushes juniper was dedicated to Wuotan; According to legend on the foot of this mountain an ancient treasure is hidden, waiting for its finder. On top of the ridge is a kind of earthwork and the stones seem to indicate that there had been some kind of structure. Maybe a sanctuary? Who knows? On the other side of the Hasenwinkel rises the Rennberg or Rhénberg, as it is known to the people. The name is probably connected to the Celtic Rheno = murmur, counsel, together and it is a long stretching mountain. On its other end, to the north or north-west, is a point called Galgenhügel, a small 'Holy Cross Chapel' is said to have been there in ancient times. Now, a small hill of the foothills of Rennberg has a chapel, dedicated to the 'Holy Asolf? - "The passing Aesir'.

To the northwest underneath lies a piece of land that is still called the 'Wolf, where there has been found a copper-coin dating back to 1601 A.D. On the one side, it represents the Goddess of justice with veil, sword and scales in the form of a skeleton. On the other side, there is the saying: 'Judge with justice and not with too much hate and envy. Be of Joy'. Since coins were struck in Mühlenberg and the mint master at the time had the judiciary in hand, the occurring of the coin can be explained. At the "Wolf? the criminals were buried, which had just fell prey to 'decay', destruction and could not expect a rebirth. In the middle of the field is a shelter, the place is called the high court. Allegedly, this is where the Wanderslebener criminals were executed. The old rule was that they took their way there over some grass track, but had to go back over the Rennberg.

From 'Freudental', we will climb the 'Türkenweg' ascending to the castle Wanders-lebener Gleiche. The legend of the Count of Gleichen is known. Less well

known is, that the Chronicle of Lerner connects the origin of the Counts of Gleichen back to the Duke of Saxony, Wittekind, the 'Black Duke'. It is said that after his 'reconciliation' with Karl the Great he asked for the mountain, built the castle on it and then his sons would have first inhabited it. The coat of arms of the Counts of Gleichen is described as a 'white lion walking to the left on a blue background'. You could read it as follows after "Guido von List': "wisdom directs the wandering life in vigilance". Should it be true, it would fit well with the life of the Saxon military leader, always hiding, always on the run, cautious and vigilant. Also the wandering name of Wandersleben would be explained. The Saxon and Thuringian were allies in the struggle against Karl the Great. The term 'Black Knight' - if it relates not only to the armor, but his whole personal appearance - would also identify him more as a Celtic Thuringian than as real Lower Saxony German. Maybe his name 'Wittekind' means: 'child of wisdom' suggesting that he was a 'Koting', originating from a Halgadom, perhaps from the very same, he asked from Karl. His essence was more oriented on guile and cunning, which speaks for the escape of the murder in Saxony's Verden, and would be more close to a Celtic descent. So it would fit well with him that he possesses one of the main Hail-places and secured it for himself and his family to cultivate the old 'Wisdom' again. Marsh and water had been everywhere in the whole area but, until the time of the 'Saxon ford', at the time of Karl the Great, the area became dry. The field names from pre-Christian times are found not only on the heights but also in the valley. As the field names must have come from a relatively later time the so-called paganism must have been maintained here for a long time! It might be that in secret the Counts of Gleichen have been their guardians. On the Mühlburg, the old 'Mal-berg' lived a side line of the Counts of Orlamünde, loyal supporters of the Catholic Church. Then the old worship of the Goddess of judgment 'the Moon' was lost. Probably then the Count of Gleichen decided, to unite the cults of serene Frouwa and the "Black Helia' on his castle grounds. He brought the 'Melechsala' from 'south'. - The Mühlburg lies south of Wandersleben's Gleiche.

Mel = a judging Moon
Ek or ech = Ur-earth = the law
Sala = Heilsgéttin

Thus the name Melechsala reads in the old language. The Count received the permission from the Pope. The chief of the 'Druids' was called 'Pope' at that time, the German Pabst or Papst] is still a common name in this vicinity. Melechsala was always veiled = the goddess of justice and did not live long = the cult died out soon. She was the daughter of the Sultan — 'sul — tan' means the Sun which sprung from the primeval Ur-waters - true to the old theory that the Sun has risen from the water. - At the same time the 'Türkenweg' was created (which still leads up to the castle). 'Door' or Thor means rotating on its hinges. Hence the name of the chief god of the Aryans: Tyr, Thor. Hence the name of the 'Thuringian' or 'Thor-inger' as they are called in old writings. This means both 'worshipers of Thor' and especially the 'rotating' = dancing, because the dances were indeed done only for the glory of God. Therefore, the dancing is in the 'flesh and blood' of the people, so that they cannot abandon it. The 'Türkenweg' is so called for the 'rotating' way it leads up to the castle in its many turns and has nothing to do with the people of the Turks. Also the name 'Turks' has the very same origin and it shows that even the Turks are of Aryan origin and worshiped Thor, - thinking of the whirling dervishes.

In addition to the 'Melechsala' saga there is another one: Before Melechsala moved to the castle, she had with the Count of Gleichen a son, which she brought to the

'Blumental', a castle in Franconia, under the tutelage of a pious man. "If the yellow Lion has been broken out of the wall of an old castle, a descendant of this son will lift a large treasure". It is probably the 'treasure from Kalenberg' and former Clans took out the yellow lion coat of arms at the gate entrance of the castle in the hope of finding a treasure afterwards. One can decipher the legend as follows: Son = sa un, the One (Ase). Blumental = bu lu men tal; bu = powerful, lumen = Moon, tal = valley, so the meaning: The Valley of the powerful Moon, his home. Treasure, Schatz = soet = Hail Yellow = kelo; ke = can, lo = fire of life; revelation through the formation of character. Leo - Leu - Léwe: word and image of the supreme law. Alten; al = fire of life, te en = sky fire = revelation of the battle laws, en = divine law, bung = the enclosure; Muel = the veiling.

It results in the following sense: the One, the Ase; four come from the 'Valley', the home of the mighty moon and bring salvation/hail when the old original Ur-right is revealed by the action of its goods, through struggle and the natural law the case breaks by which it is veiled.

What strange messages come through the old legends! Perhaps we are now in the 'final battle'?

How much the people hold on to their old traditions is shown in the story of the cherry tree that stands in the courtyard and it is still believed that a ghostly calf is playing there at the present time. The cherry tree is sacred to Ostara and the calves are dedicated to Hertha!

If one now chooses the path from the Gleichen castle to the Wachsenburg, it will take us past the 'Grafen Born', a small stream. It is one of three wells, which carry significant names in this valley: the "Grafen Born', the 'Zisitzborn' and the 'Eimern Born'. | believe that "Grafen Born' has nothing to do with 'Count' but is for 'grave' - the grave - and means something like the death Born: the well from which the convicted took their last drink, maybe also the duelists. At the foot of the Wachsenburg is the 'Zisitz' spring. Si-fisk means: sun emergence growth. How strangely does that fit with the name of the growing castle, Wachsenburg! Why should we derive the name from Wasserburg as so often done now? 'Wasen or Wachsenburg' it might have been called by the chronicles in oldest times. It was just the sanctuary of the 'Sun growth', 'birth, growth and decay'. A Halgadom, as the governance dedicated to the care of the present and as the present, which for us is the now and always most significant. Thus, this castle, even now, stands in a place with a dominant position.

What a view one has on a clear day from the top of the mountain. Erfurt is seen to one side and in this direction one overlooks a large distance of the Thuringian country. A place, well suited for 'governance'. They immediately saw each fire, which was made on the "'Krahnberg' at Gotha, the 'talking' mountain or elsewhere. The chronicle reports of the Benedictine monastery, which was founded there by Otto I, but it is believed to have previously been a 'nunnery of St. Walburga'. So an old 'Walberg', as the other Gleichen. The nunnery was then moved to the 'Walserberg' in Arnstadt and then to the 'Church of Our Lady' in Arnstadt. Consequently the 'Church of Our Lady' in Arnstadt is the direct continuation of the old sanctuary on the Wachsenburg. All the churches of Our Lady took the place of the Godmother Freya who ruled the present, protected marriages, agriculture, etc. The first Wachsenburg was also fostered as a key base in the area for the old faith and repossessed. The foremost attention was focused upon it and the furthermost battles were fought over it. The castle was in the possession of the monastery of Hersfeld.

A lonely path leads us back to Mühlenberg. Past the 'Gotzenfreier' there is still the boundary between Mühlberg and Holzhausen. There is a small place with very young spruce placed on the back of one of the hills that adjoins the side with Mühlberg castle. It has a nice view to the Wachsenburg. At a round point, pretty much in the center, there are no pines. When I asked why, it was said that the young trees would wither at this point. Everything is very rocky directly below the surface. Perhaps there are foundations of an old building, we do not know. According to legend at the Gétzenfreier was a free standing tree and if the Mühlberger convicts reached this point before their pursuers did, then they were acquitted, in the opposite case they were hung. Close to the Gétzenfreier on the other side of the path is a very small hill, the 'Holy Mountain'. The trail leads past the 'Eckhartsbergen'. The old Eckart comes to mind, an epithet of Wuotan and the Godly spouse of Freya, who always appears when his people are in need. According to legend the mountain got the name from the faithful servant 'Eckart', the servant of the 'Knight Odo'.

The legend of the 'Knight Odo' reads as follows: there lived two brothers on the Mühlburg. One was drawn into the crusade and left his bride in a monastery for safe keeping. There she was abducted by the younger brother Odo, who had been staying at the castle. On his return the older brother filed a complaint and court was held at the cross road between Wechmar and Milberg. There was an oak forest. The older brother called for an ordeal, saying that if he could cut off the highest peak of the great oak with his axe, then his brother would be convicted of the deed. He managed to do it and set off for the castle to capture the younger brother. However, he saved himself by flight when he jumped down the so-called Hehle with his horse, fifty fathoms deep. The Hehle or the gap is an old landslide at the Mühlburg and where an old underground passage led to a house in Mühlberg called 'the convent'. As Odo is an epithet of Wuotan, it is after all possible that with him the old Wuotan cult is meant which took refuge in these subterranean tunnels. At the crossroads an old stone was supposed to have been there. This peacestone is said to have been set by the old German Emperor for when he came to this area every year to hold court. The stone was probably removed only at the occasion of the separation in the fifties of the last century.

We continue our way to Mühlenberg and stay a while at the "Monchelsgarten' with its bank and its views. Before us lies the old village with its church. What stories could such a village tell! The very old church is dedicated to St. Gallus, the patron saint of the Celts, the brightly shining one. In the interior still prevails the Druid colors blue and yellow next to the white of the Sun. Let's look at the churchyard, where only the latest graves bear Crosses. And even with these, the Cross is attached only at the top, as if the buyer had reluctantly agreed to it. And so it is. I was told that the residents always wanted to just have grave stones and it is difficult to get them to put a Cross on the grave. Yet, there is one thing that could not be missed, this is the six-pointed star. There is hardly a grave on which the star is not found, this old 'sign of rebirth', the 'six star', which we are told is now the symbol of Judaism! Then we remember that the Celts and other Aryan peoples were settling in ancient times at Palestine and Asia Minor and we have to say, the most dangerous for us today is Judaism and it is not what divides us, but just what we share with them. What the Jews have taken over from the people they have burdened.

We see from our bank the 'convent', where the current owner had walled up the old passage. We see the courtyard and the house of the Abbey, 'Kldésterchen', which often burned down; the present one stems from the middle of the last century. In ancient times, the house must have been much larger as the owner told me that there are still

many remnants of the old foundation in the earth around the garden and courtyard. It always belonged to a family Hering, which keeps an arrow in the coat of arms and over it three knight's hats. Above the gate the 'eight spoked wheel' is displayed. The current owner of the farm belongs to the citizen's guard and seems to have a certain position there. The Mühlberger Schützengilde belongs to the most ancient and was 'founded' in 1657 A.D. by a gentleman named von Witzleben. It is probably a resurrection from the 30 year war. The old guild-marksmen or Schützen, as they call themselves, have St. Sebastian as their patron saint. January 20th is his feast day which is celebrated today with dancing, but in the past they slaughtered pigs and had a big feast. Only the 'most noble families' in the area belonged to them and were allowed to participate in the festivities.

Fabian Sebastian (January 20)
The Juice goes in the Trees,

Goes the familiar song on the 20th of January. The Sun rises higher, the first spring life starts to come out and usually the first little sprouting leaves are seen. It is the time when the winter starts looking to be gentler; the water from the melting snow which is dissipating:

Se = sea, water; basti = terminate, limit. There is an Old Saxon word: baest, Danish bast, a participle of bind, which means both: to bind and to limit. An = Anse, the Aesir, the One. So Sebastian: the Aesir (the one) who terminates the water. The Wanen-sun, which is denoted by the sign of the eight-spoked-wheel, the same thing we saw over the gate to the Kldsterchen.

Fa = to make; bi = both = water and land; an = Ase. So, the Aesir, who let the land and water rise. So it would seem that this has to do with an old Wuotan priesthood. The sign is the bow, the 'Archers'. The "coming out', the Sun shoots with arrows, the arrow always refers to the Sun. St. Sebastian, the waning winter is bombarded with arrows that 'stuck' in it. The sun-warmth is saved; a 'good woman', probably the Earth Mother, saves it and fosters it to health. Only later will the winter be killed by clubs. The kingdom of the water and winter is now attacked in January by arrows of the Sun, but will only later be definitively overcome when the Sun is bigger and more violent and 'beats with clubs'. Then there is the light Ase, the Sun, until the summer, to the summer solstice. Then his kingdom decreases again, the 'bird', the eagle, the personification of the Sun, is shot down - the 'bird shooting' will take place and the kingdom of winter starts again and water is to gain the upper hand. So it seems to be a remnant of the water cult (see Mondgéttin), which as von List writes, prevailed among the Celts more than the Germans. The colors of the Wanen, of the water kingdom, were blue and yellow. We think of the colors in the church, the old "'Saphermühle' where the yellow color was grounded from the willow, which was drawn here - maybe both to color the robes of the Druids. Hence, the Brotherhood of the Druids seem to have been maintained in the citizen's guard. Even now you have the old statutes, with much talk of the 'jewel'. The same consists of an elongated rectangular silver plate. There are blank spaces on three sides, where also sat three rubies. The fourth place is empty and carries the name of the mayor at the time of the refounding. This gem is still worshiped. In meetings it is hung and all present stand up and take off their hat. At meals the gem was served with a 'Stübchen', a glass of wine. There is something sacred about this 'gem'. Where can we find something similar? The rubies always mean lights and we are reminded of the 'Tapis' of the Freemasons.

Among all the organizations that were formed from the ancient Druids and kindred spirits against the papacy, an overwhelming one stands out: the Freemasons! First formed of the sculptors and architects of the great cathedrals, where they kept the old wisdom in a secret way (see von List) and gradually became the center of all other organizations. If we open a history book of the Masonic Order, we initially find nothing about it. They talk about their origin, by going back to the Knights Templar Order. The history of the Templar Order is known. It is known how the order fell from grace after a long existence and under all sorts of pretexts which appear void to us, the process was made and the most outstanding members finally succumbed.

Of course, the Order had amassed great riches and great power lay in the hands of their superiors. Was it just the desire for the possession of the goods of the Order, which prompted the then Pope to destroy it thoroughly with the help of the prodigal Philip of France? Or maybe the papal chair became convinced that the Orden actually was dangerous for the dominion of the Catholic Church and represented a hostile power? There are the 'secret statutes of the Templars', edited by Merzdorf, which came out a few years ago. In many cases, their authenticity has been questioned. But whoever is familiar with the nature and history of the Templar Order and knows also of the successors in Freemasonry, for him it contains nothing which allowed the slightest doubt as to its authenticity. They present themselves to us as a union of the ancient Druids, if only by the final sentence: "On their grave stone, is to be set the Druid sign". In addition, the statutes contain many other points which are also a confirmation of Stauff's 'Runenhduser', as in: "We speak to you of the wisdom of God in the mystery, which is hidden from the children of New-Babylon (meaning the Roman Church), but God appointed the lowly workmen in stone and rubble to unveil them to our fathers, which they and their sons, carry over to us for glory and salvation".

All the statutes breathe the hostility towards the Catholic Church, "New-Babylon', so that you can understand well that they finally realized the secret enmity and sought by all means to destroy them. What was the secret of the Templars, which they made believe to possess and which still plays such a large role in Freemasonry? The Templars lead their origins back to the Essaer. Who were the Essaer? It is told: a sect of the Jewish people! However, let us take a closer look at this 'sect?! We read how they wore the white robe, as they offered each morning their prayers to the rising Sun, as their Elders were called the Angles. Just like the old Aryan priests were called Angles. And it seems certain to us that it was the Essaer who preserved the ancient Sun religion of ancient 'Israel' in its purity.

Is = ra = el! The people of 'a high spirit'. So the translation would read from the original Ur-language. The remains of the ancient Aryan nation 'Israel' have teamed up; Esse means in the original Ur-language the dark, so they were in the 'dark', living in secret. Their head were the 'Angel'. Angel, recurring in all Aryan languages, is the same as the German angel; hinge. And we come back to the 'Angel' in which the door rotates. The door, Tyr, Thor - which is the 'turning God', which turns on its hinges. The hinges are the angels of heaven, the priests are on earth, who have captured the essence of the One, the high spirit and keep it in their hands. They wear the white garment of light of the Sun. They are the angels of the Bible, which always appear, to proclaim the will of the Lord. Through symbols they made their ancient teachings known, for at that time they were persecuted and ostracized as idolaters.

If we look deeper into far away times we will always find the same picture and the thought comes to us - could the claim of the jewish philosopher Philo be right that all

stories of the Old Testament report cosmic processes and that all the names of the Old Testament have a deeper symbolic meaning! (Mead, Fragments of a faith forgotten). And when we try to decipher the names of the three Patriarchs Abram, Isaac and Jacob, then our astonished eyes unveil the Aryan Trinity. We find that Christ was an Essaer as the ancient scriptures say. A new light falls on our old Bible! And all the contradictions are solved and all fights over doctrines which are still raging in the modern age must be muted. The ancient Celts called their supreme god Jesus! The chief priests took the name of the Chief God! Hence the saying, "His name you shall call Jesus".

The path of knowledge is a long one, it takes us back to the old religions, back to the sects of ancient Alexandria, back into immeasurable far time! — "That no human ear has heard and no human eye saw what God has prepared for those who love him."

And we are in error as long as we do not recognize that the original Paganism and Christianity are not opposites, but that they both draw from the same source. Only when we recognize that Christianity is a form of our sacred ancient Aryan Sun religion, we will find the strength to battle against those powers, who use it only as a cover of an outer religion to gain the rule of the world itself. The ancient Celtic Druids, the modern England (see the 'Druids' in Wales); the Catholic Church, whose most ardent supporters are the Jesuits, the 'solipsi' which are 'subjects of the Sun itself as they call themselves; the Jews — 'so if one is a Jew or Saracen, he belongs to us', as it is written in the secret statutes of the Templars - they all belong together. And we see before us a power whose arm extends upon all the earth to the small farmers in each village who is a member of a shooting club. They hold the scepter of the world in their hands and all victories will not snatch it from them.

But to rule over the worldly goods of this earth is to have lost their real goal and heritage, because: "What shall it profit a man, if he shall gain the whole world and was suffering damage to his own soul"! When we come to the realization that the teachings of Christ is a resurgence of the pure Aryan Sun religion that goes to higher and higher paths, when we realize that even today, every hill, every mountain, every valley, every river is a place of God, should we realize that every word of our language comes from the same sacred source, and if - to put it concisely the Divine would just saturate and control our lives: only then would we be free from all external coercion, because it would not touch us. When we realize that we have a soul and that all our requests and longings could only be satisfied if we would have found the 'reunification' with God - when we realize that all our desires for possessions and worldly goods, for beauty and all we desire is really just the longing for that which we lack; God, then would we understand the soul of the people and the knowledge of our own soul cascades like a ray of light on all that is enigmatic and dark!

We are entering into a new era. From the depths whispers this underground rushing water, like a 'swept up fountain'. What is the name of the ancient Druids teaching? The 'water gives rise to the sun'. The water is the soul and we quite understand the 'water rushing underground', the longing and yearning of the soul of our people and then from out of the water a new Sun 'emerges'. A bright new day is dawning above our people!

The Brunswick Vehm Order

Where men of the Vehm Thinge begin

1. One may begin when the gentlemen who are in the Vehm council want to hold a Vehm Thinge.

2. Two or three gentlemen with one or two council masters, the most prestigious and wisest who are there and discuss with one another the situation, whether it (the Vehm-Thing) should truly be held, as in the law is in need of actions. For instance, charges by the Völk for common thefts, or it is that many thieves were caught, or perhaps that they are known.

3. Now it is probably custom that these three or four gentlemen had to bring one or two leaders of the Hag, from the Newtown and from the other precincts and agree with them that it remains secret.

4. These three or four gentlemen have to come to the cemetery of St. Martin at midnight and call on the other from the council that they may come together. So, one must first occupy and guard the city gate, all gates, all corners and sites that go to the outside, the bridges and ships below and also above the city.

5. Then let the Vehm-scribe know that he takes his office with the letters, and that the Vehm-fellows are to bring together what is known to them and what will become known to them: When there is time, they may report to the clerk immediately, otherwise they must remain vigilant awaiting the Vehm-Graf.

6. When day-light comes the mayor is sent around the neighborhoods proclaiming to the people and to every host in the house: The Council and the gentlemen want to hold a Vehm Thing, they shall come to the market when they perceive that the bells ring.

7. When the big bells ring the gentlemen gather and they and the Völk go together to the gate of St. Peter at the Vehm-ditch. The Council remains at the first place on St. Peters gate and the Völk walk together along the ditch. Thus, the büttel calls to the people: Ye gentlemen, go into the Acht, those from the old city, from the new, from the Hag, Aldamwik and Sack that it may be discussed what is known in all precincts of the theft, which brings the Vehm-fellows.

8. The Vehm-fellows bring it to the scribe, who shall sit on the same spot where the Council sits to the front, but not too close. If things are reported, the scribe goes with the board where the common Council sits, to sit in the middle of the circle and asks the men if they want to hear what he has written. The gentlemen will report to the scribe and explain to him what to bring before the court and what he shall forego. What is under four shillings, that does not come before the Vehm.

9. If that has been explained then the writer will go before the court.

10. The Vehm-Graf is to decide the Thinge and sits down before the middle of the trench, where it is the highest and turns toward the city wall, so that all the people

might see him. Here all gentlemen from the council should be, to which the Council sent and there shall be the bailiffs and Vehm-fellows, if they so want.

11. Among them shall be the Holy shrine and the speakers who take the oaths from the people. All words with upper and lower (hand) shall be kept before the bailiff. The judge will ask the judgments in all matters, if he wants.

12. Thus says the scribe: Honorable Judge, shall we summon the honorable people whose wealth has been stolen? He then replies that is what he wants.

12. The scribe speaks first to the Büttel from the old town, he calls out: ---, come before the court and respond to what you are asked. Wants the judge one or two more people, those also shall be called.

13. When the honorable man comes, the judge or the assessor asks: Do you know who stole your goods? If he says “no”, then he must be rid of it with his oaths to the Saints. The speaker asks for the Acht, he lets hold a (hand) and thus says: that may God and the saints help you, since you do not know who the thief is who stole from you and you do not know of his coming and going, that when you will know that you will want to report this to the Council.

15. But if he reports the thief, the büttel calls on him immediately, saying: ---, I call you into the Vehm-Thing, you as man or woman, in order for that good that you have stolen, once, twice, three times by the neck.

16. If the thief steps forwards, he swears off with his own hand alone, then one writes in the book: Such was accused of theft, he swore alone.

17. Was he indicted for the second time of theft, he must swear seventh; one writes him and all his allies with their names and writes: He has sworn himself seventh.

18. Was he indicted for the third time, he must come to the hot iron and wash his hands first with cold water, and then he lifts the hot, glowing iron and carries it to the Mal which is determined for this. Should one ask judgment to the Mal, how far it should be, that judgment should speak the büttel or the executioner. They should say: “Nine foot”. The büttel and executioner shall tend to the fire and the iron to the left hand on around bowl.

19. Of the respectable people, who is to come, the scribe writes on his board: he has appeared.

20. When the Council wants to rise, the scribe is to write on special notes and and what is left to carry in each precincts where it belongs, so that it is directed at the Council for those who did not appear, whether or not he was sick at home,

21. Also how to pronounce the thief in the book that one finds expressed in an honest manner in some places, he who wants to look for it.

The Sun Judge

Von Ph. Stauff

In more than a few men there still lives something of the spirit which has disappeared from these times, whose profound wisdom of our race slowly arises again from out of the dark and so it appears to us as if it would be something new, some new mankind of beauty and gladness, this heart-warming awareness can be a bit funny in a world that thinks of our original Ancestors only as notorious barbarians.

I knew such a man. He was an old farmer in a Frankish village my home village, and was a 'Siebener' or 'Sevens', thus one of those which would have performed the directing of the Mark stones along the passages. It is said that they made a high and solemn oath so that they would always be reliable and accurate, and even though I was a boy I remember this exactly: *"He who alters the Mark stones procures, that after his death he must remain there as a spirit, until the stone is again in the right pale...." "You can watch an old 'Sevens' with reverence, if you are Weiss....."* He told me.

"Directing does not mean to punish", said the 'Siebener' - I was probably still watching when he called — *"make it right"*. That did not quite sink into my head, nor probably not the farmers, to whom he spoke some times in such a way. But this is why he preferred nothing, as if he were a Schoffe or a juror in the court. And they would bring before him those very such things.

Shortly before a Christmas, there sat the Siebener with other farmers and with landlords of the village having a glass of beer. It was a zealous conversation when the policeman came in with a vagabond, who he had already driven off, and who had no papers and no money. The Hastling was still a young lad; but he looked very unkempt and his bare toes peeped from his StieselIn. The policeman wanted to rest a bit and also the lad might find a little peace. For outside was a bad snow knitted top, and you will be tired and hungry when you have long been fumbling through freshly fallen snow. Out of kind-heartedness the Sevens gave the prisoner a glass of beer along with a piece of bread with some cheese.

The Siebener looked down attentively. *"I should know the face"*, he said. *"Answer truly, you are from Hofhagen, lad?"* And he answered: *"Yes". "How is it,"* asked the Siebener, *"that you have become astray here, and not so near your home? There are hardly enough hours of sunlight to get over there." "Home"*, muttered the rover — *"I have no home". "What, isn't your father still living - or your mother?" "The father is well enough alive: but he disowned me three years ago"*. Grudgingly that came out, but it came out. And the Sevens drew even more out from the ragged boy than what the policeman had despite all of his troubles with the lad.

Finally, the old farmer said *"Well, well; so you have stolen and have been detained for this? And in that vicinity you could get no work and were ashamed, so you have gone away from home and are in rags! You have probably often stolen more out there, right? Well, tell it - it will be for the best! Where else have you stolen?"*

The policeman was astonished by all this, and the farmers were in wonder. But behold, the fellow did confess. And also confessed that he had not been caught for other

thefts, nor had he been punished for them. The officer drew out his book and began hastily to write.

When he had finished, the Sevens said: *"Cut those pages out and give them to me. I do not think that you need that information. What good does it do to see the lad locked up again? It's not as if they get their goods or their money back. And the lad becomes the worse for it, that history only costs the state more money. He has hardly worked and been without direction for the better of three years, so he will stay and work, he will earn and make money. Then he can pay back what he has stolen and make good again and create honestly!"*

"I will not!" said the rover defiantly. *"To me it is all the same whether I'm being honest or not!" "That's not true, my boy!"* the Sevens said. *"Presently, your life and your honor is certainly worth nothing to you, I understand that. But in a few days it will be worth more to you, because we have only now just begun. Thus, I will answer to the court over it, Mr. Constable, leave the Karl here with me."*

The policeman was a bit ruffled, but the general respect for the old man was too great - he consented, that is, if the Siebener wanted to commit himself that the rover would not simply run off the next day. Then he would report back and see if the thing would be approved. He could give the notes to the Siebener on that next day.

Then you will get my hand written notes thought the policeman as he walked out into the winter night and back to his station. He was still uneasy about the matter; but the district judge was a kindly man, and he held the old sevens in high esteem. *"That one is different"*, the court judge used to always say when he spoke of the old farmer; but it was said with a good amount of respect in the word.

Meanwhile, the Siebener took the lad to his home, but before the door of the pub he had said: *"As you see, I do not hold you. I have no gun. You can run if you want, but then I would be locked up in my old age. I have become gray with my honor and I mean well by you so don't do that to me! Will you promise me in the hand that you will stay quietly with me for three days and that you are a stand-up guy?"*

A dirty, torn sleeve passed by a pair of eyes not usually, but now flowing with softness. Then, the boy's hand fell into the Siebener's wrinkled right.

"Go to bed, woman!" Said the old man, when he came home with his guest. *"You too!"* He turned to the gaping servants. And in a moment the room was empty. Then the sevens sat the boy before a little to eat. He said, *"You can rest up here; tomorrow you must earn"*. Although he had already eaten the cheese and bread at the pub, it looked as if it tasted better to the rover now. Then the old man pointed him to a bed and went to sleep himself, after he had carefully closed up the House - as always.

The next morning the wife of the Siebener knew full well about the new guest and her husband's intentions and needed to ask the stranger nothing, and as for the servants it was forbidden to ask the young man of his story. And nothing happened in the house that the old Siebener had forbade. In the afternoon, the young man was stacking wood when the cop came and greeted the old man with a certain reverence and pulled out his notebook and gave the old man the loose-cut pages. *"You may want to later fill in the district judge on the case report; he was very interested."* said the policeman. But to the

lad he said, *"You're in good hands, now you hold well to it, then you will soon be a pleasure to have in the world!"*

The old man took dinner to the rover and said, *"You have worked gallantly. It will not be easy, but you will find that you can make good with the work, if you keep the right intentions. I will give you proper daily wages, and you have your food and your bed as well. Tomorrow you can wear a pair of old boots from me until you can buy your own. And for now: which of the people that you stole from was the poorest? And how much was that which was stolen worth?"*

The boy gave some figures and the amount of value did not add up to much. The old man said; *"We will send it to the people next Sunday along with your letter asking their forgiveness. Your warden is already well pleased. You will also need fresh clothes, perhaps my wife can find something that is suitable."*

The rover continued to work and the food kept tasting better to him. Now as Christmas approached. *"You can stay in the barn"*, said the old man; *"this will be for the best, I will get it ready for you. In the room they will look at you curiously, and you really should not go to the inn. As for the distribution of Christmas presents I cannot keep you with because I cannot give you anything. Do you understand this and is it right to you?"* The boy understood, and it was quite right to him. When the holidays were over, he had almost a taler in hand and that was enough for another one of his debts, and the young man worked quickly at being rid of those old debts.

In a few weeks it happened that the people were all paid off. The farmer introduced the boy to his servants and told his story. *"Speak not about it with him, but be his faithful companions. Take him today to the market and help him, that he get a little clothes and buy a pair of shoes, but do not seduce him to drink! You can still go to the pub later from home, and from there everyone each gets his tip, men be decent and come home all together!"*

So the thing went ahead and the former rover was an upright young man. The district judge shook his head when he had heard it from the Siebener. *"As my grandfather had taught me" - said the Sevens "directing correctly does not mean to punish, but to make right. In our exchange, Mr. senior judge, the poor lad is now made right. He works and looks forward to his life. And if now his honor is restored to him he will have a stake in the matter because he enjoys a trust and love. And I will see this done."*

Now at the Easter celebrations, the former rover had even saved for a new suit. It wasn't of any expensive material, but it was fair and clean. A quiet confidence was Sprouting out of the boy and his gratitude toward the Sevens had become great.

Then came the morning of the Easter feast and the farmer walked with the boy to the train station and drew two passes for the first stop at Hofhagen. The young man's heart was seized by fear and the old man knew it well. "Take it easy," he said; "That must be fought through", Shortly before the Easter service began, the two of them walked up to the Priest of Hofhagen, and the Sevens told the story. As the priest read the boy's notes, his eyes moistened with joy. *"And all repaid"*, he asked over and over again, *"and an honest man you have become? Thanks be to that honorable man there, young fellow; and thanks to the Lord, our God!"* However, the seven was not done and thought it be good if the preacher would announce on this day in the church before the great prayer that the boy, who had stolen three years ago, was imprisoned and then went abroad, has

compensated the Völk. And even others from which he had stolen - now completely trust in him that he has become an honorable, diligent, and honest man. The father should now forgive him and all his peers should let the past be the past...

"Yes, You are right, sir! Yes, yes I will do it! That will delight the old father! And then after the service, maybe you could go up to talk to the father yourself?"

"And I intend to, Herr Priest! I must instruct the old man, who has probably just as much white hair as myself: Directing is not to condemn and punish, but making it right! And no one understands about these matters better than my kind, Reverend. Even the district judge lacks the tight course of action and is now trying to comprehend our ways, which has always been the right way."

German-Mythological Landscape Images

Introduction

For years, Guido List's most famous work, the “German Mythological Landscape Pictures”, has been out of print. Ahead of its time by decades, this wonderful and classically beautiful book has remained young and fresh. It seems that the time has only now come for a full understanding of the findings laid down in this work. As young people we first read the “German Mythological Landscape Pictures” twenty years ago, and for each of us this book was a life event, filling us with its romanticism, inspiring us with its enchantingly beautiful language and it opened our eyes to the mysterious charms of the German landscape, becoming both the source of the purest and noblest pleasures and the textbook of the hidden runes of the German landscape. Time and science have advanced, but they have not overtaken Guido List, they have only caught up with him.

Anyone who wants to understand List must have read his "German Mythological Landscape Pictures". They are the gateway to the worldview that the Master discovered and re-established. List's old friends and admirers and even more so the crowd of his new disciples, which is growing day by day in all countries of the Germanic world, have long felt it painful that his most important work, because it was fundamental, was inaccessible.

Without this book, however, the master's work and creativity cannot be grasped in all its gigantic and ingenious magnitude. Because those who are further away, who have not experienced and followed the development of this very unique researcher and thinker, remain amazed and confused in front of the towering height of his boldly constructed worldview, because its basis and floor plan have remained hidden from them. List's time has now come, and with it the urgent need to publish a new edition of the "German-Mythological Landscape Pictures" and to reopen the basic floor plan of the entire building in front of the many new members of the List community. They are solid, mighty pillars of unshakable and solid strength, reaching down to the twilight of primeval times, on which the mighty burden of the whole rests. What List's ingenious art of combination, poetic imagination and visionary intuition saw and described in captivating language, enchanting young and old alike, was unintentionally and unconsciously confirmed by science. We have made the master indicate the time of origin for each article and the expert will be surprised to find that Guido von List has priority over Carus Sterne, Karl Penka, Rudolf Much and of course all later researchers of ArioGermanic antiquity. He was the first to clearly recognize the ArioGermanic origin of all culture, he was the first to prove that the original culture and Ario-Germanic culture were one, that the culture of our ancestors was not a gift or an offshoot of other cultures, but one that we created ourselves, and it was original work. When List proclaimed this doctrine for the first time, he was reviled and ridiculed. Today, however, he is a winner on all lines, and the truth that all other cultures are only descendants of the Ario-Germanic primitive culture has become scientific common knowledge.

While the magic of the language and the mysticism of the “German Mythological Landscape Images” captivated and inspired us so much as youngsters, today we, as mature men, stand in amazement and astonishment under the spell of the grandiose spiritual depth of this work. It is a book that you can read not once, but several times in life, yes, as a devotional and spiritual book over and over again, because it teaches the wonderful art of reading the German landscape runes and in general the art of appreciating hiking in nature. It also reads differently at different ages, and the more mature the reader's life experience becomes, the deeper he will penetrate the beauties of this book.

Just as our ancestors did not worship the deity in temples and statues, so they did not transmit their wisdom to us in books and libraries. Many have wanted to conclude from this that our ancestors had no wisdom at all to pass on to us. This view is now dismissed as a fatal and shameful error. On the contrary, the unprejudiced reader will recognize with astonishment from this book that the ancient Ario-Germanic people were by no means lacking in culture and wisdom, but that they possessed a different kind of tradition. They did not record their history and their wisdom on ephemeral wood-paper or in printer's ink, but engraved them in immortal monumental letters on the face of the earth and immortalized them in the field, mountain, river and place names of the German landscape. These names are not mindless and chosen arbitrarily, but reveal a special system and are in a logical connection with each other and their real environment. This fact is Guido List's great and momentous discovery and the basis of his further research and discoveries.

Isn't this way of distinguishing wisdom more poetic, artistic and, above all, more moral than the purely mechanical recording and piling up of our modern sciences in books and libraries? Aren't unprejudiced and farsighted judges already shaking their heads about what will happen in the future when our last forests have been transformed into avenues of paper mountains and library books? How much more beautifully and vividly does the tradition of the ancients speak to those who know. Doesn't the spruce forest tell us more than the pale paper made from the torn corpses of trees? And above all, isn't the wisdom that the forest, the spring air, the breezes whispers to us and that the whole German landscape calls out loud, more invigorating and touching? All wisdom that only satisfies the intellect is dead, more or less worthless. Knowledge alone is not enough, but knowledge and will. Not only the mind, but also the heart and mind need food and refreshment. Well then, kind reader, here you have what you desire. Here the master hands you the refreshing source of secret ancestral wisdom in a crystal cup.

It is called "secret" wisdom, not because it needs to shy away from the light, but because it is only revealed to those who seek it with a pure heart, who struggle and fight for it. This wisdom should not only form the mind, but even more the heart, it should not only make wise, but what is often overlooked nowadays - also form good and noble people. Only he who seeks shall find, only he who knocks shall have this wisdom opened. It is not knowledge alone that makes one happy, but knowledge and will.

This true wisdom does not lie within the reach of all on an easy, broad road by which the rabble make pilgrimage to their temples of earthly goods, but it lies in a sanctuary on high at the end of a rough, narrow, and arduous path which only they can tread who have the head for heights of inner moral purification. To make this great, sublime wisdom readily available to all would, as the christian gospels say, be like casting pearls before the swine.

Montserrat and the Grail Castle remain invisible to the impious and impure, and they only become visible and accessible to the purified Grail seeker and fighter Parsival! This is how List understands the terms esoteric and exoteric in his works and that is exactly how the terms are understood by the gospels, church fathers, and our ancestors. Exoteric intellectual knowledge merely instructs, but esoteric knowledge educates and purifies morally. The teachings of this wisdom not only need to be understood, but also followed and experienced. In this sense, Guido List's German-Mythological Landscapes are not only scenic, but even moreso function as moral guideposts for the Aryan youth and the Aryan people. And that they will be so more and more, we wish and hope confidently for our salvation and that of our children and grandchildren!

The Board of Trustees of the Guido von List Society.

Chapter 1

German Mythological Landscape Pictures

"It does not correspond to the Germanic view of the sovereignty of the heavenly beings to enclose them between walls, or to make pictures of them with human features. Forests and groves are their temples, and under the names of their gods they invoke that inscrutable power which is revealed to them only in worship."

This is what Cornelius Tacitus wrote nearly eighteen hundred years ago - Cornelius Tacitus, the first praiser of the Germans. And these powerful words of his should become the leitmotif of our book, German-mythological[11] Landscape Pictures.

The surface of our planet, with the firmament enveloping it in a blue cloak embroidered with stars, is what the word "Nature" generally conveys. Within the narrow frame of the human field of vision, however, only a tiny part of nature can be surveyed, and it is precisely this tiny part that is understood by the term "Landscape".

But not only the eye conveys the enjoyment of nature to the thinking and feeling observer of a landscape, the other senses also take part in this mediating role.

Even if the eye allows us to see the tangle of lines, the seemingly random jumble of color tones, the movements of the individual beings in the overall picture, only the ear can let us hear the singing of the birds, the roaring of the storm and the rolling of thunder. Likewise, the other senses give us the feeling of warmth or cold, the scent of pine in the forest and the taste of strawberries from the cool forest floor. All of these individual impressions and individual perceptions combine to create an overall sensation which forms the actual enjoyment of nature.

But just as a score of a symphony with the individual orchestral parts appears like a painting made up of thousands of lines running in the most diverse bends and breaks, made up of the colorfully jumbled tones, yet is only perceived by the layman as an overall impression, the naive observer of a landscape overlooks the multitude of individual factors and therefore only sees the overall picture of the landscape, affecting him in only in its total impression. Only someone with an understanding of art will be able to grasp the intertwined harmony in a symphonic tone painting from the individual voices, only he will be able to grasp the drawing and color shading in the individual effects of a painter's masterpiece. But only such a person can soar through this recognition to the highest enjoyment of art by recognizing the connection of the multiplicity to the unity and allowing the overall impression of the work of art to have an effect on him.

Just like the art aesthetician in the true enjoyment of art, the nature aesthetician will indulge in the true enjoyment of nature, because he too is granted what so many are denied, namely to take a deeper look into the multifaceted design of the wonderful unity in the life and weaving of nature.

---

[11] This section is based on several works of mine, the most important of which are: Lower Austrian sagas, folk customs and German mythology. Vienna, Heimat magazine. Nos. 45 and 46. 1881; Lower Austrian place names and German mythology. Vienna, Heimat, 1881 etc.

But what mankind forebodingly recognized in the youth of the peoples, when they attached themselves to the sanctuary of nature with childlike timidity in devout feeling of the beautiful, the sublime, even arousing a longing for divinity, only the nature aesthetician can comprehend. The childlike, naive sense of the primitive people has been lost to the civilized people, they hardly know how to stammer the language of nature, and only on the path of science and especially art can modern man laboriously regain the lost understanding of nature .

Thousands and thousands follow the enjoyment of nature every year, but they are new — tourists! This word alone testifies how few out of the thousands are really nature aestheticians.

With the childishly naive mind, however, the civilized people also lost the original, immediate consciousness of their own divinity, that incomparably sublime tribal characteristic of the Germans. Inwardness means being with oneself, and being with oneself is actually being with divinity. So as long as a people as a primitive people possesses all its original inwardness, it also has no reason for external worship of divinity, for external ceremonial worship, which only begins to take shape when inwardness is about to give way to outwardness.

Any external service of worship, therefore, always refers to something assumed outside of the worshiper. The more inward a person is, the less outward is his whole life, and vice versa. This is most evident in the course of cultural history. The most and the greatest monuments of religious art—among all peoples—were only created when man was least aware of his divinity. With the construction of temples, the ceremonial service in the cult also developed more and more. In such periods, therefore, the monuments of religious architecture were at their very best, they were the ones that determined the architectural style in question, for the end that was to be striven for with them as a means had been achieved.

Thus, among the Greeks, the art of sculpture reached its peak at a very early stage, because this art is less material, because in it the spirit still dwells undisturbed in the matter. Later, among the Romans, the spirit made its appearance, asserted itself externally, but did not overcome, did not even make it to art. This was only reserved for the Middle Ages and primarily for the Germans. With the completion of the Gothic style, the only thing left for the spirit, after having become master of matter, was to be reconciled with nature and to return to it. The German became the creator of painting, the third sister art of sculpture and architecture. Finally, after the spirit had used all the artistic means of glorifying the highest things outside of itself for the purpose of representation, intuition, and knowledge of itself, it again became free in matter and in nature with consciousness, as it once was at the beginning of time.

As long as man is directly aware of the divinity of his own spirit, love for his fellow men is his prayer, joy over the beauty of the nature surrounding him his hymn; but the vast great earth with the huge blue vault of the sky is just big enough for him to be the temple of his faith in divinity, because he feels himself one with the divine. As long as man is conscious of his own divinity, then he knows his own divinity and nothing higher in himself, in the other people, in the whole universe around him. He recognizes nothing else above himself than this spiritually invisible formless - but nevertheless whole - nature surrounding him as being the form-having Godhead in himself and therefore he does not create an imitation of a god-figure to any man. And if he does not model his

God after a man, whom else should he model him after? Are there not also traces of idolatrous men among all peoples who had idolatry?

That there really was such a time of inwardness is vouched for by the traditions of all peoples, it is the same of which all poets know to sing of as the golden age. And this time was really and truly the golden age, for it was the happiest in comparison with the following times, the most unclouded and happy, for human life was in it most at one with the divine. The golden time in the life of nations is just like the golden time in the life of man, the unclouded, sunlit days of the earliest childhood.

All nations had such a life of gods at the beginning of their emergence, and were more similar to each other than - like children among themselves - in the later course of development, where only their special characteristics - not differently than with the developing man - could develop. In such a course of development the peoples lost their inwardness, the outside world, which was different everywhere, appeared as the image-maker of the peoples and thus caused the formation of races and nationalities. That is why the mythologies of all peoples can be traced back to quite the same beginnings, and that is also why it is possible to measure how long the golden age lasted for one or another people, which ceased at the moment when the myth system of the respective people, branching off from the common trunk, allowed its special shoots to take root and blossom. Therefore, the diversity of peoples and religions with all that belongs to them, as well as the very different duration of the golden age of the individual peoples, must always be explicable from the diversity of external circumstances and conditions. The more paradisiacal the outer world was, the sooner man seems to have lost his paradise of the inner world; he let himself be seduced to exchange it with the other. The harsher the climate, the more inhospitable the land, the more he cherished the paradise of his inner world.

In this, as in many other respects, the Germanic people have been the happiest, and only the Indians and Persians, who are related to the Germans, are approximately equal to them in this respect. What Herodotus[12] reports of the Persians, Tacitus says of the Teutons: of both, however, this was said at a time when all other peoples around them already had a developed idolatrous temple service.

But also with the Teutons the worship of God did not remain completely free of externals and could not and was not allowed to remain so, just as little as the people could have remained with their direct consciousness of their God-inside. This had to take place, because the external is the means, the matter is the mirror, in which the Godhead has to look at itself. But this transformation was reserved for the Germanic people only in the time of Christianity, for which, however, still in Wuotanism the signs of the beginning are to be found. Furthermore, the inwardness, because it lasted the longest among the Germanic peoples, can be recognized as a basic feature of the Germanic character of the people, of the German belief in gods.

Consequently, the worship of divinity had to develop from the simplest forms without priesthood. Undoubtedly, the oldest form was the sacrifice, combined with prayer. At first, each family sacrificed for itself, on the altar of the house, the hearth. The father of the house, as the head of the family, as the unrestricted lord and master, was

---

[12] They (the Persians) do not have such a habit of erecting images of gods, temples and altars, and rather they accuse those who do these things of foolishness, it seems to me, because they do not agree with the Hellenes that the gods are human-like." (Herodotus I. 131.)

recognized from the beginning as the model of the highest being, as the representative of the Godhead, so to speak. The housewife, as the model of the priestess of future times, sacrificed to him at "the hearth's holy flame".

But if now the development had progressed up to the sacrifice, then soon other conceptions were added, in order to lead over to the veneration of external Gods.

In those times man knew of the forces of nature only their sensually perceptible expressions and had finally to be urged to the assumption that these expressions must be the living conditions of an invisible being of an immeasurably higher kind than he himself was, a being to whom he must bow in fear and trembling in order to moderate its anger, and to increase and enhance its mildness.

Once man had reached this stage of knowledge, his circle of vision of higher knowledge soon widened. The God-inside began to pale, he looked for the Godhead outside of himself. Like the mists, which move around the mountain tops, the first gigantic uncouth primeval being of future gods formed and created itself in his world of senses. This split into an evil and a good being and thus formed itself to the shaping of the darkness or the evil and the light or the good. These two hostile brothers were naturally thought of as being in continuous fight, with always undecided victory. Only to a much later, more perfected stage of cognition is to be ascribed the extension of this dichotomy, which contains the consolation that at the end of all days the divine light will gain the victory over the evil being of darkness and that after the complete destruction of all evil a new spiritualized world order will come.

Since our ancestors in their childhood dreams as a growing people were in much more direct contact with nature than we, their descendants cooped up in cities, it is not difficult to understand that we have lost a good part of that keen power of observation for the processes in natural life today, on which not only all myths, folk customs and peasant rules are based, but even the old healing methods, the so-called "sympathy cures", and the belief in magic and miracles. Only the new sciences, namely the corresponding subjects of natural history, partially replace that lost sense of nature and often surprisingly confirm old mystical and mythical rules of folk tradition.

But even the "aesthetics of nature", which is particularly cultivated as a science in recent times, leads us back on the path of feeling to recognizing nature in its beauty, sublimity and arousal of longing, which properties as a sense of nature have also been lost to us civilized people.

But the man of primeval times, who was himself educated by the greatest teacher, nature, soon learned certain processes from the development of natural phenomena - without knowing their rules and laws - and also learned to accelerate them through supportive intervention. Yes, in the course of time man himself learned to force such results which nature would never have produced without his supportive intervention. Man has become the master of creation without even knowing it himself, without even suspecting it.

An example should make this clear.

Everyone knows our lovely wild carnation whose glowing stars nod so gracefully out of the lush green of the mountains; but also they know our domesticated double carnation, whose glowing red contrasts so harmoniously with the blue-green of its

foliage. And no one is unaware that the latter arose from the former through refinement. Over the course of thousands of years, our tame breeds of domestic animals, our field crops and other products of agriculture and forestry achieved similar supportive help in all development processes via animal husbandry and plant cultivation, whereby the wild archetypes of the animal and plant world, some of which have not yet been lost, gave us the surprising gaps between these and the "enhanced" forms of today.

But precisely these unbelievably large differences also bear witness to man's many thousands of years of ennobling activity as the "lord of creation", because he only ennobled the animals and plants that were useful to him by stimulating their natural development, while he treated those species that were useless or even harmful by inhibiting their further development or even destroying whole species.

The very beginnings of these “encouragements” or “inhibitions”, which we now know simply as “ennoblement” or “extermination”, were known to man very early on, but only in terms of the effects, but by no means also in terms of the nature of the cause, which remained a mystery for a long time.

As already mentioned, the oldest form of worship was prayer accompanied by sacrifices, which the head of the family or his wife, and later that of the tribe or state, offered for himself and his relatives in a self-priesthood, with the assistance of the female healers or priestesses. What was more natural than that the assistance of a deity was implored with prayer and sacrifice for processes of such natural "promotions" or "inhibitions", namely that of the deity of light in the case of "promotions" and that of the demon of darkness in the case of "inhibitions".

In the development of this system of ever more external worship, the choice of time, the choice of place, and the type of sacrifice became decisive. Morning hours, ascending moon, springtime were favorable for "promotions", while night hours, waning moon, autumn and winter were favorable for "inhibitions". Consequently, the color of the sacrificial animal had to be white or black, and later even the animal species were taken into account as the myths developed. The sacrificial animals were called "Ziefer", while the non-sacrificable were called "Ungeziefer", which latter word is still in use today with a different meaning (vermin).

If the deity in question had, as it was believed, been made favorable to the planned "promoting" or "inhibiting” work with the "Ziefer", one proceeded with prayer to the promoting or inhibiting action itself, which action was called "magic".

Thus "Ziefern and Zauber" (sacrifice and magic) had become inseparable terms. But as the successes of such magic became more and more certain and lasting in the further course of development, it was believed that magic and spells could make a compelling impression on the gods. By then man had already completely lost his inwardness, indeed even the external worship of God was already beginning to fade, for man was beginning to become aware of his dominion over creation. In his arrogance, man now imagined he could use magic to force the gods to do what he had previously asked them to do in prayer (Faust's infernal compulsion).

Illus. 1: Wuotan's Hunt. In the background the black tower near Mödling. (From a sketch by Ernst Kutzer).

Arriving at this stage of development, the natural religion of every people began to split into two doctrines, namely the esoteric and exoteric or, to put it more comprehensibly, the secret priestly doctrine and the religion preached to the people bound to external forms, or consecration (wihinei or weihinei). Understandably, at this stage of development, the self-priesthood had to give way to the priesthood, to the hierarchy.

As long as the self-priesthood still ruled, which was still the case in Caesar's time, as long as the associations of the individual families (tribes) remained with the freedom-loving Germans without closer state ties, the cult remained simple, and only through tradition and customs was it regulated. This was probably still the case in the years that followed, when powerful people from the original families rose up to become the original kings and attempted to form states. Of course, in the collective sacrifices of these small states, not only did the number of participants increase, but also the size of the sacrifices or the number of victims. But only initially was the elder of the district considered the "sacrificer", soon the king, as descendant of the most distinguished family, claimed the priesthood for himself, that of the healing counselor for female members of his house, which soon developed the "root sagas" which tell about the divine descent of the ancient royal families.

Only a few such families flourished on that soil of Germania, of which the following landscape pictures are intended to give a description.[13] Only later, when kingship had already become more established, when the ever more ceremonial service gained more and more splendor, if only to increase the splendor of the royal court, only at this time did self-priesthood begin to die out. The king was still a high priest, but the women counselors lived almost in the confinement of a monastery, and the male priests, the “God-rejoicing”, began to form their own class. This priesthood, which required celibacy and monastic devotion for women, was by no means comparable to the modern priesthood for men. Each of the deities had their specific priesthood, which was tied to a specific trade, as such folk reminiscences and guild sayings still clearly show. However, this very peculiar hierarchy also had to take care of the instruction of the youth, namely the youth of the nobility, who were instructed in all courtly arts at the “Halgadomen”.

As long as the old Wuotan belief, which had already developed from the old natural religion, was able to develop undisturbed, practical activated magic also developed like a structured science, which it actually was as "priestly secret teaching". To the people, however, magic was regarded as a sacred-mystical act connected with the priesthood, as an act of consecration only granted to them by the gods. But when Christianity triumphed against the Wuotan cult in Germany, the church was unable to suppress the belief in magic and miracles. It was therefore initially forced to tolerate the ancient pagan belief in miracles as a side belief, although it fought belief in miracles with all means possible. In the end, the Church emerged victorious by destroying the nurseries of the belief in magic and miracles, the old schools for priests, and thereby wiping out the teachers. Only the exoteric part of the Wuotan cult remained in popular memory and was secretly cultivated by the people without a priesthood and misunderstood and passed on from generation to generation. But that was informal ceremonial stuff, misunderstood formulae, because the no longer scientifically guided customs got lost on the wrong paths of misunderstood mysticism. Through ban and persecution, all ground was removed from the belief in magic, it froze in the empty, meaningless magic ritual, which now formed

[13] See: "Wurmbauer, Wurmgarten, Wurmbrand”. In the "Carnuntum" section - such a primal race descended from Wuotan himself and is still flourishing today.

the shell around a grain of old-mystical truth, but which had long been misunderstood and slumbered in the shell, like the germ in the seed.

From the secondary belief, however, there arose, indirectly via the counter-belief, what we today call superstition.

But it wasn't just magic alone that was taught by the healing counselors at the priest schools of the Germanic sanatoriums, but also poetry (Northern art of the skalds) with all the subsidiary subjects attached to it, which were also kept secret from the people. Among them were runic lore and the art of hiding deep meanings in ambiguous language that could only be understood by the knowledgeable, while what was told or sung seemed like fairy tales to the layman. It is undoubted that this art of writing poetry, which was aimed at putting a second hidden meaning into any story which only the initiate could understand, gave the next impulse for alliteration and that it was precisely the staffs, namely the staffs emphasized by the initial sounds, which were the bearers of the "Kala", the second, hidden meaning of the narration, as so-called passwords.

This is how the myths came about, which physically symbolized natural processes, portrayed them as deeds of the gods, and later even as heroic deeds. This ambiguous artificial language may later also have been used to clothe political messages that laypeople passed on orally without them knowing their meaning. How much this way of keeping secrets still survives in the German people today may be demonstrated by the ritual with which the various craft guilds introduced those who were "accepted and admitted" according to old customs and made them known with ambiguous words, handles and symbols. So, for example, with the bricklayers, stonemasons, carpenters, blacksmiths etc.

However, it may still be emphasized that in the earliest primeval days the German had risen from the division of nature into a division of three; a mediator arose between light and darkness. Thus in German faith, as in German life, there are innumerable trinities, all of which point to birth or origin, to life or activity, and finally to death or passing away with the thought of rebirth.

This age-old tripartite division permeates the whole of Germanism and is the key to its mythology, but therefore also the key to deciphering the sacred runes which the Germans indelibly engraved on their heritage.

A mountain peak from which one saw the rising sun first, a rock pinnacle, which was first irradiated by the sun's fire, a friendly valley with a refreshing spring or a wildly craggy skeleton of rock, in which the snow clings to the gullies long after spring has come, these were the type of peculiarities that predetermined such spots as places of worship. In the deep forest, surrounded by ash, oak, or beech trees that had grown together and had not been desecrated by an axe, along with other trees, a clearing was created, the place of sacrifice. In the middle was the sacrificial stone, along with an artificially raised hill with a round tower, which offered the concealed entrance to the underground dwellings of the "Heilratinnen" (holy female priestesses). A particularly large tree stood in the clearing, as a representative of the great world tree, the world ash Ygedrasil. A lake, a creek or a river, at least one underground well could not be missing.

Illus. 2. Costume and equipment from the Stone and Bronze Ages. (From drawings by Ignaz Spöttl.)

There were many such Halgadomes in Germania and you can still see them today, although more than a thousand years have passed since the last sacrificial blaze burned up on them.

Here now those who belonged to the district of the sacrificial place gathered at certain times, on the new and full moon, on the birth festivals of the sun and the year (Weihnacht), on Perchten Day, for the spring festivals, at the summer solstice and the harvest festivals. From these festivals, however, three main festivals stand out, which are still known today as the three holy times, namely a Spring Festival, Midsummer, and a Harvest Festival or “Mihilading”.

Each brought his sacrifice according to his livelihood. The sacrificial animals were male and, depending on the sacrificial ceremony, either pure white or pure black. However, the sacrificial animals were not completely burned, but only certain parts, such

as the heart, the entrails, and the like, which parts are still separated today by the "butcher" (Selcher) out of old habit. Depending on the dialect and the animal species, these types of meat are called the "Gebütt" (of offering, sacrificing), also "Bruckfleisch", the "boy", "Little goose" etc.

These pieces of flesh were burned after the future had been proclaimed in obscure words out of the twitching of the heart and the twisting of the bowels. The holy tree was watered with the blood, but the sacrificial head was either put on a pole (Neidstange), placed in a sacrificial bowl or otherwise kept in the sanctuary. The rest was boiled, not roasted, and eaten together by the participants in the sacrifice. Here, too, the tripartite division is noticeable.

The watering of the sacrificial tree with sacrificial blood was intended to create new life through fertilization; the common meal, combined with the part of the sacrifice consumed by the fire as food for the deity, was regarded as the continuation of life as rulers, and the sacrificial head, which decayed, was consecrated to the passage of time.

Like later Wuotan, Donar, Loki (Kaspar, Melchior, Balthasar) or Freya, Frouwa, Helia, correspond to this tripartite division as birth, life, death, but form an indivisible whole, so these three sacrificial divisions correspond in a single sacrificial ceremony according to the basic Germanic idea of the unified trinity.

Of course, not only very specific animals were sacrificed to the various divine personifications, but very specific professional classes (guilds, crafts) were the sacrificers. Only the Holy Women, the “Heilratinnen” exercised their noble office in place of the ceremonies of the sacrificial priests.

To name but a few, the smiths sacrificed white sacrificial horses to Wuotan as well as to Frey, but the miller sacrificed flour. The human sacrifices, namely the executions, insofar as it was a matter of criminals who had transgressed against these two deities, were carried out jointly by the blacksmith and the miller. So it happened that even in the Middle Ages, the custom prevailed here and there that the miller had to hold the ladder to the gallows for the poor sinner.

Butchers sacrificed bulls or oxen to the Thunderer Donar, but the “Pfister” (bakers) sacrificed their bread.

Goats and flax were sacrificed to the mother of the gods Frouwa by the honorable guild of “weavers and garment tailors”, from which ancient priesthood the mocking call “Master Meck-Meck” referencing the sacrificial animal still today.

It only needs to be pointed out that these sacrificial meals, namely those of the three great Things, were also associated with a mighty drink offering, the so-called “Minnetrunk”. It is also not surprising that festival songs and other amusements were connected with it, because the service of the Germans was cheerful, as the Germans themselves were always cheerful. They became gloomy fools several centuries later.

It is understandable that on these days of sacrifice there were also courts and popular consultations, which of course the kings presided over as “sons of the sun”. If matters were difficult or dangerous, the gods themselves were consulted in the form of oracles. One threw runesticks, drew lots, explored the flight of birds, the movement of

clouds, paid attention to the neighing of horses or other activities of the "pointing" animals.

However, if one does not want to accept this peculiar classification of the male sacrificers as the actual priesthood, which also gains in probability through the designation of the "God-rejoicing ones" (“Gottesfrohnden”), since it can be assumed that they only stood by the side of the actual priesthood serving only as "sacrificers", so only the king remains as supreme judge, who ruled as the actual priest. Here again lies the division into three: Priest (as teacher), Walter (as champion) and Judge (as decision-maker).

So there was only one priest in each Germanic state, and this one priest was king (Walter) and judge. [ed. note: List uses "Walter" as a noun throughout his works; the proper name has the same meaning, derived from *wald-power + *hari-army, powerful ruler.]

But there was another class of priests in German lands, and this is the great group of priestesses. In no other people in the world did women enjoy the same reverence as the Germans. It is a mistake to claim that Christianity first liberated women through its cult of women. Let us look at the woman among the peoples who boast of being the oldest Christians, and we find her reduced to the beast of burden, to the slave of the mostly lazy and rude man. "Women keep silent in the assembly!" is a well-known adage, and in the early centuries the christians were hostile to women. Even today, this negative attitude can still be seen in celibacy and many other church statutes. It was only in the German Middle Ages that German women's service triumphed and drove the glorious flowering of the Mary/Marian cult, with which German women regained the glory of their former divinity.

There were women among the Germans who distinguished themselves through higher wisdom; but this is easily explained. The pure, infallible feeling for nature was lost among men in the wild hustle and bustle of field battles, in the struggle for a job, but was preserved far longer by women, who ruled their purpose more inside the house, in narrower, but not smaller, circles. Of the lost inwardness of the consciousness of God, the only jewel left to the men was the recognition and appreciation of that feeling of inwardness that the women had retained. Just as truth always wins the victory of recognition in the end, so that feeling of respect led men to that high reverence for women that the Germanic knew and which Tacitus so gloriously commemorates.

Illus. 3. See page 46. The "Halterberg" in Unter-Gänserndorf (Halterberg = keeper mountain = hut mountain). (Photograph and reproduction of the Imperial and Royal Graphic Teaching and Research Institute).

The later in time, the more likely it was, however, that only a few women in whom such originality of spirit was preserved in all its purity, those who attained the fame of an Aurinia or a Weleda. The ancients were quite right in attributing something divine to these women; it was nothing other than the original divine that shone forth from them, which we still love about our women today when we find it, above all else. Even today, this divine quality of woman is best described as inwardness.

The Trinity can also be demonstrated in the priestesses; numerous folk tales have them walking in threes, giving their three names and explicitly reporting that the third is black in color, just as the third of the Three Kings is also reported to be. Today the people still know three generic names of unkind women, which also reflect their three-unit. It knows witches, it knows Truden, just as it knows Walen; these three distinctions correspond exactly to the trinity of gods "Wuotan, Donar, Loki", "Freya, Frouwa, Helia", and the Norn trinity "Urda, Werdandi and Schuld".

And just as the "three as unity" is the basis here, in the sense of coming into being, of further development or ruling, and of passing away to new becoming, so the very same three penetrated the entire structure of the people from the smallest germ to the completed state as "Law and religion", as "military strength" and as "labor strength", or classified according to status as "teaching status", "military status" and "nourishing status". The state-founding power of the Germans, unanimously recognized by all ages, now rests on these mighty three pillars as if on a cast iron foundation.

Only with Charlemagne - Saxon butcher (Slactenaere) - was the system of the highly developed constitutional state of the Germans shaken to its foundations and destroyed. He destroyed the mighty German empires of Saxony, Bavaria and the Lombards and made Germany happy with serfdom, the propertyless "Hérstand" as the fourth estate. With this came all the following calamity over Germany, which has only recently begun to be fought vigorously. May the fateful rulers ensure that after the final abolition of the fourth estate, the "Ho6rstate", the old three pillars of Germanness may attain renewed strength.

All of this is now hidden in sacred runes on our native soil. Even if here and there the pavement has taken the place of the old primeval forests, in most cases the native forest still rustles over the old Halgadomes, albeit as a modern cultural forest.

How blissful it is to dream at such a pristine sanctuary deep inside the beech forest! Light green, the beautifully curved bullock fronds nod around the bluish-grey rock, from which the rich brown moss cushions invite you to rest and relax. The miracle flower "Forget-me-not" shines out there at the edge of the murmuring brook, whose moving, anemone-colored water whispers so mysteriously, from the early times when the gods still passed through this grove.

Delicate fog floats between the cathedral pillars of the beeches, and the song of the nightingale resounds in three-toned beats. Then, swollen from the invigorating fall of the leaves, our chest arches more powerfully, all our senses have become sharper, more sensitive and our soul hears the language of God again, which speaks to us: "If the Sun Law of the Germans also went behind the clouds of Roman law, so is it still only an eclipse; the sad time of the twilight of their gods has not yet come for the people, the Germans—because: “Eternal cycle! — Eternal Rebirth!”--------

Chapter 2

German Mythological Monuments of Vienna[14]

Covered in snow,
misted in rain,
Drenched in dew,
I was long dead.

Edda, Vegtamskvidha.

People have become accustomed to assuming that our beautiful Lower Austria, especially the wider area around Vienna, is inhabited by a mishmash of people of all possible races and tribes, based on the erroneous opinion that the storms of mass migration had turned this part of the country into a deserted wasteland, which was only created by the Frankish conquests at the beginning of the ninth century. The German in Austria has forgotten too much how to regard his land and soil as an ancient and sacred ancestral property; he has forgotten how to look for traces on this soil of his fathers, as if he were not born here but only settled, like a German in America; he looks across to the banks of the Rhine, or up to the homeland of the Edda as well as to the distant ancestral earth and overlooks the most holy runes, which his own ancestors in many thousand years of possession as lords of the country have indelibly engraved on this ground and soil - the memory of their tremendous ancestral work preserved more faithfully than the ungrateful descendants themselves.

It was not always like this; It was different when the proud double castle "Hohenstaufen-Babenberg" towered boldly into the air. Back then, in the beautiful heyday of the minnesinger, that glorious literary epoch, the noblest and best of minnesingers in Austria boasted that they had learned to sing and speak at the "minnigliche court zu Vienna", and this "minnigliche court" had taken over the leadership role, and it is only half forgotten that it outshined that of the Wartburg. The Nibelungenlied connects the Danube and the Rhine with an unbreakable bond, and the Amelung sagas, like those of the Nibelungs, have monuments in the country that are powerful in their original language.

How this could have been forgotten is left unexplored here; for today suffice it to state the fact that such recognition is an awakening, as experience teaches.

The assumption regarding the prehistory of Lower Austria, which was previously considered irrefutable and almost solidified into a historical dictum of compulsion, can be briefly outlined in the following sentences: “The migration of peoples and the Avar storms completely depopulated today’s Lower Austria. After the Avars were expelled from these areas by the Frankish conqueror Charles, the country was left unowned. Charles populated it and introduced Christianity here. Charles won it to the German lands.”

---

[14] First published: Vienna, Deutsche Zeitung, January 4, 6 and 7, 1884. Stilifrieda, Vienna, Heimat, January 15, 1884. Geologische Stammbuchblatter, January 22, 1883, Bremen, Weserzeitung. Artificial mounds and caves in Lower Austria, with illustrations Vienna, Neue Illustrierte Zeitung, June 15, 1885.

Dear reader, do not believe a word of any of this. The latest research has brought new witnesses before the forum of world history, and they tell us that it is all error and untruth.

It is certainly true that those pages of our local chronicle which commemorate those distant days were badly soiled by bubbling, steaming blood and smoldering genocide and have become almost illegible, and the few written and chiseled documents which have been saved to our day, seem to confirm the above dogmatizing sentences; but - even then, the art of whitewashing in war reporting was already understood.

The historical sources of those days flow from Roman or Frankish pens, and the historical researcher who is solely dependent on these finds himself in the same uncertainty as his professional colleague of a future millennium who wanted to write alone about the German war of 1870/71 according to the “Moniteur”; he too would be able to tell gracefully about “deserted wastelands” and the like.

But now the youngest children of historical science, anthropology and ethnology and their close relative geology, have found and set up the witnesses already mentioned, which I would like to call "anthropological family albums" and which correct those dogmatic tenets of history quite powerfully.

These "anthropological family albums" now consist of prehistoric monuments from Germanic-mythological prehistory and are divided into three main groups, namely:

A. In physical monuments of stone and earth, or other remains;
B. in Monuments of Language (linguistics);
C. in Myths, Legends and Folk Customs.

However, before these mythological monuments are to be selected in the landscape, the result of the correction of Austrian prehistory may be laid down here in hasty outlines.

he first corrected error concerns the southern border of Germania, which is considered to be the Danube. The peoples who lived on the right (southern) bank of the Danube in Roman times are wrongly believed to be Celts[15]. These areas, called Noricum and Upper Pannonia by the Romans, were inhabited by the Boyern, a branch of the Bavarian-Swabian, ie. Germanic, family of peoples. This shifted the southern border of Germania far down into southern Styria, where today German, Roman and Slavic tribes are still fighting each other more bitterly than ever. [ed. note: modern day Balkans]

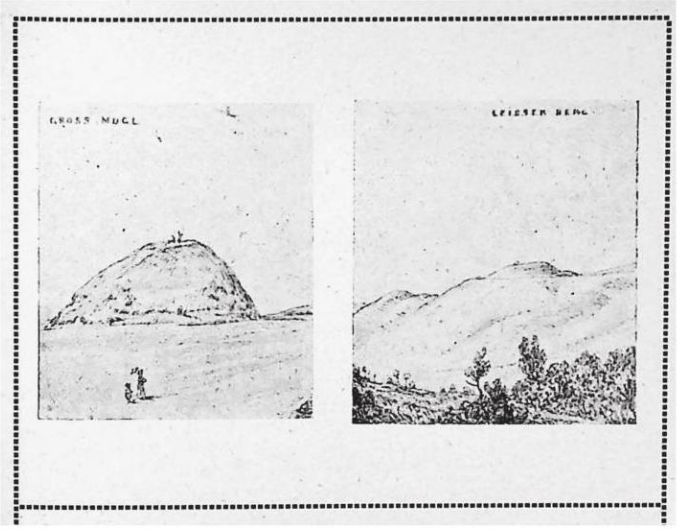
Nevertheless, the Danube became the northern border of Rome, which ruled the world. For half a millennium the world empire struggled here with Ario-Germanic, or let's call the child by its real name, with German freedom. Here, on that wide plain through which the Danube flows, the Vienna Basin, the Romans gathered their power center in Carnuntum[16] which, like two thunderclouds rubbing against each other, had the

---

[15] The so-called Celts, who lived south of the Danube in pre-Roman times, but are actually Mediterranean mixed races, had been pushed far south by the Germans long before the Romans appeared on the Danube. Only remnants of them remained in the corners of the Alps.
[16] Carnuntum's rubble field lies between Petronell and Deutsch-Altenburg on the Danube. — The author's historical novel "Carnuntum" describes Germany's struggles against Rome on the basis of

result that the Germans on the left (northern) bank of the Danube, in view of Carnuntum, possessed their pole of power in a mighty fortress and royal city (we would like to call it "Stilifrieda*[17]), where both places stood in mutual menace for almost five hundred years, until finally in the year 375 Carnuntum fell - in this year the Germans there broke Rome's belt of strength and through this breach, which had become the gate of the nations, their armies poured out of Aquileia to Italy in an unstoppable flood of people stiffened by swords; until finally Odovacar (Odoacer) moved away from this soil[18] to Rome, overthrew the Western Roman Empire and became the first German king of Rome.

Here on this ancient soil of peoples' history, on which for more than two thousand years all the peoples of the old world measured themselves against German courage in order to be defeated, where in more than seventy battles the iron dice of the history of people were rolled, of world history pointing out other paths, here a second Teutoburg battle was fought, more successful than the first, though less well known than this one; here the Germans broke the throne of the Caesars forever, and conquered the old world in order to build a new one on its ruins. On June 24, 375, antiquity collapsed here on this prehistoric, consecrated ground of the God-given land of the East, and a new era in world history was opened by the sacred Tyr-sword of the Germans and was called the Middle Ages.



Illus. 4. The tumulus of Groß-Mugl and the Leiser Berge in Lower Austria (From drawings by Ignaz Spöttl.)

years of topographical studies on both sides of the Danube. The results of this research, in the form of the historical novel, bring a vastly different picture of those events than has been accustomed to being imagined up to now based on the accepted scholastic view.

[17] Today Stillfried an der March.

[18] From Fabiana, today's Mautern in Lower Austria.

The descendants of the conquerors of Rome still live on this holy inheritance, the descendants of those still till the soil that they fertilized with Roman blood and freed with their own, from whose midst the first and second German kings of Rome emerged. This people should honor themselves and their ancestors by erecting an Odovakar monument.

Now came the migration of peoples, that epoch of history which is one of the most misunderstood in all of world history. Again we see the old reports retold uncritically and verbatim, we see the map becoming a chessboard and the peoples becoming chess pieces and changing places with monkey-like speed or disappearing altogether. Even the word "people" in its double meaning, which is still used today, could have clarified this misunderstanding if one had remembered the expression "war people" (kriegsvélker), which, although outdated, is still used here and there. The times when the peoples really migrated, as is erroneously believed about the time of the migration of peoples, go back to far earlier, prehistoric days, if these migrations ever happened at all.

Only a nomadic tribe can migrate, but not a people, and in the days of the "Migration of Nations" there were no more nomads in our country. The Germanic peoples practiced agriculture, animal husbandry, mining, and even trades. They were sedentary and had long been led by the Kings (Walters) in the union of states according to uniform German law and for these reasons were inseparably bound to the soil that they still inhabit today.

But exactly for the same reasons, only in a different form of manifestation, just like the exodus of those “Weary of Europe” still takes place today, can explain those migrations of peoples[19].

The "laws of succession" which, as feudal laws and in the indivisibility of the peasant estates, still clearly show their effects to this day, those laws of succession which only recognized the first-born, but declared the laterborn propertyless, created a proletariat according to modern concepts, and this, after seeing Rome weak, rallied around a second-born king's son as followers and set out to acquire loot and land (an attacking force called the Kriegsvélker). It sailed under the name of its tribe, but independently of them. The possessing part of the people, however, remained immovable in the traditionally inherited Marches and districts.

If such a Kriegsvélker was victorious, it took a third of the cultivated land from the conquered, while the two-thirds remained with the farmers; the invaders formed the nobility of the conquered country and gave it its name, while the conquered were distributed among the victors as subjects, which together with the two-thirds remaining as property, the one-third had to be cultivated as “Herrenacker” (the bosses’ acres) in the new state. If the attack failed, and the Kriegsvélker was defeated by the defenders, then they became the servants and the name of the Kriegsvélker perished. This explains the often long-distance migration of peoples, the appearance and disappearance of names of peoples, and the emergence of the nobility and the land owning peasantry. But mind you, all this took place without the bulk of the people themselves changing their seats, which remained rooted to the soil; *and because this was justified and explained in international law, which was held sacred by all Germanic warring peoples at the time and which awarded the victor only one third of the cultivated land as the “victor’s lot”. —*

[19] See Guido-List-Biicherei Nos. 1,2,2 A, 3 and 4, about "Istfoonen".

It was only the Avars who changed this system, for they weren't an agricultural people; they therefore exacted tribute in materials. But since they also stayed and lived in the country for more than a century - in this time the viticulture (winemaking) was not lost - which proves that, out of prudence and obeying the instinct of self-preservation, they by no means devastated the country, but rather spared agriculture. The Nibelungenlied, which preserved the memory of the Avar rule from folk traditions, certainly does not confirm the proverb: *"Where Avar horses stamp, there no more grass grows".*

But now the Franks came with their greedy Karl (roughly 780 to 800 a.d.). He was the first to disregard international law; he took all possessions from the vanquished, and reduced them even worse than servants, making them now propertyless serfs. But in order to give himself a semblance of entitlement to rule the vanquished not only physically but also psychologically, he introduced Christianity as a state institution. But that was an unfounded pretext, because Christianity had existed in the country for centuries before him, as can be seen from numerous church foundations and legends of saints. He wasn't concerned at all with the church as such, but only with having a good police force, and the church seemed to him to be the most suitable for this - because of the auricular confession.

Only those who were baptized received their previous property as a "fiefdom" again as a serf, they had become "servitors without property". Those who did not accept baptism had to flee or fell to the executioner their property, which had become ownerless anyway, became "king's property" and fell to the "Fiscus regius". But Charles—although he is called the Great—had not been able to raise himself to the modern idea of the state, which was already well known to the Germans at that time. He felt and presented himself only as a large landowner, he knew no state treasury, but treated every crown estate as his immediate private property. His vassals were therefore really nothing more than his estate managers.

This was followed by the founding of parishes and monasteries, which were supposed to count as settlements, but in reality only included the members of the monasteries and parishes or the family of the new lord or the new nobility, since the old lost his rights as a vanquished. The people, however, remained attached to the bulkhead and continued to be the same as it is today, which was and is settled here for countless thousands of years; the overwhelming majority, having become leaderless, bowed their necks to the yoke and endured their fate with a sigh. But in Lower Austria we still have noble families that go back to pre-Carolingian or, the same thing, to Germanic-pagan days, and these too are among the "monuments".[20]

The image of that distant, vigorous section of patriotic prehistory appears to have been corrected, drawn up in broad strokes, and it hardly needs any special reference to the enormous difference between what has been assumed up to now and what has been explained here.

If we now turn our gaze to our "anthropological family albums", namely to the first group: "physical monuments, piled up of earth and stone," let us first answer the question of where they are located.

---

[20] See: "Wurmbauer, Wurmgarten, Wurmbrand" of this book as well as the section "Carnuntum".

Opposite the Romans' main military base, Carnuntum, on the left bank of the Danube, lay the South German stronghold "Stilifrieda", towards which center of power the people strove like the sun's rays for many centuries, and when Carnuntum was successfully overthrown and the fatal wound to Rome inflicted there, it spread a flood of German weapons out again from this breach, radiating across the country, in an unstoppable wave coursing its way to Rome.

Therefore, where the March flows into the Danube, we find the largest number of such monuments, which become less and less dense to the north and west, which is why we find on the right bank, where Carnuntum stood, i.e. on liberated German soil, the most numerous monuments, which spread to the south and west, as it were, in a radiating weakening over the two Vienna Woods districts.

These monuments, of which Lower Austria alone counts over a hundred, consist of temple sites, burial mounds and fortifications. The first two consist of heaps of earth, more rarely of stone formations, because stones are too rare and valuable a material in the wide plains and in the lower hill country, since, as is well known, there are no erratic blocks in the Marchfeld.

To begin with the most outstanding structure of this type, one might think of the large "local mountain" of Stronegg. It covers an area of 12,000 square meters, has a radius of 340 steps and, with a labyrinthine wall, includes an oval support cone that rises 12 meters high, covers an area of approximately 5,000 square meters, and a square-based pyramid rising at a height of 4.75 meters and a covered area of 240 square meters. This mighty structure—actually a Trojan castle! — which is completely preserved is the largest in the world! Surpassing the known three tombs of the gods at Old Uppsala in Sweden by 1 meter, while the largest "Mons" in the United States of America covers only about 6,000 square meters in area.

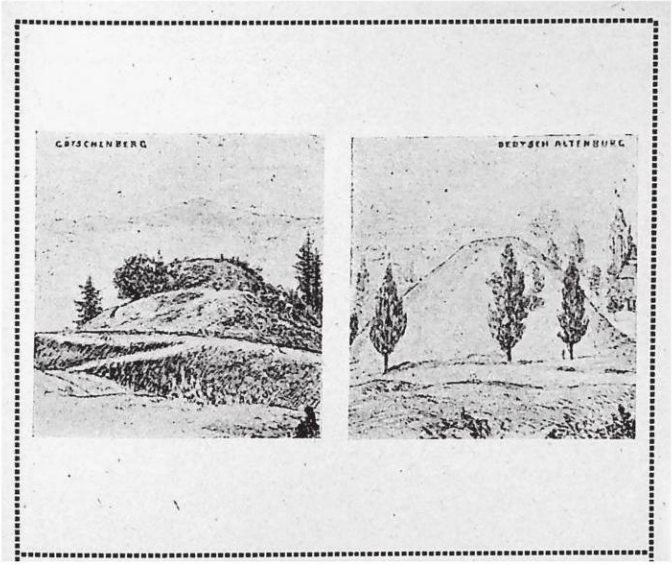
These are not small, inconspicuous, difficult to recognize hills that have fallen to the plow, no, these are real works, earthen constructions, which required the uniformly directed force of hundreds of hands to be thrown up with the shovel, to tower mountain-like over the houses of the village. As if that were not enough; the "tumulus" of Ober-Ganserndorf[21], which rises in the shape of a circle and terrace, bears the local cemetery on its plateau, proof of its size and unforgotten sanctification. Other similar structures support or surround Christian churches, a circumstance to which we shall refer again later, in connection with the linguistic monuments.

If we now consider the forms of these buildings, we find the most diverse types, each of which is represented in several parallel appearances. Such as the simple conical or hill-shaped tumulus, then those with a surrounding ditch or with enclosing single and double wall and ditch, also probably single, double and triple ring walls without tumuli. All the buildings mentioned are circular, but there are also truncated pyramids on a square basis, with or without a ditch; also such as that colossal work by Stronegg, which combine both forms, albeit on a smaller scale, as well as coupled tumuli.

Far more puzzling and therefore far more interesting than these above-ground structures are the subterranean ones, which Lower Austria and the nearest Moravian and Hungarian border areas have in a very large number and extent, while similar earthen

[21] See Illus. 3 for Upper Ganserndorf and Illus. 17 for Lower Ganserndorf.

structures can only be found in Bavaria in terms of structure and technology which completely agree with each other.



Illus. 5. The Götschenberg and the tumulus in Deutsch-Altenburg. (After drawings by Ignaz Spöttl.)

On average, such artificial caves consist of chambers that are 2 to 4 meters long, 0.5 to 2 meters wide and 0.5 to 3 meters high. Larger dimensions can rarely be observed. Designed on a mostly regular, rectangular floor plan, the walls run upwards in a pointed arch, rarely in a round arch; this final form of the ceiling was due to the reduced risk of collapse, whereby of course no architectural style should be thought of.

The chambers are connected and accessible by numerous tangled passages, which passages often—presumably to confuse unwary intruders—form true mazes, often interrupted by vertical shafts. These shafts formed traps for the uninitiated, in the manner of wolf pits.

Incidentally, excellent care is taken to ensure good ventilation: air shafts lead vertically outwards from chambers and corridors, often several from one hall; the air is quite pure, easy to breathe, and the chest never feels cramped. But other shafts also lead from this artificial underworld to the upper world. These lead to the outside in an oblique direction from funnel-shaped niches, which quickly narrow like a sound tube. These are undoubtedly mouthpieces, perhaps intended for oracular purposes, to let the voice of God or the Spirit sound out of the earth.

The finishing is the same for all, only the smoothing of the walls is different. While one can still clearly follow the traces of the digging tools in one cave, others have been carefully smoothed, one might almost say polished, and they seem to have been coated with a fine clay plaster, which here and there also comes loose in fine flakes. Masonry is nowhere to be found.

After this general characteristic description, a few special descriptions may well be in place here.

Of particular interest is one of the two “bedrooms” in the Ruppersthal cave system, or as the locals call it, the “Erdstalles”. It is an irregular trapezoid with truncated corners; two corridors open into it, one on the front side opposite the bedroom, the other on the left of those who entered through the first corridor. On the narrower front side of the chamber there is a platform-like inclined surface, from the foot of which a narrow, stepped approach - the "solbank" - stretches along the right wall, only ending at the mouth of the corridor, next to which it begins again and up to the second, left passage mouth. Between the bed and the end of the corridor there are two niches in the wall, the smaller of which held a lamp, but the other, since it is significantly larger, may have served as a cupboard. A kind of gallery stretches across the top of the camp, certainly serving the same purpose as the large niche, namely as a place to store equipment, weapons or the like.

A no less remarkable hall appears in the "columned hall" of the endlessly branched Erdstall of Erdberg. This chamber has a length of 3.4 meters with a height of 2 meters and appears to be supported on the left by three columns carved out of the loess (sandy loam soil), behind which a kind of gallery of very modest dimensions (only 80 centimeters high and 40 centimeters wide) appears.

Erdberg also has two other highly noteworthy chambers. One forms an ellipse with two straight ends, each containing a niche for seating, while benches run along the curved longitudinal walls, as in Ruppersthal's bedroom. However, these benches are not made of wood, but cut out of the living ground by the digging worker. What is special about this hall, however, is that instead of the light niches, in the sharp angles of the four corners, light consoles cut out of the loess are noticeable, a unique feature that is never repeated. This room was a "Council Hall", or today one might say drawing room or parlor. Every larger Erdstall has one, such as that of Réschitz with eight seating niches, one of which serves as a step in the entrance corridor. These halls always form the end of the whole system and are always kept in a form that differs from the other chambers and is particularly characteristic of them; often even semicircular, like half a beehive seen from the inside.

Undoubtedly the most striking of all these final chambers can be found in the Erdberg stables. In plan, it forms an area bounded by a circular segment of around two thirds of circumference and a straight line, and rises in a dome-shaped curve over two meters, while the straight, flat wall above the entrance drops vertically and shows only a light niche. The circumference of the curve is 5 meters and again contains eight seating niches, over which the vault is bulged like a shell and in this way runs in even ridges converging towards the center, where a horizontal pane measuring about 40 centimeters shows up, from which an air shaft extends vertically to the outside leads.

These subterranean earthworks mostly correspond to the legends of "sunken" castles; the people knew of the structures which above ground belonged to those below, and which long since, because made of wood, have disappeared. I enlivened these buildings with figures in my novel "Carnuntum"; reference is made to this poetry in this regard.

The question as to whether these puzzle labyrinths were dwellings, places of worship or columbaria (coffin storage chamber) can be answered by the fact that they

were primarily winter living quarters and storerooms, and in special cases served cult purposes. Given the conservative character of every cult, they continued to serve cultural customs long after the winter dwellings had become generally aboveground, and continued to serve the Wuotan cult even after it had given way to Christianity and sunk into superstition, and even perhaps they might still serve that purpose today. Perhaps even as a hiding place for the sun-shy rabble or as a shelter for the unfortunate. The notorious robber Grasl, who made Lower Austria unsafe at the beginning of the 19th century, defied all investigations by hiding in these earth stables for many years. "He was as if sunk into the earth," say the accounts of his pursuers; yes, he had actually just slipped behind the bushes into the hiding places of the earth stables, which only he knew. On the occasion of the visit that we will pay to the Hermannskogel, we find a similar earth stable inhabited by a modern hermit for eight years without anyone suspecting it beforehand. The series of those predominantly religious buildings are completed by some stone settlements; such as the stone alley on the Stolzenberg and the hanging stone on the Anninger near Medling.

A very special type of healing stones (halistani), which cannot be classified into any of the usual classifications of megalithic monuments and which are among the very rarest because they are the oldest in human history, namely pre-Ice Age, i.e. antediluvian monuments including the "Wagsteine", also called "Schwung- or Wiegenstein", of which our so wonderfully preferred Austria has four magnificent and well-preserved pieces, which we now want to examine and identify more closely.

But it is also a very strange piece of Europe, this beautiful Waldviertel, this unique, north-western corner of our God-blessed Austria! Once you have reached the high-altitude market town of "Traunstein"[22] and climbed the steep lane to the parish church with its weather-beaten granite Gothic tower, you have reached the Gscheid - the watershed between Krems and Kamp at an altitude of 911 meters - and has climbed the only 20 meters higher summit of the "Wachtberg" or "Spielberg" in a few minutes. This Wachtberg or Spielberg offers a magnificent sight with its mighty granite blocks that have been tangled up and thrown one on top of the other. Above the hundreds of enormous granite fragments, whose picturesque tangle bears eloquent witness to the terrible geological throes and tremors of passing and origin that accompanied the birth of our continent, four mighty towering rock masses rise, one of which, split and fissured, is called the actual peak[23] and towers over the debris chaos by about twelve meters. Bushes, grasses and mosses have taken root in the crevices and fissures of this jumble of rubble and only here and there did a dwarfish, stunted pine or spruce find barren soil for their miserable existence.

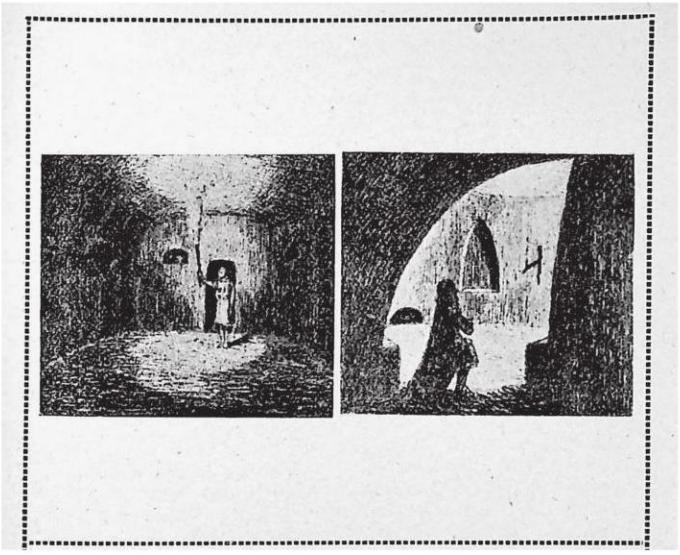
Many of the huge granite blocks in the near and far vicinity of Traunstein are characterized by a particularly obvious position and shape, no less also by the fact that several of them have trough-shaped depressions, so-called "stone walls" (stone troughs), which are by no means natural cavities, but are artificially chiseled. The folk tradition of

---

[22] The easiest way to get to Traunstein from Vienna is to take the Kaiser Franz-Josefs-Bahn to "Schwarzenau" (139 km.), from there take the branch line to the passenger station "Biberschlag" (50 km) and walk from "Biberschlag" to "Traunstein ; walking time about 3-4 hours. - If you are afraid of the walk, please order a car from Traunstein to Biberschlag beforehand.

[23] The "Wachtstein-Verschénerungs-Verein" has built a comfortable ascent and bridged the rock gap, so that the highest peak, which used to be difficult to climb, is now easily accessible to enjoy the magnificent panorama of this viewpoint. This association owns an excellent telescope, which is also available to non-members for a small rental fee.

the local area describes these hollow stones on the one hand as "sacrificial altars" and on the other hand as "burning pits for signal fires"[24] of the native population and is right with both interpretations, since they were dedicated to both purposes. They prove to be "sacrificial hollows" due to the particularly characteristic fact that the "blood channel" appears without exception to be directed northwards, so that the sacrificial blood flowed northwards, namely in the direction where the seat of the gods was assumed, because the Aryans are from the high north - Apollo's favorite country - where the sun did not set (in one half of the year) and they knew there was their own country of origin, their actual home and there also, based on ancient tradition, the castle of the gods, their lost paradise. They also prove to be chalk fire troughs due to their high position and the large area of their field of vision, whereby the beacons (fire signals) given at sacred sanctuaries were visible all around the country and could be recognized and forwarded by distant Krajan posts.



Illus. 6. see pages 48-50. Typical scenes from the lower Austrian earthworks. (From drawings by Ignaz Spöttl.)

But these hollowed stones, as venerable as they are, do not seem half as important, although they are distributed in hundreds all over the Waldviertel and testify to its strong settlement in primeval days, as those enigmatic Wagsteine, to which we now want to turn our attention.

Barely a quarter of an hour from Traunstein (white trail mark), a piece of rock, similar to a loaf of bread laid upside down, rests on a broad granite base in such a way that it seems as if it would be easy to roll the stone away, but so far even the most prodigious efforts have not succeeded in doing so, although it can easily be set in swaying motion, and is called the "heidelnde Wiag'n" (rocking cradle) by the people. It is about five meters long, four meters high, and four meters wide, and has such days on the

[24] Chalk fires or Krajan fires, namely "shouting" or "announcing" fires, were - if one may say so the optical telegraphs of antiquity as well as of the Middle Ages, in order to quickly spread news of hostile invasions or otherwise important messages about the country.

smallest conceivable basis that, in spite of its apparently very considerable weight, it gets into a rocking swaying motion at only a slight lateral pressure, and remains rocking for a long time. Another swinging stone is called the "French stone" because during the French invasion in 1809, a whole company of French infantry stationed here tried in vain to bring it down from its base. Far away from it, hidden in the forest, there is a third, somewhat smaller wagstone, the "small rocking cradle".

For comparison, we offer here the image of the "moving stone of Tandil"[25] (La piedra movediza), which in the Argentine province of Buenos Aires so often aroused the astonishment of world travelers as the greatest natural attraction in South America. However, no one knows the three Austrian Wagsteine, although they are in no way inferior to Tandil's, because they are in — Austria.

Wind or a slight pressure with the hand puts the stone into swaying motion, and the natives believe they saw the devil sitting on top as if on a rocking chair. The stone is 24 English feet (7.3 meters) high, 18 English feet (5.48 meters) long and its weight is estimated at 650 tons (1.3 million pounds, or 589,500 kg). In spite of the fact that the stone seems to hover over the abyss ready to fall, a thousand horses, which in the middle of the 19th century the cruel dictator Rosas, who tyrannized Argentina through more than twenty years with incomparable cynicism, had harnessed in front of the stone colossus entwined with ropes were unable to move it from the spot and this most bizarre of all the whims of the tyrant failed as miserably as he himself.

If we now point out the characteristic features of these balanced stones that immediately strike the eye, these are:

1. the peculiarity of the balance of the masses, so that they balance freely on the smallest support and cannot be upset by anything;
2. their immovability, despite the appropriate force applied; furthermore
3. the fact that they are all made of primary rock, namely granite.

Keeping in mind these three general characteristics, which are common to all vault stones, we will try to find other overall characteristics of them, which are less

---

[25] (12) The "Miinchener Zeitung" of May 8, brings a note about the "Weighing Stone of Tandil" which we will reproduce here in excerpt; it reads:

C. K. (The swinging rock.) Among the so-called wonders of nature the swinging stones occupy a special position. They are huge monoliths that seem to balance on a rocky peak without any support. The most famous of these swinging rocks, and probably the largest, was that of Tandil in Argentina which recently fell by itself. This huge piece of rock weighed 450 tons and floated on the edge of a 150 meter high pointed cliff. The slightest wind, even a simple push with the hand, was enough to make this enormous mass of stone vibrate; the engineers' investigations had shown that in ordinary weather conditions the stone made 60 vibrations in the course of one minute. In Argentina, this strange natural phenomenon was considered a special sight, and tourists came from far and wide to see this famous vibrating stone. A few weeks ago, on February 27, the famous rock now suddenly rolled into the depths with a roar of thunder. It was already known that the monolith had been struck by lightning a few years ago and it was assumed that thus its equilibrium must have suffered a shock. The investigation that has now been carried out has shown that the sudden crash was not due to external influences, but to the corrosion of the base. The engineers declare it possible to put the stone back in its original place, but this work would be very cumbersome and would consume a quarter of a million marks. In Argentina, however, a national collection has already been started to raise the necessary funds, so that sooner or later the engineer's art may attempt to restore the natural wonder of Tandil by human power.

outstanding, in order to grasp them immediately at first sight, and then, after this determination, to be able to clarify the age and purpose of these enigmatic stones.

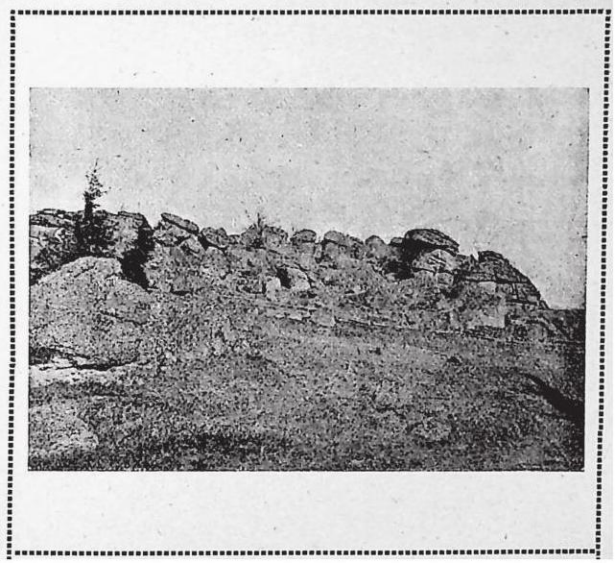
In order to be able to provide our evidence about the origin and purpose of these holy-stones, as well as about their artificial erection in far antediluvian primeval times, long before the formation of our continent, we must go far, very far. Pausanias declared the Greeks in his "Achaea" as "enormously simple-minded people, because of the veneration which they gave to the stones", however, he recants this judgment later, by confessing that "he had changed his way of thinking, after he had reached Arcadia". Already in the Orphic poem "On Stones", attributed to Orpheus, such stones are divided into "Ophites" and "Siderites", i.e. "serpent stones" and "star stones". The Ophites were rough, hard, heavy, black and have the gift of speech. If you want to throw it away, it screams like a child. Sanchuniathon and Philo of Byblos, call these stones "animate stones". Eusebius never parted with his Ophites, which he "carried on his breast and from which he received oracles given in a thin, whistling voice. Saint Arnobius - a luminary of the Church - reports that he could never pass such a stone without asking it a question about destiny, "which was answered in a clear, sharp but thin voice." Helen predicted the downfall of Troy with the help of an Ophite. The Vilkina saga also knows "serpent stones" and "victory stones" as animated stones and mentions them more often. Such a speaking or ensouled stone is also the famous "Jiafail" enclosed in the coronation throne of the kings of England at Westminster, which is said to have formerly raised its voice to name the king who was to be elected and crowned. Soudas mentions that Heraeskus (also Heraiklus, (Hercules?)) was able to distinguish with a glance the animate from the inanimate stones[26], and Herr Kgl. Amtsgerichtsassessor a. D. Heinrich Christian Meyer in Munich also feels the "soul" of the stones, and put down this feeling in his splendid gemstone songs (partly published in the "Unverfalscht deutschen Worte", Vienna, year 1911), to which I will come back in detail in G.-L.-B. No. 7 "Kabbalah and Armanism". As the stones mentioned here, to which also the precious stones belong (see also G.-L.-B. No. 5, Bilderschrift, Tafel 1 and G.-L.-B. No. 7, Kabbala und Armanism), are mostly only small and portable, but some also up to enormous size[27], which are known as healing stones or "halistani".

If already the old traditional name "halistani" emphasizes clearly enough the dedication of such stones as sanctuaries, their still today usual names are significant enough to be able to build conclusions on it. Thus the Wag-stones (Irish: logan) have very different names; thus the "chacha-brath" of the Celts; the "stone of destiny or judgment"; the stone of "truth or of God's judgment"; the "ordal stone" or "oracle stone"; the moving and animated stone of the Phoenicians," or the "booming stone" of the Irish. In Brittany they are called "pierres branlantes" (next to Huelgoat = healing place, i.e. enclosed salvation, thus temple place or halgadome). In France they are called: "roches brantairs", "Pierre qui croule", "pierre qui danse", also "pierre Martin"; Spain: "lo perro Martino"; England: "Rockingstone", also "great upon little"; in Denmark: "Rokkestene"[28]. - Thus the stones to Stonehenge were called formerly "chior-gaur" or the "giant dance". It was calculated that the Stonehenge must have been built in the year 1660 b.c., because for this time the direction of the sunstone is exactly correct, but the construction must go

[26] Pliny also mentions such stones, which run away when a hand approaches, and such, which always return to their old location, the German legend knows in quantity.
[27] For example, the Memnon Colossi at Memphis, the Sphinx at Thebes in Egypt, and more.
[28] Pliny mentions such vault stones in Asia (Natural History I. 96) and Apollonius Rhodius says that they stood on burial mounds and were so sensitive that they could be moved by mere thought from a great distance.

back by one or more sidereal years (each of which comprises 25,868 earth years; see also G.-L.-B. No. 4: Names of Tribes), as will be shown later, because for the time distance of only 4500 years the construction conditions cannot apply. If one looks at the enormous stone constructions of Stonehenge, Carnac and West-Hoadley, of which some monoliths were calculated to a weight of more than 500,000 kilograms, then one understands the name giant dance completely, just as one must agree with the legend that giants created these works, because even in our machine-powerful age the bringing of such mighty loads from far away should present insurmountable difficulties. These stone buildings are therefore not considered to be the work of historical men, i.e. of men who would roughly correspond to us in size and strength, since it would be impossible for our human race of today to produce such enormous stone colossi, to bring them into such marvelous equilibrium that they hardly seem to touch their base and yet - although the wind or a light pressure with the hand makes them vibrate - they prove to be too resistant, defying even a thousand horsepower when it was attempted to bring them out of their position! The science refuses persistently to consider those actual giant constructions - in spite of this correct designation - for the work of primeval giants, since it denies exactly the existence of giants in the primeval world, for this reason cannot attribute these giant works to a human race similar to us, and therefore genuinely scientifically exactly, those stone settlements tries to lead back to natural origins. They explain the thing simply by weathering of the rock; scale by scale, flake by flake under the destroying influence of wetness and cold weather came loose, until only the small pebble remained, on which the block will balance so long, until progressive weathering disturbs its equilibrium and makes it fall. This precisely scientific explanation resembles, stroke by stroke, that Bret Harte satire in which ants geologically describe a brick wall, discovering that plutonic formations (the bricks) detach themselves with neptunian formations (mortar) in regular horizontal layers, the vertical neptunian steep layers (the butt joints of the brick masonry) being due to periodic volcanic influences. - Even more intricate to geologists, however, is the curious fact that many of these enormous boulders belong to types of rock unknown in those countries where they are now found, and come from distant, mostly overseas regions, making the claim of natural weathering invalid. Such a piece of rock is found in Ireland, which geologically examined offered the result that it was of foreign, perhaps even "African origin". And there, however, where there were no erratic boulders at all! It remains strange, however, that the Irish legend ascribes the origin of its stones to a magician, who brought these giant stones from Africa! - In spite of all this, or rather just because of it, it was a giant power in the most original meaning of the word, which accomplished those stone settlements, nevertheless an English scholar (Cambrey) maintained: "Humans have nothing to do with it" -- namely with those giant works - "because never human strength and diligence could undertake anything of the kind. Nature alone has accomplished it (!!) and science will one day prove it." (!!) But the same Cambrey later recanted, writing: "I believed in nature for a long time, but I recant, because chance is not able to create such marvelous combinations," and those who equilibrated the aforementioned stones are the same ones who had erected the moving masses of the pond of Huelgoat near Concarneau." Regarding the Stonehenge, it is reported that they are erected from the stones of that area, namely from the reddish sandstone locally called "gray ram". However, the main healing stones, which served astronomical purposes, came from far away, probably from North Iceland. In 1850, the "Revue Archeologique" published a paper on this subject, from which the following sentences are taken: "Each of these stones is a block, the weight of which would put the most powerful machines to the test. They are scattered all over the globe, masses to which the word "materials" seems to remain inexplicable, at the sight of which the imagination is put to shame, and which had to be given a name as colossal as the things themselves. Apart from this, these immense rocking stones, which are sometimes called

"routers", placed upright on one of their sides as if on a spike, their equilibrium being so perfect that the slightest touch is enough to set them in motion, betray the most accurate knowledge of statics. Alternate countermovement, alternating plane, convex and concave surfaces, all this ranks them with the Cyclopean monuments, of which it can be said with good reason that - "demons seem to have worked on them more than men." And Creuzer writes in his "Symbolism": It is difficult not to suspect planetary forces in the buildings of Tyrins and Mycenae, supposedly moved by celestial powers, analogous to the famous dactyls.



Illus. 7. the Wachtstein near Traunstein in Lower Austria by S. W. (From a photograph by A. Rerych).

Much could be said about it, but the space forbids. Nevertheless, the rocking, the immovability of all these stones is witnessed. To the question, why they rock, it must be answered that this ability to move was a means, of a whole chain of such means, for consecration and prophecy, as appears from their names; also they seem to have caused fright and to have put the people to flight (rout, therefore "routers"), with which also the designation "mad stones" is consistent. All this and much more is historically proven. The "Dracontia", which were consecrated to the moon and the serpent, were the older "fate rocks" of older peoples, and their movements and rocking were completely clear and readable to the initiated priests, who possessed the key to this old way of solving and reading; they were just not only mechanically moving, but actually living and speaking stones, and still are today. - Olaus Magnus reports that the kings of Scandinavia were elected on the basis of the oracle whose voice spoke through "these immense rocks erected by the extraordinary powers of the (prehistoric) giants". Therefore, one can only agree with De Merville when he says: "We advise science to reflect and, above all, to no longer count Titans and Giants" among the original legends; because their works are there, before our eyes, and these rocking masses will sway on their basis until the end of the world, to help it once and for all to understand that one is not quite a madhouse candidate if he believes in miracles confirmed by the totality of antiquity" -.

But for evidence, let us go a step further and consider the tallest and most gigantic statues in the world, those of Bamiyan. The largest of these is 180 feet (55 meters) high[29]; the next tallest of these statues is 125 feet (38 meters) high; the third is only 60 feet (18.30 meters) high; the other two are still smaller, so that the last of these five stone images is only slightly taller than a tall man of our modern race. These five statues are mistaken for Buddha statues, but were already found by the Buddhist arhats and ascetics and "restored" for their purposes by later chiselling the robes in pieces over the original statues carved out of the outcropping rock and modeling them over their shape . These gigantic niche sculptures do not owe their origin to the Buddhists, but to a much, much older time. They are works of art of the initiates of the fourth race, who, after the fall of their continent, sought refuge in the strongholds and on the peaks of the Central Asian mountain ranges. Thus these five statues are an imperishable testimony to the esoteric teaching relating to the gradual development of the races.

The largest is presented by that human race (G.-L.-B. No. 5, "Pictures" Plate 1), whose ethereal body is represented here in solid stone, since otherwise the memory of the same would never have survived the Atlantean flood. The second, 125 foot high stone image symbolizes the second primeval race, the "Sweatborn" (Ymir); the third stone image, only 60 feet high, reminds of the race that had fallen and thereby founded the first physical race brought forth by father and mother (Trudgelmir), whose last descendants are shown in the statues of Easter Island. At the time when Lemuria sank, these only reached a body height of 18 to 22 feet. — The fourth statue immortalizes the fourth race (Bergelmir), which was even smaller, but still huge compared to our fifth race, which appears in the fifth statue. So these are the "giants" of antiquity, about whom the Edda, all prehistoric sagas, the Bible (Gibborim, Gog and Magog) report, who lived, flourished and worked more than a million years ago, and who probably have such powers, but must also have had such knowledge and ability to build such works and leave us such works as those of which these pages speak.

With those terrible upheavals which swallowed up Atlantis and gave rise to the Eurasian continent, the fourth race, the Atlantean race, also went to its grave, and the fifth — the Aryan race — entered the world stage. But in the flight of the events of natural life there are no sudden leaps, only progressive development. And in this way we have no reason at all to doubt the former existence of gigantic ancestors and to deny a gradual decrease in human stature, for why should man be the only inhabitant of earth who should not have decreased in stature since primeval days, while the animal world as well as the plant world can be traced back to the largest representatives of their genus in antediluvian periods?

As can now be seen from the attached map[30] of the transition from the secondary to the present time, precisely that part of our Waldviertel which has the three Wagsteine appears as an island of Atlantis that has remained standing and has not been overrun by the tide. Only the collapsed coral reefs (our limestone mountains) and the sand deposits (sandstone formations) are left of the sea that surrounded them in primeval days, surrounding this granite island, which so faithfully preserved for us that primal holy

[29] The "Statue of Liberty" located in the port of New-York has a height of only 46 meters and is thus 6 m lower.

[30] I owe this card and many other pictorial decorations of the present book to the kind willingness of Dr. Jorg Lanz v. Liebenfels, who in the most disinterested courtesy supported and promoted me in publishing this new edition, for which I hereby publicly express my heartfelt, deepest thanks to the highly esteemed doctor.

memorial to the gigantic world of the fourth human race. These upheavals took place around 850,000 Earth years ago, towards the end of the Miocene Era, but lasted many millennia, since those natural events took place gradually but not in leaps and bounds, although it does not appear impossible that catastrophic events also occur suddenly from time to time, such as around 11,000 years ago[31] with the sinking of the last remains of Atlantis within a few hours.

It is particularly noteworthy that the "adepts" or the "wise men", the "masters" of the people of the third, fourth and fifth race lived in subterranean dwellings (Koken, Armans-koke = Hermannskogel), under a pyramidal building (e.g. the Stronegg earthworks in Lower Austria). Such pyramids existed in the “four corners of the world, 1. e. everywhere, and not just in Egypt alone. Many of these are still preserved works of the first settlers on the mainland of newborn Europe, namely those races "some yellow, some brown and black, and some red" (according to ancient tradition) - which after the sinking of the last Atlantean continents (not islands! the last of which sank only 11,000 years ago) 80,000 years ago, and had populated Euroasia before the arrival of the great Aryan races and their divine leaders[32]. Now the giant struggles of Hari-Wuotan's son, Donar, also become clear. They are the battles of the divine leaders of the Aryan race with the last descendants of the pre-world giants of the fourth race who actually lived. Therefore, the many giant legends are real historical memories of the people in legendary form, to which only in far, far later courses of time, when the memory of the corporeality of the giants had faded, natural-historical myths nestled, like the age-green patina to old ore casts or the stucco robes of the giant statues of Bamiyan.

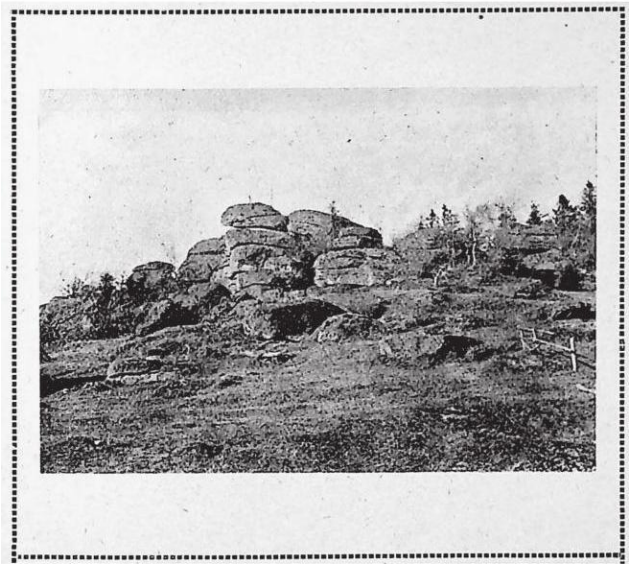
The giants are extinct, but their gigantic structures still tell of their existence, and four of their truth stones still live on our sacred Ostara heritage to give us information from the deepest, grayest, pre-Wuotanistic primeval times.

Now, according to the legend, not only the "giants" - whose actual existence is to be taken care of - but also the "adepts" and "wise men", namely the "masters" of the people of the third, fourth and fifth race, according to the legend, appear as the builders of these works, and the legend calls them "magicians". This designation alone is enough for our scientists to dismiss and reject these magicians with a superior smile without further thought. But they, too, existed just as effectively as the giants, and their magic was nothing more than a more thorough theoretical knowledge of the primal laws of nature and a more thorough, more practical ability in their application than that of our scholars and technicians of today. Let us take, as just one example from the large number of demonstrable possibilities, the one clear case that they were able to break the laws of gravity with these monstrous stone works, and with that the question of the possibility of building those gigantic works would be solved. The fact that our contemporary scholars still lack this knowledge and our contemporary technicians this skill is surely no reason to deny the possibility of the development of knowledge and skill up to a point where they could abolish gravity? And if this possibility of development is accepted, then the possibility must also be granted and admitted that that knowledge and ability was the property of the prehistoric adepts and wise men and that it was buried with them when they were violently exterminated, whereby not only their schools but also their teaching and their knowledge had been destroyed. We are far from omniscient and all-knowing,

---

[31] Apart from Hari-Wuotan, one of these leaders was "Starkadr" (Edda, Simrock) of whom the Scandinavian sagas record miraculous deeds. He was a student of the mage Hrosshargranis and is depicted in the Tomes of John the Mage as a giant carrying a runed rock under each of his arms.
[32] Exactly calculated 9564 b.c.

and so it is more than presumptuous to present what we are not yet able to understand as non-existent impossibilities. With this assumption, however, much becomes clearer. The gigantic buildings suddenly rise from the plane of rudimentary, brute force to the works of sages of high intellect, who created these works for purposes which we know no more than we are able to grasp the forces which created such works with means which we are as little able to guess. The fact that by assuming the possibility of abolishing gravity for a shorter or longer period of time, the fact of transporting such enormous weight masses from a great distance can also be explained immediately, and the erection of the Wagsteins according to static laws can be made comprehensible, needs no word of justification. One does not have to assume miracles according to the popular concept of magic, but only concede the possibility that the ancient sages had knowledge and skills that our scholars and technicians have lost, but which they will be able to regain in the foreseeable future and will, if—yes, if they can transform the material monism that is common today into a spiritual monism.



Illus. 8. The Wachtstein as seen from the southeast, near Traunstein in Lower Austria. (From a photograph by A. Rerych in Traunstein in Lower Austria.)

Now still another short compilation of the place names and their interpretation: In "Traunstein" the "Tronjestein", namely a Troy Town, a holy place of sun mysteries is to be recognized. The name "Wachtberg" comes from "waighsberg", namely: “giant-saved”. The other name, "Spielberg", will be discussed later in this book and for the sake of brevity is only referred to now.

Not far from it is the "H6llthal" - the valley of Helia, of death! - and where it ends lies "Würnsdorf", the old "Wurmgarten", names which are also often interpreted in this book and therefore need only be mentioned here. - But strange! Half an hour away from Traunstein lies a castle ruin overgrown by the forest, decayed masonry, which is hardly perceptible and of which also the name has been forgotten, but the mountain which carries the ruin is called "Hausberg" by the people. It is very significant that the people say that in this castle on the Hausberg in ancient times a poet and minstrel lived

and wrote in solitude far from the world, but neither his name nor the time of his work is known, although it is believed that the castle was burned by the Swedes. - This poet was undoubtedly the last "Armanen" of that Halgadom (similar to the Einsiedel of Hohenberg; detailed later) and the time of the decay of the castle on the Hausberg is centuries before the Swedes.------

Attached to the religious buildings are fortifications, several of which can be found on both banks of the Danube, the most imposing of which are those of the old Quadian royal town of "Stilifrieda". With a total length of 1900 meters (over a mile in length), huge fire walls, rising to a height of 39 feet, enclose an area of 67 acres, this fortification would still require a significant army force to hold or take it, discounting long-range weapons. But the people who erected such mighty buildings were, as we will prove in what follows, proto-Germanic, German. The classic ground of world history on which we stand is proto-Germanic ground; here our fathers fought for German freedom from the Romans, the Avars, Huns and Magyars, the Mongols and Slavs, here the Habsburgs defeated the Premyslids and founded Austria.

If we are surprised by the unusual quantity of monuments piled up of stone and earth of our ancestors devoted to the cult of Wuotan in the Viennese basin, if the enormous earth constructions also demand amazement from us, these monuments are nevertheless mute and would speak just as well for any other people, because such constructions are spread pretty much over the whole world - one finds them in Asia as in North America, on Troy's old-historical location as well as in Scandinavia. But they gain soul and life only when we connect them with the linguistic "monuments" and the "legends, myths and customs", and secure these results again by comparative compilations with similar researches in other German lands. These "linguistic monuments" not only give us the most significant information about the German mythology in its local conception, grant us cultural-historical fingerprints of undreamtof importance, let us trace the individual peoples on the map, but - and this is decidedly the decisive main thing - they prove with compelling force that Lower Austria was continuously, without interruption since the death of the Atlantic giant race, by the appearance of the Aryan race under its divine leaders, and was indeed German populated. The names of the peoples changed; Heruls, Quades, Marcomanni, Turkicilings, Boyians, Noricans, Rugians and others appeared and disappeared. But here we need only recall what has already been said to understand at once that the "settled" people remained uninterrupted and the same, they were "permanent" through the changes, as were their customs and ways, while name and nobility alone were the "transient", the "changing" in itself. The most terrible epoch for the "settled people" were the birth pangs of "Carolingian" Christianity and the Frankish raids; but that even these neither encountered a deserted land, nor depopulated the land - despite all atrocities, despite the violation of international law of that time - is proven all the more by these linguistic monuments.

Before we turn to these, however, one circumstance may be mentioned, which helps to prove the above, even if it actually seems to lie outside the scope of our consideration. There were no maps in those days and how else than by oral tradition of a "settled" people could those "linguistic monuments" have been saved over the period of depopulation? How could the so-called "Roman heritage": viticulture, have been preserved other than by continuous cultivation, which again requires a sedentary and cultivated people? How does this agree with the insult still today unfortunately done by German academic-educated writers to their own ancestors, to call these peoples "barbarians"?

If we now take a closer look at the "linguistic monuments", we see them as "place names" in the broadest sense, namely as names that mean forest and meadow, mountain and deed, field and meadow, stream and river, town and castle, and here the highly remarkable result is shown that more than half of the place names still in use today go back to preCarolingian days, even if not documented, but linguistically proven.

It follows from this that Lower Austria was not only populated, but even densely populated, and that's what it must have been; how else could it have covered the enormous human consumption of the Roman wars, how otherwise such works as that of the large city “Stilifrieda” have been built. It also shows that three thousand years ago most of our thriving towns and villages existed, which refutes the often cited passage from Tacitus’ "Germania""[33], which, by the way, can also be corrected by "Julius Caesar's Gallic Wars"[34]!. If we now pick out the “mythological place names”, these are again divided into two series; the first series forms that group which, in addition to the name, preserves the ancient sanctuary itself, which is either a structure made by human hands or some other sacred place; for example a mountain, a boulder or more, a grove, a tree, a spring or a cave, while in the second series only the name remained. Thus we find the name of Wuotan, which was mentioned in our areas of Woldan, Wult and Hruoperaht (Rupprecht), represented in Wutterwald, Wulzendorf, Waltendorf, Wullendorf, Wilfersdorf, Wilfungsmauer and others. His wife Frigga, called Frouwa, Peratha (Berta, the Magnificent) and Holla (Hulda) in our region, appears in countless names such as: Hollenburg, Hollabrunn, Hollentann, Hollarn, Frauendorf, Frauenburg and others. Their places of worship, called "Fountains of Youth", are still unforgotten sacred springs and have become places of pilgrimage for Christianity or superstition. The former included Hollabrunn, Mariabrunn, and others, the "Jungfernbründl" near Sievering bei Vienna, the "Fountain of Youth" in the Pass valley, which forms the border between the two districts above and below the Vienna Woods. The other male and female Aesir are also represented and, mind you, each name is represented repeatedly. So Donar is found in many thunder pulpits, Peterskirchen, etc.; Loki, the prince of the devil (deep, today Christianized in the devil) in all those places that are linked to the devil in name and legend. His daughter and female reflection Helia also appears very frequently; for example still in the Wuotanistic sense in Hollental, but Christianized in Helenental.

And just like these, they are all represented in hundreds of place and field names, which, and this must be taken into account, are never found individually, but always in connected groups, whereby the elucidation of the ancient special consecration of the holy temples in question becomes an open book.

If these place names are now recognizable by the undeniable old mythological interpretations, then those of another group are to be mentioned still particularly, which carry today Christian names, nevertheless growing from unmistakably from Wuotanistic-German cult places. We have already mentioned some of them. The dragon slayer Wuotan appears as St. Michael, the lindworm slayer Balder (Siegfried) as St. George, Wuotan, the glorious king of the gods, as Rupprecht, just as "St. Martin, who comes

---

[33] Cornelius Tacitus" "The Germania. Ch. XVI. "That the Germanic peoples do not inhabit cities, indeed that they do not even love coherent dwellings, is well known. They settle lonely and isolated, where just a spring, a floodplain, a grove invites."

[34] Julius Caesar: “Commentarii de bello gallico et de bello civili Tom II, ch. XXIX.” The city of the Aduatuci; and elsewhere, the description of this town in western Germany is typical of all surviving Quaden towns in Lower Austria in eastern Germany; also for "Stilifrieda", "The old castle at the stone" (Deutsch-Altenburg) and others.

riding on a white horse", is also his Christian reflection. Frouwa, Hulda, Perahta and Ise we see Christianized by the Queen of Heaven Mary, as in Mariabrunn, Maria-Taferl, Maria-DreiEichen and many, many other place names. Freya appears Christianized and historicized in Saint Agnes as in Saint Frein, with which further coincides an independent group of place names, which preserve the memory of the Norn cult and the Valkyries.

Illus. 9. One of the four 'stone troughs' or 'blood pits' on the Wachtstein. — (From a photograph by A. Rerych in Traunstein, Lower Austria.)

But still one word may be thought, which appears in the most different mutilations in numerous place names, where regularly then also a prehistoric building is found, and indeed always a tumulus; this word is: "Lee". Breitenlee, Schotterlee, Langenleebarn, Langenlois, Lewern and many others are connected with this word "Lee", from which it is explained that such mound graves were called "Lee or Leeberge" and are to be placed outside the groups of the actual temple buildings. Now these lee mountains are the mound graves of the north, our "power (Macht-)" and "hut mountains (Hüttelberge)", which were piled up over the burned corpse fire of a mighty man in a large area, as the mythology and the heroic songs (Beowulf, Alphart's death and others) confirm in many examples.

So this small sample of historical-word reading from the place names of our beautiful Lower Austria shows that this country was and is an original German one, its "settled" people remained uninterruptedly the same until today, which already cultivated the earth clod for uncounted millennia and protected it with its heart blood against foreign domination. The emphasis of the proof, however, lies in the "mythological place names"; for no one will want to claim that those names can originate from the days of the great "colonizer" of Lower Austria.

Just as old and genuine monuments of our German nationality as the "built" and "linguistic" ones are the native "legends, myths and customs". Our beautiful Lower Austria is also enclosed in the highly sacred Harug of the German mythical forest, whose enchanting chiaroscuro perfumes us, who indulge in it, with its invigorating resinous smell and enchants us with the colorful glowing miracle flowers that grow from its soil. We know these little flowers, we see them already blooming at the Harz, in the Thuringian and Odenwald, and are astonished that what we admired from far away, blooms so close to us here, so - unknown.

Innumerable paths lead through the enchanting thicket of the fairytale forest, here its magnificent domes arch into proud halls of ancient gods' castles, there the rejuvenating fountain of youth splashes, there three female figures flit spinning past and here between the slender leaf pillars, under the heavy hanging garlands the wild army marches with loud "Hu Sa, Hal Loh'![35] But we walk, unperturbed by the ghostly hustle and bustle, along the one path that leads to Asgard, and avoid the side paths that branch off in many directions, leading to many other destinations, and which we want to walk along in the future when the opportunity presents itself.

The figures of Wuotan and his wife stood out most clearly and here it should be emphasized right away that these, like the gods or goddesses to be mentioned later, often appear Christianized, although it is enough to simply change the name to immediately see the very transparently veiled Aesir shimmering through behind the Christian overdress.

As already mentioned, the king of the gods appears with us mostly under the name Wulz, Wult, Woldan, Wut (Wuotan), from which the children's scary-rhyme, the "Rauwurzel", "Rauchal"[36], Wutzel" and the "Wauwau" developed. He shows himself as a cloak bearer, wild hunter, wish granter, white horse rider, leader of the wild army[37], the army of ghosts and the army of the dead. His one eye and his slouch hat - as wish hat - is known by the people. Faded, stripped of his divine character, he appears as a rat catcher in Korneuburg as in the suburb Magdalenengrund of Vienna, which has to thank this legend that an old folk-humor gave it the derisive name "Ratzenstadtel". This legend repeats exactly and literally that of Hamelin. It contains the obscured conception of Wuotan as a god of the dead, as the leader of the army of the dead. From Christian saints we recognize him in the dragon slayer St. Michael and the numerous churches of this archangel (oldest foundation of course) appear built on such cult places which were consecrated to him in this capacity[38]. Mention is made of a document by name which, dating from the middle of the 13th century, preserved Wuotan's name in writing. Among the duties which St. Pélten (Lower Austria) had to pay to the church in Passau, there is also a certain quantity of oats: "minoris mensure quod dictur Wutfuter" - called "Wutfuter". But this word "Wutfuter" means "Wutfuotar", "Wutvater", thus Wuotan. Now, however, it is known that all Wuotan offerings subsequently constituted the income of the church, and therefore this "certain quantum of oats, called Wutfuter", was formerly

---

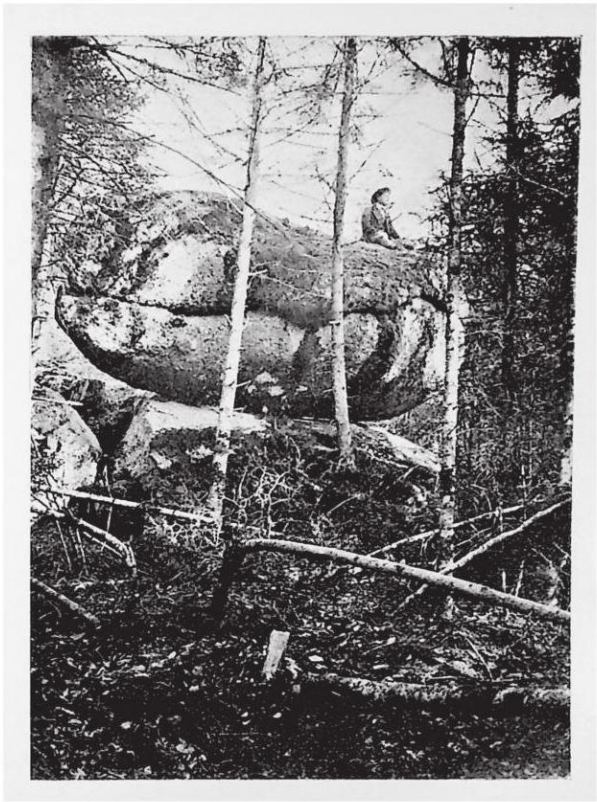
[35] Origin of the hunter's call: Hussa Hello! = Holy sun salvation (Heilige Sonnenheilslohe)
[36] Children's rhyme: "Do not look around, because the "black Rauschal goes around". Rauchall: "Rauch" (Rau) = right; ,,al"(all) sun fire = God" therefore: The right God, right God in the universe = Allfather.
[37] This is where the Steinallee on the Stolzenberge near Stolzendorf belongs, as the path of the Wuotes Heeres (wild, angry army).
[38] Especially “favoured by the similarity of Michael with mihila = big; the “German Michel” also belongs here.

intended for the horses kept for sacrificial rites. In several places we encounter the well-known Kyffhauser legend. As the "enchanted king Otter" in the "Otter", a mountain at Semmering, and likewise in the "sunken old emperor" near Gépfritz, Wuotan appears as a winter god sleeping in the mountain with his Einheriern, and that the "old emperor" is historicized as "Rotbart", needs probably no further mention. The name "Otter", however, perhaps requires a deeper justification; I am allowed a detour to Upper Austria, namely to "Ottensheim"[39]. There the house No. 107 shows an old relief, representing a child in the cradle, and under it the inscription: "Year 1208, since Ottensheim was not yet named, Emperor Otto is chosen, born allhie in this house". Since Otto was born in 1174, this inscription seems to be a mistake like many others. It is to be assumed, especially according to the style, that it originates from the 16th century at the earliest and only preserves an old tradition misunderstood. Now "O-dovakar" was the first German king of Rome, who had just left our Danubian regions, his birthplace is unknown, but his great successes certainly ensured him an exceptional memory in the country of his birth. He went out as Istfo-one and became king, but like Friedrich Rotbart (Frederick Barbarossa, Frederick the First) he did not return home. Therefore it is not too daring to assume Ottensheim as his birthplace and to regard him as the "enchanted king Otter", which Wuotan historicized himself as in this special case.

The Mother of the gods and Queen of the gods Frouwa, Hulda or Perahta we see in two forms either as Mary, Queen of Heaven, christianized and left in her old noble dignity, or wandering as a ghost of alternating good-natured or malicious character (probably provable as a punishing deity) and also straight degraded to the scary rhymes of the children. As a Christian queen of heaven we saw her in Mariabrunn, Maria Taferl, which the latter Christian church only in the middle of the seventeenth century finally overcame a pagan sacrificial site.

The "Taferl", over which the church now vaults, was a Wuotan sacrificial altar which the people would not let go.

[39] The town and castle of Ottensheim were first mentioned in a document in 777.



Illus. 10. Wagstein ("Heidelnde Wiege") near Traunstein in Lower Austria. (From a photograph by A. Rerych in Traunstein Lower Austria.)

- Likewise in Maria-Drei-Eichen, Maria-Bründl, Maria-Brunn and many other places. As a ghost we know her as Prechtl and Perchtl, as a white woman, as an ancestral ghost (e.g. Berta von Liechtenstein), even as the scary songs of the little ones. She cuts open the belly of naughty children who do not want to eat what their parents put in front of them, fills it with straw and then sews the belly shut again. Instead of a needle she uses a plowshare, instead of thread she uses a chain. But if she is in a particularly bad mood, she also sets fire to the straw before sewing it up.

Donar and his wife Siebia (Sippia, Sif) are also unforgotten. In the legend of Greifenstein Donar touches himself with Wuotan. The "grasp into the stone" reminds of his lightning, "which cuts into the stones (giants) as if they were made of butter", but the freed virgin may indicate the freed Gerda, whom the wintry Wuotan guarded. The subterranean passages, which are said to have run below the Danube to Kreuzenstein, give evidence of the Norn rituals practiced here. Donar appears repeatedly as treasure-lifter and -grantee, as does Siebia, his female mirror image; he as "St. Christophorus", she as "St. Corona". - Both the "Christophorus prayer" and the "Corona prayer" are prayers strictly frowned upon by the church, which are nothing more than old Wuotanistic

incantations covered with thin Christian whitewash. In the course of this book they will be treated in detail. Siebia appears, however, not only as St. Corona, but still wuotanistically used with her symbol of the sieve in many spells. Yes, we see the sieve even today as an ornament of a stately wagon, colorfully painted and decorated with a pious saying dangling from the wagon. It is considered a means of protection against the bewitchment of horses, because through it the wagoner sifts the oats for his team in foreign hostels while murmuring certain blessing formulas.

The evil Loki, also called Voland, weakened as "blacksmith Wieland", is found both as a legendary figure and as a prince of the depths in the Christian devil. Since however also now and then, as it is self-explanatory, also Wuotan and Donar appear as devils, the special signs may be mentioned here, after which these "three devils" distinguish themselves. The horse's foot points after the sacrificed animal to Wuotan; goat's horns, goat's feet and goat's shape to Donar; the chain, however, to the bound Loki. - That is why therefore, the famous Krampus[40], who comes with Nicolo, is Donar and Loki in one person, because he is in the form of a goat and carries the chain. The gods always went through the country in threes, like the Three Wise Men (Wuotan-Melchior, Donar-Caspar, Loki-Balthasar; the latter the Moor); but since now, against the mythical rules, Nicolo and Krampus travel only in twos, but the Krampus here represents Donar and Loki in one person, thus the three-gods procession on St. Nicholas Eve is found again.

It is noteworthy that as Frouwa embodies the female side of Wuotan, and Sif likewise the female personification of Donar, both depicted as married, but Helia is the female mirror image of Loki. But here not a wife, but a daughter is pushed into the foreground and this with deep understanding. Helia is the end, the death, and there the procreation stops, she cannot be therefore procreator (wife), but only begotten or daughter. She is therefore, like all other descendants of Loki, only intent on destruction. Only Signe, Loki's wife, makes an exception here; she endures in faithful spousal love with the bound one, and therein lies the hope of rebirth after Loki's unleashing, after defeating death.

The idea of the rebirth after the defeat of death is based on the mythical conception that Loki is originally the spirit which appeared in the matter and entered the visible life; a deity to whom one attached the character of evil only because one felt it well that only in this physical connection of spirit and matter an evil is produced. Therefore he was also married with an embodiment of the earth, with Signe. But it is Signe again who gives an excellent proof of the high, approaching idolatry, veneration of women of our ancestors, because just she, who had the most evil among the gods for a husband, she is the best woman. When Loki was bound - his myth is the archetype of the Prometheus myth, for he himself is Prometheus - when he was abandoned by all the gods, who nevertheless swore oaths of allegiance to him, then the faithful woman endures with the rescued one, so far as her strength reaches, to alleviate his suffering. This is a trait of true German female loyalty. That is why the myth of Signe knows the least to tell, for the

---

[40] The word "Krampus" is formed from three original words, namely from "car", "amh" and "us", "car" = enclosed; "amb" = emergence [Emb-rio]; "us" - from. Thus says: Tar-amb-us the enclosure of the (new) emergence is out or finished. This wants to say that now at the time of the Hillingmanoth, in which the gods return again gifted and blessed to the upper world released from Helia's spell, now also the spell (car) is taken from life, the germ of it comes to new emergence, to the rebirth (amb, emb), because the enclosure of life is finished (us). - The Krampus was therefore in Wuotanistic time a blessing messenger of the gods, who announced the new awakening life of the coming year; to transform him only to a spectre with devil's face, that remained reserved to the Roman priest church.

best women are precisely those whom the gossip addictions of the rest cannot approach. But happy are the people who are able to reflect themselves in such godlike figures!

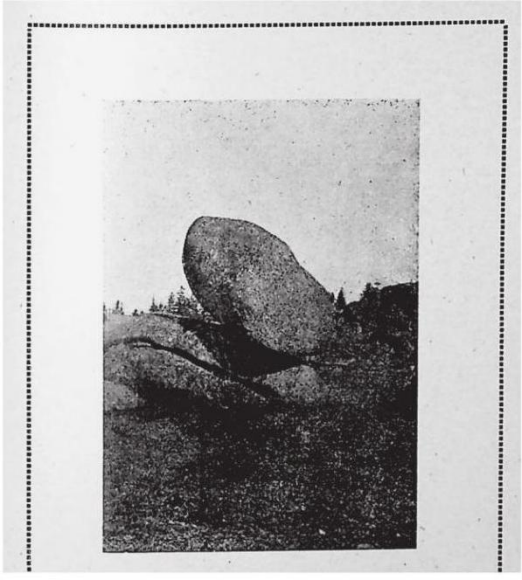
Loki therefore never appears in the company of his wife like the other gods, but in that of his daughter Helia. Like her, he appears black, but in the legends he does not accompany her as a devil, but in the form of the beast of death, the black dog.

With Helia the ring of the female three-deity closes as a unity, and thus justifies the prayer to Freya, which reads:

"Thou who art the producer of children and fruits in abundance,
venerable goddess,
Thine is the right to give life, to take it away."

This mighty, feminine Three is found even more super-divinized in the Norns as stewards of fate, for to fate - to self-created Garma - the gods themselves are subject. They are found again, though expanded to 3 X 3 in the nine Valkyries, in the nine mothers of Heimdall and other apparently lower female deities, as well as in the human replicas of this trinity, the three priestesses or councilors of salvation.

These are represented most numerously in the legends of the people; the people tell of the three sisters, three nuns (Norns), three virgins, three countesses, three princesses, etc., of which always two are blessed, Christian, good, charitable, light and white, but the third is evil, cursed, half or completely black and of the devil.



Illus. 11. The Franzosenstein near Traunstein in Lower Austria.
From a photograph by A. Rerych in Traunstein, Lower Austria).

Beside the cult places, which were consecrated to the three gods, also many legends preserve the memory of such, which were sanctified to the hostile forces of nature, the giants. Such a place of gloomy horror we find in Aggstein on the Danube (more later). But also the legend of Lorelei is found on the Danube, and just tied to that

place of horror Aggstein, as well as not far from it a place of worship of the fair Danube woman, the Frau Ise, is found with all the charm of the German belief in mermaids.

If the wintry water giant Agez desires only human sacrifices, the friendly river god Nikuz is milder, he is content with animal sacrifices, although he does not disdain human sacrifice. He does not tolerate anything unclean on his sacred cataracts, the whirlpool and the eddy of the Danube. Criminals or guilty persons had to leave the ship beforehand, which sailed these rapids, and were allowed to come on board again only after overcoming them. The legend of the Schneiderschlésschen (Ruin Krempenstein in Upper Austria) reminds of the sacrifice that Frau Ise, our present Danube female, recetved. The goat gave no more milk, the tailor wanted to throw her into the Danube, but got caught with his clothes in its horns and fell to his death. This legend reminds of goat and ram sacrifices and that the "weaver and garment tailor" were the sacrificial priests of Ises (Frouwas), from which their present mocking names are explained, which are connected with these animals.

Our carnival also finds its origin here; Ise corresponds to the Tacitean Nerthus, whose attribute was a vehicle that could travel on land and water. When the ice broke, when the snow melted and ship and chariot could travel again, this chariot ship was led through the country under joyful celebrations and this "Car-Naval" establishes our carnival and no less our carnival doughnuts trace their ancestry to the ancient sacrificial pastries. The fact that the human sacrifices of the Agez, which always concerned the first people to reach the other side of the river or those who were the first to suffer an accident at the opening of navigation, have not been completely forgotten, is proven by a custom of the ship's servants on the Danube, which, although nowadays only attributed to them in jest, was not too long ago still terribly serious.

However, these "anthropological family albums" are almost inexhaustible as our ancestors engraved the holy ground in highly sacred runes, which they had defended with their blood and had asserted it against all peoples of the old world.

Along the road of the armies of nations to Rome, along the other one to Byzantium and Palestine, which both roads cross here in the Viennese basin, in view of the ruins of Carnuntum, those runes offer themselves to the knower for unraveling.

The aforementioned only indicates the field of research in broad strokes; the following sheets, however, will try to present the main points of that field of research in its peculiarity in individual pictures.

And so, free, not bound to any boring-schematic system, in the painting of the word, a collection of paintings of "German-Mythological Landscapes" shall now arise before the mind's eye of the friendly reader.

Chapter Three

The Hermannskogel[41]

Once again she makes her happy entrance, the lovely patron goddess of Austria, the blessing-giver, Ostara. Free from the power of the ice giants, she goes through the lands, followed by the merry springtime round-dances of lightly buoyant elves. - They sweep the fields clean of heaps of snow and frost, and a gentle singing and ringing blows through the groves, the resurrection music of Easter morning. Then Ostara's whole army comes with a joyful sound; the sap-fresh stalks shoot out like arrows, the grasses nod and sway like lances and swords, and in front of them snowdrops, cowslips and violets unfurl their banners in the fresh spring air. One can hear the joyful battle cry: "Hello, dear Frau Ostara!"

Admittedly, we poor human children, crammed into the artificial caves of the cities, have lost the genuine, warm understanding for the workings of nature; yes, no matter how cozy our caves may be, no matter how stylishly "furnished", they still remain prisons. After all, the "frost giants of conviviality" keep us firmly forged inside with invisible but all the more oppressive fetters. If this were true, why would we say so significantly: "We are going out into the open!" But once we follow the urgent call "into the open air!", there a glimmer of the lost understanding for the great mystery of nature dawns on us, then our heart also soon feels freed from the ice fetters of a foggy world. In the life-awakening spring rays of the friendly, youthful sun, the swelling buds shine fuller and richer, and from the purple-grey of the forest, in a blissful urge, a tender breath of golden shining green escapes. All palimpsest wisdom and researcher thoughts shake off like the dry foliage of the greening oak again, and through fragrant mythical tendrils the view opens to the eye into distant days of the prehistoric times, through dividing misty veils of doubt into the eternally green holy groves of the Germanic gods' primeval world. The noble beech halls arch more proudly, they become domes, and a higher light than that of the sun flows through the world-wide space in the most golden green shine.

Thus, the poet feels himself removed from the world in the sewing of God; language is no longer able to follow him, it can only clothe in fairy tales what his inner eye hears from the workings of the Godhead.

Remnants of old myths and legends waft through one another like drifting mists, forming and shaping themselves into figures from a higher, more beautiful world. Softly it blows through the noble cathedral halls, a bell-bright splashing of silvery shining foam ripples the air; a clear spring jumps out of an anemone-colored rock crevice and pours its waters into a small pond, which is surrounded by a triple stone circle and overshadowed by an ancient beech.

A female figure seems to rest there. Is she youthfully charming, is she venerable with age? Who can tell? High seriousness rests on her being, and her eyes blaze like a pair of sun sisters. Now a song trembles from her lips, and rushes through the sacred grove, for it is the song of life, and every breath of life sounds in the song of the noble:

---

[41] First published: Deutsche Zeitung Vienna, 15 Feb. 1885. Titled as "Agnesbriindl": Uber Land und Meer, Stuttgart, January 15, 1884 (illustrated by Gustav Zafaurek).

Her head supported in her tear-wet hand,
Perahta, the most beautiful of them all,
Lay dreaming at the edge of the well,
Saw times, saw water flowing away.

She saw the flowers blossom, fade,
The becoming and dying of suns,
She saw the waving blaze glow,
The swell of fate at the fountain.

She saw how she herself was enraptured by the change
Forever banished from the circle,
She saw how the worlds were blessed by love,
And then wept long and softly.

She looked with wet, swimming gaze
Up to the trembling stars,
As if she wanted to escape the hard fate
Into immeasurable distances.

Her bosom surged like a flowing sea
And feverish glow reddens her cheeks,
Figures flutter around her
Woven from sweet desire.

There rushes around her like the beat of wings.
An eagle with proud plumage
Powerfully descends like the growing day
To the sacred fountain lowers himself.

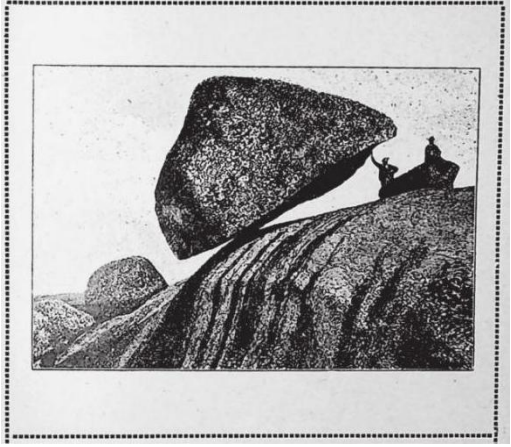
He nestles against her, with forebWuotang lust
She strokes his downy back,
And presses him tightly to her throbbing breast
And kisses him with silent delight.

Then the eagle stretches with the power of a God,
And feather and flight, and is gone,
A God holding in vigorous youthful form
The happiest goddess entwined.

No longer lowers the head crying to the hand,
Perahta, the most beautiful of these,
Dreaming she rests at the well's edge,
Sees times, sees waters flow.

The enigmatic one had sung this song, but she lay there motionless, like a cloud of mist on windless autumn days above the restless rippling fountain of youth. But on and on it murmured between the young leaves of the beech grove.

But it moves through the forest more and more. Now shadowless figures approach, to be seen like hunting mists, there is a ghostly horseman, with a mighty coiled horn, followed by many, many others, also mysterious animals, and long-drawn roars resound through the forest, like the shouts of the deer hunt. Then a platoon of travelled warriors in armor and weapons approaches, with humped shields and the horns of the Urs and bison, probably also the elk's pole as Ziemir. Here under the branch clouds of the ancient sacred beech, flooded by the many thousand year old chorale of the primeval forest showers, the fountain of youth ripples, through whose triple stone circle the leader of the band of knights now steps. The woman rises from the mountain, her sunny eyes shining mysteriously. Silently and with averted eyes, she picks up a handful of beech sticks, into whose bark sacred runes are carved, and throws them over her head into the small pool of the spring. Like wanton children the wave spirits receive this donation, and like in a ball game the little ones throw the single sticks to each other. In a bouncing round they hurry over the stone blocks, and only a few of them are thrown to the land. These are silently picked up by the woman from the mountain, Albruna. The circle of warrior figures closes more tightly around her, from the midst of which a stately youth rises up in a shimmering man's armor. In reverent devotion he and his comrades listen to the announcement of the "lots of fate" by the wise Albruna.



Illus. 12. The "Waggstein" of Tandil in Argentina.

She arranges the sticks, and contemplating their runes, she begins to sing and to say:

"Odovaker[42] to you, King Eticho's child,
And to all you nobles I give devotion,
To you high and fair, of Heimdall's lineage,
Hear what the nobles are granted for prophecy.

Already I see crumbling castles bordering,
The looming towers where your people have travelled,
Already the battlements of trembling Rome are toppling.
Already I see you adorned in the gleam of the crown,
Odovaker you, as a battle-hardened king,
Climbing the steps of the throne of the Caesars,
The first of the Germans in royal purple!

More beautiful purple still I see shimmering,
Wrapping your heroic body, Wuotan's chosen one,
When the blood of death by the sword, the red of sword's drink,
The battle turmoil wraps around your temples,
When Valkyries kiss you for Valhalla,
To the most glorious ride to Herian's stronghold!

So the lots of life have fallen to you,
From runic riddles your fate unveiling
Follow the instruction, the ruling conclusion!"

Through the sacred beech grove this songs roars from the resounding bard, the clear spring, which leaps through the cleft, weaves its silver blades into the harp notes, which now echo like anxious lamentation.

A clearing opens above the fountain of youth in the sacred forest, in front of us a sap-green, flower-covered forest meadow spreads out; it is the hunter's meadow; elevated to the left by a proudly rising cone, - and that is Hermannskogel, cloud

[42] The Odacher (Odovakar, Odaker), who overthrew the last Roman emperor Romulus Augustulus, is credited with the founding of the village of Ottakring near Vienna, and his memory is echoed in many other legends. In 495 he was murdered by order of Theoderic the Great (Dietrich of Bern).

formations chase its venerable stone head in a swirling round dance, from which a rich forest valley rolls down with a roar, spreading its fringe along the meadow.

From the small "Frauengraben", (the women's well) in which the "Jungbrunnen" (Fountain of Youth) springs, and from which the Jagerwiese (Hunter's Meadow) rises steeply, the figures move up to the ridge of the Hermannskogel, up to where the spindle-like rocky peak, the Hermannssaule (Irminsul), stands, now glistening in the most brilliant ray of the midday sun. Up there, the rider on the white horse stops and blasts his horn with stormy force. In a chasing whirl, the misty figures move up and surge in ever denser rings around the noble mountain head.

There the misty figures fade away, they sink into gray cloud layers, which now cover the sun. The landscape sinks into the shadowy purple-

The venerable beech tree has disappeared, the stone cliff has sunk, and the rock spring that was so lively just a short time ago now creeps along dimly and sadly under a wooden, half-modernized cistern. We leave the original holy fountain of youth, today called "Agnesbrundl"- or "Jungfernbrundl", and hurry back to the Jagerwiese, in order to climb the Hermannskogel itself, when our steps are hindered by a signboard, which sneers at us, with a"warning": "With arrest and fine, spending the night and playing the Mariandel song in this forest is forbidden. The "District Court Klosterneuburg."

Hurriedly we crossed the hunter's meadow and hurried up the steep forest slope, without a path to the top of the old "Hutberg", to let our hot foreheads be fanned by the cooling west, as if the ugly warning post was following us through the almost still leafless thicket, changing its shape like a goblin. At one point it appeared as a torture stake rising from smoldering funeral pyres, then again like a pillory stake.----

The forest was already thinning out, and only in parts did the tall forest allow partial views of a delightful panorama, which the Austrian Tourist Club finally made completely accessible to us through its newly built Habsburg Observatory, a panorama which, as Schmiedl claimed fifty years ago, can only be surpassed by that of the Schneeberg. Undoubtedly, the Hermannskogel is an ancient Germanic holy mountain of gods, a "Hutberg"[43],as the still unforgotten sanctification of the Agnesbrundl as a former fountain of youth on its slope towards the Weidlingerthal, in the small Frauengraben, irrefutably proves.[44] The name of the mountain range, of which it forms the all-superior peak, the Kahlengebirge of today, in its pre-Roman name of the "Zeizzogebirge", which the Romans changed into "Mons Cetius", clearly indicates its nisthological peculiarity.

Hermann, also called Hirmon, Irmin, Iring, Heimdold and nordic Heimdallr, the lord of the military roads on earth as in the sky, the guardian of the gods and one of the sons of Wuotan, has next to Baldur the highest situated sky castle (the month July) to

---

[43] Edda, Fiolsvinnsmal, says: *"Hutberg he is called and heals The lame and suffering. Each is rid from longstanding misery, who sickly climbs it."* The name Hutberg has not been forgotten by the people; they call the numerous tumuli in the country "Wacht- und Hiitelberge", even if they have forgotten the meaning of this designation. (In the Bray translation, "The Sayings of Much-Wise", Stanza 36: "Tis the Hill of Healing; long hath it held, for the the sick and sorrowful, joy: each woman is healed who climbs its height, even of year-long ills." Also known as Lyfjaberg in the original Icelandic.)

[44] It is remarkable that in the small Frauengraben in the middle of the beech forest there is a treeisland of beautiful, tall oaks. They are probably descendants of an ash grove that once covered the mountain of the gods; after all, the ash is the primeval tree of Wuotan!

dwell in, because he has to look out as guardian of the gods from his high watch. His sharp eye and his sharp hearing are still known today by the people, by jokingly attributing the qualities of the god to hyper-smart people. They say of such people: "He sees the grass grow," or: "He hears the wool growing." And so, in the circle of ancient mythical mountains, such as Zeizzoberg (Leopoldsberg), Reisenberg, Himmel, Vogelsang, Sauberg (Kahlenberg) and others, Hermannskogel is the one that towers above all others, and the local names of its area, such as Jagerwiese, Jagerkreuz, Jungfernbründl, Jungfernbuche (also called Agnesbaum), Himmel and others, as well as unusually numerous legends, give indisputable evidence of its ancient sanctity. It should be mentioned that the local name "Himmel" is not the same as the name of the neighboring mountain Himmel, but refers to a forest parcel in the small Frauengraben, not far from the Jungfernbründl.

Numerous variations of these legends are provided by Tschischka, Vernaleken, Bechstein, Schmiedl, Hormayr and others in the richest selection, and everything, especially the indestructible sanctification of the mountain and its source on the part of the people, gives proof that we are here on ancient holy ground of the native Wuotan cult.

Another witness to our assertion is probably the futile struggle that the police have been fighting for many years against the "cult of superstition" at this site.

Schmiedl wrote the following about this spring in 1835: "About 15 years ago, a small, excellent spring gushed out of a group of rocks here, in which a beautiful, ancient beech tree was rooted, the trunk of which showed the shape of an image of the Virgin Mary in the coils of the wood. The matter had been known for a long time, a pious hand attached an image of the Virgin Mary to the trunk, and no inhabitant of the area passed by without offering his silent prayer. All at once in 1817 (according to others in 1811) the spring became famous for its miraculous healing power. Benches and prayer stools were erected, formal pilgrimages were organized, but there was so much mischief that the authorities had to intervene. “The beech tree was cut down, the spring was buried and the images of the saints were taken to the church in Meidling. One will easily recognize the place: a swamp marks the place of the disappeared romantic picture" - So far the old, honest Schmiedl. One can see the naivety in this report; neither Schmiedl, nor the authorities had any idea of the meaning of this, now unfortunately destroyed, "romantic picture" and the "mischief" connected with it, and the assurance that "all of a sudden in 1817 the spring should have become famous for its miraculous healing power" seems downright comical. We can only lament the fanaticism that destroyed that venerable place. For even the swamp did not in the least prevent the influx of the people, and now they tried to control the evil by completely enclosing the "well" and closing it with a door. But neither lock nor bolt could close the well for long, and unhindered the sun shines into the shaft, which they thought would keep them away forever, because the door is open again and the lock; gone. The people cannot part with their sanctuary.

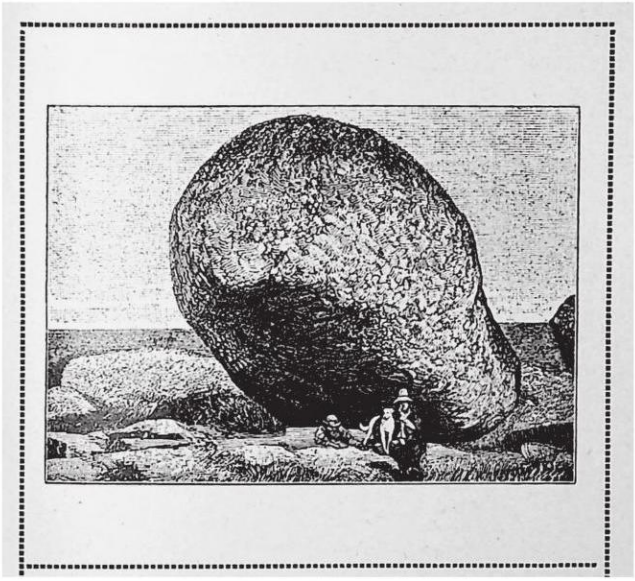
If we compare similar places of worship in a country closely related to us with the one we have just visited, the correspondence with our place of worship may banish any doubts that may still exist. St. Hirmon near Murnau in Upper Bavaria is the highest mountain in the area; it lies to the west a quarter of an hour from Murnau, on the Hirmonswiesen, above which it rises more than 200 feet. Several boulders protrude from its back, of which the middle, highest one has a conical shape and is said to have been the site of the Hirmonsburg. If one has to be content with the name and the excellent figure pointing to an old cult, then the holy Hirmon near Bischofsmais, also in Bavaria, already

represents even more mythical material. Also this saint is nothing else than an Irmin column, where the “saint” takes the place of the old god Irmin.

Returning to our Hermannskogel, the above comparison with the Hirmon leads involuntarily to the question whether that cone-shaped piece of rock would also find a mirror image in the obelisk of the Hermannskogel? This obelisk carries the following inscription: "Astron.Trigonom.-Landesvermessung des k. k. Generalquart. Staff. 1854." But the already above quoted Schmiedl says at a time when this today's obelisk was not yet erected that on the mountain top a cross had stood which was surrounded with a flower arrangement and a lattice. Should not this cross preserve the mental memory of ancient sanctification, of an Irminsul that once stood there and fell? Schmiedl's astonishment about the mysterious preservation of this complex in view of the peasants' destructive rage, to which the then so modern hermitages, temples, etc. of the surrounding area had fallen defenselessly and irrecoverably, could speak in favor of the assumption. Be that as it may, we have in the Kahlengebirge, the old Zeizzogebirge, an ancient healing place of the Germanic cult of the gods, and in the Hermannskogel especially such a place of the Aesir Irmin, and that in the immediate vicinity of the cosmopolitan city of Vienna. This area was the ancient sanctuary of the good Vianiomina already in preRoman times, but we are so accustomed to search for the sacred groves and places of worship of our ancestors on Rügen and in Sweden that we have lost the view for these findings in the homeland and must first regain it. Jakob Grimm already says in his "Rechtsaltertümer": "Our age learns to explain the customs and works of foreign peoples, but hardly those of its nearest homelands.”

But this does not explain the old folk tradition of the sanctification of Hermannskogel. What are the people still looking for today at the Jungfern- and Agnesbrünnl? How are the legends interpreted? And how do the people use them in their superstitions today? First of all, it should be especially noted that the myths and legends, which are spread from the Hermannskogel, are shockingly rich, and include without interruption the perfect ring of German natural myths from birth to resurrection after death.

This circumstance, as well as the fact that even persecution and destruction were not able to erase the ancient sanctification of this site from the memory of the people, which memory today only sank misguidedly into the mud of the silliest superstition, like the ancient noble fronts of youth themselves, irrefutably testify that we are here on one of the holiest and most distinguished healing sites of the cult of Wuotan. It may be attempted to recreate a coherent annual myth from the countless legends that so wonderfully entwine this region, but unfortunately we must refrain from reproducing the many similar and divergent forms of tradition, since to consider them would far exceed our space.



Illus. 13. The Wagstein in Arizona.

The main myth, around which all the others gather, is the following:

"The king of Poland was hunting here many hundreds of years ago, got lost, and lay down near the spring exhausted, tied his white warhorse to the beech tree, and hung his armor, which he tiredly discarded, in the branches of the sacred tree that shaded the well. Then a lovely maiden approached him, whom he embraced lovingly, and who then showed him the right way to find his lost hunting party again. The mermaid of the well, however, won a girl from this royal embrace, and this she now placed in a basket at the edge of the well with a rich treasure of gold pieces, and told a charcoal burner and his wife nearby in a dream that they should raise the child they would find at the 'young (woman) well' together with their son Karl. It happened. The two children grew up, and in the course of the years the sibling love between them developed into that sacred flame which is able to lift people up to the gods, but also to plunge them into the deepest depths. The mermaid of the fountain did not disturb this happiness of love, but she demanded of Karl that he earn knightly merits and keep unbreakable loyalty to his Agnes, which Karl also vowed. She told him that a white, fenced steed was waiting for him at the sacred beech of the Fountain of Youth, and that armor and weapons were hanging in its branches; that this steed and armor had once been the property of the Polish king. That same night, a castle grew up at the edge of the forest, which she named "Heaven" and gave to her daughter Agnes as her own. Charles and Agnes were to rule here when the latter returned home true to his oath. Charles came home from the Turkish war, but was unfaithful to his bride, and when he moved into the castle, it sank with him, Agnes and all the occupants, and only the name "Himmel" testifies to the place where the castle stood. Both lovers, she blessed, he damned -, must wander until

the end of days, and both seek by bestowal of happiness, wherewith they gifted men, to take the curse from Charles' head, to find again union and redemption."

Another - at least the older - group of legends calls her Bertha, and has her stolen by an old knight (or dragon), but freed again by her fiancé. Both daughters agreed to marry a young knight who was courting them, but blindly gave her heart away to a rich count and sent the unhappy lover to Palestine. Betrayed by the count, she wanted to call back the banished man, but he had fallen, and the fright also brought her a sudden death. - As a ghost - a white woman (Freya) - she now wails through the mountains in search of her lover and can only find peace until both ashes are buried together in a grave. Another set of legends tells of a hunter boy who suddenly saw a church on the hunter's meadow at Christmas time that was completely foreign to him and had never been seen before, and curiously stepped into it. After hardly half an hour he started on his way home, but how astonished he was when nobody wanted to recognize him; then he pointed out the hare which he had shot before entering the church and which was still warm, but now turned out to be filled with gold pieces. Everyone was amazed, and it turned out that he had been raptured into the spirit church for 30 years.[45] - The legend of the lintworm, which also takes place here, is mentioned here only in passing, and the lintworm, who was killed by fire, is said to have dwelt in that same cave, which today is vaulted over by the Sievering church.

The name Agnes merges with the historical Margravine Agnes, who held court on the Leopoldsberg at the beginning of the twelfth century, and whose legend of the veil, like the legend of the foundation of Klosterneuburg, belongs to our circle of myths. - The veil is Freya's swan's shirt, the loss of which robs her of her divinity. It is the rain cloud of spring, which the autumn storms carry away, and which is only found again after the seven winter months have passed. That is why the legend has the veil of the margravine found again after seven years, and precisely on an elder bush, the ancient symbol of fertility, because without the swan's shirt - without the rain cloud - no fertility.

The well-known violet festival at the Leopoldsberg castle of Duke Otto the Merry gains its peculiar mythical value in this framework; it is the wedding of the gods in spring, Zeizzo the Beautiful[46], the youthful Wuotan, actually his younger embodiment Hermut, marries Frene (Freya) at the time of the first violets, after he frees her from the power of the frost giants (the lintworm) by the fire of the spring sun. However, he is sent out by the gods to teach the art of poetry to mankind, and on this journey is slain by the mischief-breeding dwarves. Freya (here called Frene), however, fills the world with her lamentation and wanders the lands in search of her beloved.

Thus, spring, summer and winter myths merge here in the area of the Zeizzo mountain and have left behind their everlasting monuments both in field names, customs and legends clinging to the soil.

---

[45] According to others 5, 7, 33 and also probably 100 years. Likewise, a similar legend tells the same incident, only there the hunter sleeps so long under the split tree, instead of that the ghost church is mentioned. Also other modifications and extensions of the same legend occur.

[46] Zeizzo the Beautiful, the “bride-man” of Ostara, is found in numerous place and field names of the wide Ostarian land and not only alone in the Mons Cetius. His name resonates in Zeiselmauer, the old Zezzinmurre, in ZeiselstraSe and in many Zeiselberge, which are also called Zisch-, Zischerl- and Zischkerlberge in dialect. Yes, he still lives on in children's songs as Zischerl and Zischerlmann as an entity, proof of how he was once closely intertwined with the people and their ideas.

In the midst of all these mythical places gushes the former highly sacred Jungbrunnen, today's Agnes- or Jungfernbründl, and the highest mountain of this mountain range, which rises above the Jungbrunnen, which towers over everything like a guardian, is the Hermannskogel, which still bears the name of the guardian of the gods, the lord of the military roads Irmin (Heimdold, Heimdallr).

It needs no further interpretation that the king of Poland is the wintry Wuotan, like all other persons of the myth, again he is himself in his different forms, as such correspond to the individual seasons. Agnes, however, is Freisa, Frouwa, and even Helia, for:

"Thou who art the creator of children and fruits in abundance, holy goddess, Thine is the right to give life, to take it away."

This area was not only the most sacred sanctuary of the good old preRoman Vianiomina alone, but that of the whole Ostarland, to which Ostara gave the name, which is contained in the country name "Ostaricci" and still unmistakably resonates in the imperial name "Austria". Do not forget that in Valvasor's "The Honor of the Duchy of Carniola" that goddess is called "Eoster", to which the "Oster" in the imperial name of Austria almost corresponds.

Later - many centuries before the Roman invasion of the land of Ostara - a branch of the sanctuary on Hermannskogel was established down by the Danube, which later, because of its more favorable location on the river, surpassed the mother sanctuary and soon surpassed it in importance; this was "Austuris", today's Chorherrenstift Klosterneuburg.

This had transferred the Ostarakult into Christianity and maintains it still today. There are still preserved the old simulacrae of Ostara, the stalk of the juniper tree and the veil, there is the grave of the patron saint of Lower Austria, the holy (Margrave) Leopold and the (Margravine) Agnes, to both of whom just the cult of Zeizzo and Ostara was transferred Christianized and historicized, because actually Zeizzo himself "rests" here in the "Hutberg" waiting rebirth. That is why the Monastery of Klosterneuburg is the crown guardian of the Archduchy of Austria under the Enns, whose archducal hat is one of the oldest crowns in Europe and is faithfully guarded by the old Babenberg Monastery. In remembrance of these many thousands of years of memories, many ancient customs are faithfully preserved and lovingly cultivated in Klosterneuburg, among which the so-called "Fasselrutschen" on November 15 of each year (on the feast day of the country's patron saint, St. Leopold) holds first place.

This barrel slide consists of the visitors climbing up one side of the famous wine barrel, which holds a thousand buckets, in order to slide down the other side. Today this is only a popular amusement, but in former times it was a meaningful act of consecration, symbolizing the rising and sinking of the sun in the annual rings, and in the doctrinal application to the individual ego, the path from birth through the height of life to death and through death to rebirth. -- Every great halgadome had one barrel, at which this consecration custom - as still today in Klosterneuburg - was practiced. And it was always one of the first acts of an apostle who transformed a Wuotanistic halgadome into a Christian church to seek and destroy that barrel. In many such reports the smashing of those "heathen barrels" by the apostle is explicitly mentioned, as the symbolic destruction of idolatry. The fact that this custom is still practiced today in Klosterneuburg proves that

the "barrel of idolatry" was not smashed here, that it still exists and, even if no longer in its original form and shape, has nevertheless been renewed in its essence and saved for our day.

Illus. 14: Kogelstein near Eggenburg in Lower Austria. (Hand drawing from the author's sketchbook).

But now again back to "our" Ostara.

As a ruler of the becoming she rules - Agnes, Freya, Ostara etc. - at the "Kindleins- or youth well", as a female champion of the life she makes happy with gifts of the wealth and good health, as a prophesying Norn of the future she unveils this by proclamation of the fate lots as by other oracles.

This circumstance now brings the "Jungfernbründl", as it is called instead of "Jungbrunnen", still today has its veneration, but no longer the fateless seek there the faithful experience of mankind, but now lottery numbers, namely those which are drawn in the next draw. On the day of St. John's beheading (August 29), the largest number of male and female lottery participants is gathered there, often numbering more than ten thousand believers, while the day of St. Agnes (January 21), despite the unfavorable time of year, brings together four to five thousand number seekers of both sexes.

On these two days Sievering and especially the inn "zur heiligen Agnes", whose owner was generally considered wiser and more reliable than the author of the "Egyptian Dream Book" himself, was the destination of a small migration of people, which understandably brought a mass consumption of Heuriger (young local wine) and all imaginable food. The "Terno-Wuchteln" (Austrian stuffed sweet rolls), are now filled with numbered slips instead of boiled fruit and costing quite respectable prices, are particularly popular.

The aforementioned cunning innkeeper then sat in the midst of a crowd of a hundred, almost exclusively old women, devoutly listening to his words, laid out the most intricate dreams, told the most hair-raising stories of Agnes and her two lovers, the hunter Karl and the "even more pure coal farmer" - stories, These stories never lost their appeal, since they were renewed every year - he advertised an automatic machine made by a "hermit who took twenty years to make it", which produced numbers for the coins thrown into it, and did the most excellent business with it all.

Around midnight, carrying a flag and singing hymns, he led his simple-minded congregation to the "Brünndl" and to the Agnes, Karl and Johannes meadows.

Especially the last-mentioned place was then the place of the superstitious actions. The women sat down - even on Agnes night! - They listened to the mysterious whispering voices that were supposed to come out of the ground and pulled out the "St. John roots", which were supposed to exert a powerful magic against all kinds of diseases. Who does not think of the Germanic customs of the spring celebration and the summer solstice? And the magic-powered, luck-giving St. John's roots, which, taken at the midnight hour of a sacred night, bring power and luck to their owner? From the ridiculous to the sublime, from the modern "lottery sisters" to the sacred, mysterious myth of our Wuotanist ancestors is only a step. We see also by this example that even such folk customs, which appear to us at superficial view contentless, nonsensical and therefore also funny, are as a rule nothing else than culturallyhistorically highly significant remainders of defeated religions.

But it is not only those localities, their names and the customs of the people connected to them, which provide the proof to recognize here in the Hermannskogel an original place of the worship of God, also other phenomena occur, which provide the last link of the chain to close the ring.

The sunken castle in the sky has been discovered by a coincidence, and this is precisely the "earth stable".

The discovery of the Erdstall on the Hermannskogel, however, is not the result of a scientific exploration, but is only to be recorded as an accidental one.

Since in the course of this book there will be another opportunity to say more about these "Erdstille", only a newspaper note may be included here, which reports in detail about this discovery of the Erdstall on the Hermannskogel, which can be called almost romantic.

The "Illustrierte Wiener Extrablatt" of April 15, 1888, morning edition No. 105, contains the following noteworthy essay.

The Cave Dweller from Hermannskogel. (Original report of the "Ill. Wr. Extrablatt".)

The gentlemen Anton Rephahn, painter, Josef Schlesinger and Franz Christ made an excursion to the Hermannskogel a few days ago in order to inspect the construction work for the erection of a Habsburg observatory. Having arrived at the top, they had a midday meal, as the tourists had provided themselves with cold dishes, wine and other edibles. In a cheerful mood, the gentlemen then started their descent. They had

been walking casually for a quarter of an hour when Mr. Rephahn noticed that he had forgotten his cute cutlery. He hurriedly turned back, the others followed him. When Rephahn stepped out of the forest into the clearing of the plateau, he stopped as if spellbound.

A human figure was crouching in the place where they had just eaten, greedily gathering the remains of the food. The strange creature turned its back to Rephahn and therefore could not see the tourist, while the latter could observe its every movement. The figure left the cutlery, but greedily threw the remains of ham and smoked meat into its mouth, wrapped other food in a paper that lay on the ground, and finally looked at the bottles to search for a drop. Meanwhile, Rephahn's companions had approached. The latter beckoned them to keep quiet, and they crept up quietly, now observing the doings of the strange figure together with their friend.

A few minutes passed, when Mr. Schlesinger jumped forward and straight towards the man. He was startled, jumped up and wanted to get lost in the thicket, but the other two tourists held him.

A degenerate creature, which must have lacked any human care for a long, long time, stood before them.

A man of about 40 years, whose beard reached shaggy unkempt to the chest, whose hair fell over the shoulders in thin strands, while at the crown already showed wide bald patches. The cheeks, browned by weather and storm, were covered in places with crusts of clay, even in the tangled beard and hair were scrawny leaves, brushwood and straw, the eye was deep in the sockets and looked with a gentle, pleading gaze at the tourists.

"What do you want from me?" the man spoke in a trembling voice, spreading his skinny hands wide.

His rather tall figure, actually an emaciated skeleton, stood in a sacklike garment, in which two holes were cut on both sides, from which the arms, wrapped with green shreds of canvas, protruded. The feet were also in rags and a rope was wrapped around the loins. The man made a downright frightening impression; the tourists thought they were dealing with a maniac. On the rope that went around his hips hung a food bag in which he had stored the leftovers.

"Who are you?" asked the tourists, moved by deep pity.

"What do you care?" the man replied, shaking his uncovered head. "I am a man who speaks with the trees and who is not afraid of the animals of the forest, but of men. Let me go and go your ways!"

"No! We can't! We must bring you down and hand you over to the police. You'll perish there!"

The man laughed peculiarly.

"Do you think that you must perish if you are a lonely one, do you think that people are needed by man. More trouble than beasts of prey they are! So let me go!"

"No! You must go with me."

"All right, so I will go!"

Silently the man walked between the tourists. Then he suddenly made a leap, lifted the sack-like robe high up so that it would not hinder him while walking, and ran into the forest, where he soon disappeared. But the three Viennese did not want to leave the interesting hermit from Hermannskogel so soon, so they followed him and his trail; the crackling of the dry wood, the rustling of the leaves told them the direction that the fleeing man had taken, and soon they saw the figure of the fleeing man again.

There he is! There!" cried Rephahn, who had come within fifty paces of him.

The others hurried over and asked, "Where? Where?"

But Rephahn stood there transfixed. The fugitive seemed to have suddenly sunk into the ground. No trace of him was to be discovered. The hikers strode forward to the place where the hermit had last been seen, and after a long search one of the gentlemen discovered a hole, in front of which a board was leaning, but not quite covering the opening.

This circumstance was quite striking, the tourists took away the board and stood in front of a very deep and spacious cave, and when they turned on the light to inspect the interior of the same, they noticed the fugitive crouching on the floor, on a bed of straw, rags and paper, which must have served him often as a bed. The cave also contained all kinds of equipment that suggested that this was the fugitive's permanent home, such as a tea maker, a bottle that apparently contained alcohol, a book with notes, some pencils, a knife, a tin spoon and a wooden container filled with salt. This also proved that the man was consorting with other people.

The fugitive now had to come back to the light of day, whether he wanted to or not.

"I beg you, gentlemen, have mercy on the most fortunate and unfortunate person there is on God's earth. I'm not one of those the police are looking for, I'm not hurting anyone, let me live in peace and quiet and don't worry about me!"

The man was obviously very exhausted from running and his breath was whistling through his lungs. He took a sip of the cognac he was offered and seemed visibly invigorated.

"Wait a moment," he said after a while. "I'll bring you all my documents."

He crawled nimbly back into the cave and soon appeared with several papers that he had hidden in the camp. He showed the papers to the gentlemen. They were in perfect order. They were a certificate of baptism in the name of Karl Odwurka, born in Vienna, living in Polrawitz, 46 years old, and a certificate of residence from the above-mentioned municipality for the merchant Karl Odwurka, and finally a certificate of morality from the police, in which Karl Odwurka was certified as never having had any judicial indecency for the purpose of entering into a marriage.

Illus. 15: The "Fehhaube" (Fernhaube) near Eggenburg. (Hand drawing from the author's sketchbook.)

"So, that's who I am, and now I ask for silence!"

The man spoke now already a little more energetically and the wanderers allowed him. They now began a conversation with him and Odwurka told:

"Since you speak to me in such a polite and kind manner, I am ready to tell you everything, but you promise me that you will then go your way and not bother me any further. So listen! Until 1872 I had a store in the Karntnerstrafge, in the house "zum wilden Mann". I was 30 years old at that time and loved a girl very much. Only my father knew about my inclination and he absolutely did not want to admit me to marry the beloved, who was the daughter of a very poor servant.

I and my bride could only see each other on Sundays and that's when we went out to Hermannskogel. Here on this lonely mountain, so beautiful and so little visited, here we were happy, here we exchanged vows and kisses, here we drew strength and courage for the heavy sufferings and all the renunciations that the week imposed on us. Winter or summer, every Sunday we were here. That was when my father died. I had always been tormented by jealousy, because in order to separate myself from her, I had often written anonymous letters accusing the girl of infidelity. I had the idea of finally putting the mistress to the test, and wrote to her the day after my father's funeral that he had lost all his money in the crash and that I was poor, destitute, and needed to make a living. The test was terrible. The very next day I received a letter in which my beloved assured me of her constant affection, but declared that she would have to give in to her parents' insistence and release me from my word.

I was close to madness. Alone, without any particularly close relatives, without a sympathetic soul, I fled to the Hermannskogel and entrusted my heavy suffering to the trees and the birds, to the shy deer that strayed to me on the Cobenzl and on the ridge of

the Kahlenberg. The quiet nature exerted an extremely calming influence on me, and how that came about I don't know - I often stayed there at night and finally I made myself at home here. I sold my business, I gave all my securities to an old farmer's wife of the adjoining village and I also handed in my will to her and I stay here."

"And how long has it been since you have lived here on Hermannskogel?"

"It's been twelve years and I'm very comfortable with it. Every month the farmer's wife comes up, brings me matches, spirit, salt, bread and tea. That's all I need. In winter I have bacon and some rum. I live very happily. I expected the farmer's wife two days ago, but she didn't come and I was already hungry and it is only thanks to this circumstance that I went to the clearing where I always find something, because the workers always leave small scraps of food. I also keep a diary, which will probably be found when I die!"[47]

The tourists listened to the story of the Hermannskogel cave dweller in deep shock. They dug out their backpacks and bags and abundantly provided the man with food, wine, cognac and matches, which he was equally lacking.

"And don't you want to go back to the people?"

"Never again! If the farmer's wife dies or falls ill, a replacement has already been provided for; I am very happy. Gentlemen! I must lead you now, if you still want to get home in time, otherwise you will get lost."

The gentlemen followed the hermit, who led them to the small dirt road and then directed them.

"Adieu, farewell, and don't mind me any further!"

The man stood still for a moment, then quickly turned and walked away.

The branches cracked, the scrawny leaves rustled, then it was quiet and still again on Hermannskogel, and silently the tourists descended the mountain to tell their strange adventure in Vienna.

[47] He died on January 4, 1895.

Chapter four

On the Geiselberg A Weihnacht[48]

In the rosy glowing ether the sun had sunk. In the west, the evening redness flamed up to the zenith like a billowing world fire, in whose glowing atmosphere individual purple-gray cloud balls floated, shining at the sharply torn edges like molten copper. Over in the east, in the dawning night sky, heavy leaden-grey clouds piled up, like floating mountain masses serving as a base for other cloud formations, which rose in brighter tones, Their curly, adventurous tangle miraculously formed into a proud castle with towers and battlements, with oriels and boldly curved bridges, enlivened by ghostly shapes of another higher world, of which one can neither say that it is, nor that it is not. These formations resemble the dream, resemble the shine of the sun on the sand of the desert, which the thirsty wanderer from afar takes for water, or for the longed-for oasis on the desert pilgrimage of life. -

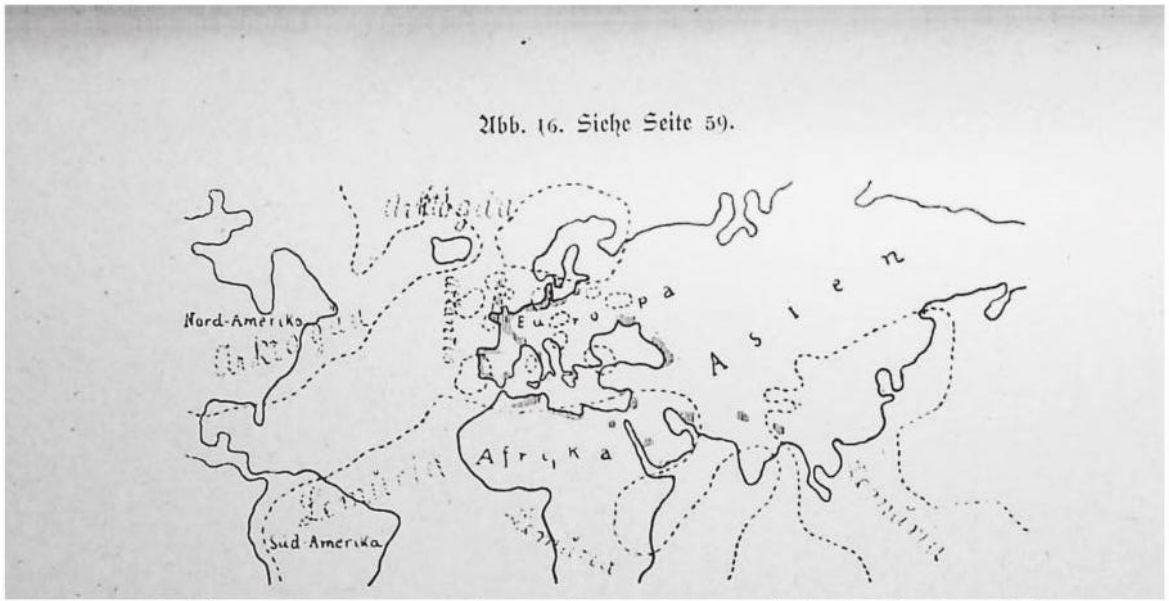
Over the rolling hills north of the Marchfeld such a splendid evening sky glowed, flaming like fiery stars through the stately oak forest that crowned the hills and transfigured them with that rich golden green that lends the landscape such spring-fresh charm at the time of the summer solstice. There, at the edge of this oak forest, on a hill terrace, stands an enormous artificial earthen mound, a Stutzkegel (truncated cone), surrounded by three mighty ring ramparts in concentric circles. Many millennia ago this earthwork, more than fourteen meters high, was piled up by our ancestors' energy and consecrated to that inscrutable power which revealed itself to them only in worship, for it did not correspond to their view of the majesty of the celestials to enclose them between temple walls or to make images of them with human features; therefore only forests and groves, mountain tops and islands surrounded by waves were the places of their worship.

No urging, no mocking, not even the opinion, expressed with the noblest frankness, that I was the most seven-sided mastodon of the highly praised pre-anthropological epoch, helped; all this and much more was of no use, and so they had to give in and let me go wherever I was drawn. But the landlady, too, distinguished me with that peculiar, head-shaking attention, which shows pitiful benevolence and might say something like: "It's not a pity for him forever, he wasn't so bad after all, but his brain mush must have been a bit scorched. Otherwise, how could it please anyone with common sense to spend the night out there on the local mountain today - in this weather - on Solstice Night!

"He has his day again today," said one of my journey companions, while another kindly wished to be my escort, I would like to get to see the most beautiful moon calf, which my predecessors in ghost hunting out there still left for me. I laughed heartily and took leave with the promise to be back dead or alive tomorrow for breakfast. My plaid thrown over the Sammetflaus (velvet coat), the broad slouch hat pressed pertly on the right ear, whistling a brisk tune on my "burschenpfeife"? down my long path, I strode cheerfully towards the Hausberg, while a servant trotted wordlessly and sullenly behind me, in his armpit a container of horse vomit, in his right arm a solid-handled jug full of wine, in the left hand a basket, filled with foodstuffs and other necessary and pleasant trail items.

---

[48] From the 1893 Scheffel Yearbook



Illus. 16. See page 62. The continents in secondary and present time and the distribution of the giant stone structures. The dotted lines indicate the boundaries of the continents in the Jurassic period (according to Neumayr's Geography). The hatched areas indicate the giant stone buildings in: Southern Sweden, Denmark, North German Plain, England, Ireland, Normandy, Brittany, Atlantic coast of the Pyrenean Peninsula, Malaga, Etruria, Algiers, Tripoli, Egypt, Palestine, Attica, Crimea, Pontic Caucasia, Arabia, Persian Gulf, northern India. Note the island drawing in the map, which corresponds to the place mentioned on page 59. Compilation by Dr. Lanz-Liebenfels in issue No. 50 of the excellent journal "Ostara", "Urheimat und Urgeschichte der Blonden heroischen Rasse." ("Ostara", published in Rodann near Vienna, 1911).

They were not so wrong, my fellow students, I really had today - my day.

But whoever you may be, who reads this small memory sketch of my seeing or hearing, let it be assured to you that such nights, sleepless in a "forest place sanctified by ancestors' consecration and of awe-inspiring"[49], will count this as one of the most holy memories of your life, as a age real and right "witching night". Alone with oneself, with a jar full of sparkling wine, with the system full of the bluish-vortex of sense excitement, about to give audience to passed millennia, anticipating coming times at such a highly sacred place of the runes - what a proud thought, what an incomparably sublime feeling! One knows, one feels so free, so detached from the gears of the not always beautiful life with all its petty, paralyzing worries and struggles, the world of thoughts, the world of sensations expands, the imagination awakens and lifts its wings, lifts us, as if we were bodiless in the most blissful high flight far beyond space and time, to see forebWuotangly worlds of which one can neither say that they are, nor that they are not.

Yes, they were quite right, these good gentleman: I really had today my day.

Thus, after climbing over the three enormous ring walls, we had arrived at the flat circular area of the Gaiselberg mountain. Apparently, my companion was in a hurry to get out of the spell of the eerie place as quickly as possible. More nimbly than he might otherwise have been, he arranged what he had brought with him for my use during the night. After he had resourcefully dug a small dimple, into which he skillfully lowered the wine jug to prevent the same from tipping over, similarly arranged the rest and finally spread the horse vomit in the middle of the circular area, he excused himself and galloped away, as taciturn as he was hasty - almost in a hurry - away from there, to where he had come from.

I was alone! -

The twilight of dusk had already folded its magical purple-grey veils over the landscape, which had so recently dazzled the eye with its glowing colors. A dull red streak of embers sank westward like a dying fire, the oak forest stood in sharply drawn shadows behind the local mountain, which rose like a mighty throne above the rolling hills. Like magical circles, the three ring walls swung around my point of view, while the reasons for the deed were dimming in the vague gray. The oak forest rushed at my back. It had already come very close to the circular ramparts, yes, its pioneers, the low oak bushes, even climbed over the outer ramparts and ditches in places, and it seemed as if the oak forest, like a besieger, intended to conquer the old Halgadom step by step, in order to win it back from the people who had desecrated and forgotten it.

"Or do you, venerable lineage of the oak, intend to offer me your greeting today, here in the old holy free place? Do you even suspect that I am from the clan of those, who once sanctified Wuotan and Frouwa in hymns, as the most preferred in the crowd of their sacrificers? Do you suspect that I am one of the bards and skalds who found his way home after a thousand years of wandering, out of a thousand years of madness to old father Wuotan, to consecrate sacrifices to him again in the most holy place of healing? And so, old Raunewald, you have guessed such things, so be welcome to me, be my comrade in this Weihnacht with forebWuotangly joyous and deep drink!"

---

[49] Tacitus Germania II, chapter 39.

Then I first filled my goblet with the wine jug, lifted it up, emptying it by two thirds; the rest I poured backwards over the head, thus consecrating the drink to Wuotan's love according to the old custom.

Thus it had become completely night.

The full moon struggled out of the clouds, pouring its pale lights over the valley. The castle of clouds stood out spookily from the dark starry sky; elf-like the three rings of ramparts flickered around me, which seemed to glow with the light of the fireflies and to turn in a whirling round dance, swaying and tilting, around their common center, which formed my location. The magic night began.

This is just the peculiarity of the moonlight, which one grasps only clearly when it immediately follows the sunset and enters with its full energy into its office of illuminating the night. The magical brilliance of the moonlight, the changing abundance of it, has a magical effect on the mood of the mind, sometimes uplifting, sometimes depressing, sometimes confusing; the emotions change, fluctuating between enthusiasm and despair, and indeterminate like the moonlight itself, which flows on the surface of the earth and allows what is seen to emerge only half from its radiant veils of air, half to be covered by them. What is turned towards this magical source of light flickers in mild clarity, while what is turned away is half visibly veiled and practices goblin-like trickery, changing form. Add to this the wonderfully playing undulations of the water, as well as the charming play of the wind in the lightly moving foliage of the bushes, the often more imagined than seen mobility and changeability of solid forms in their positions and shapes under the influence of the elf light. Thus a magic world unfolds its wonders, whose earthly foundations veil themselves in the mists of light, transform adventurously, and confront man in ghostly figures of uncertain reputation and doubtful color like luminous shadows, disappearing just as easily as dressing themselves in a different garment. This hovering between secure limitation and easy melting into images and figures, this dreamlike chiaroscuro excites the mind of man who surrenders himself to the power of nature, in that it powerfully seizes his soul, exerts a magical force on it and grants the imagination, the fantasy, that unspeakably enchanting scope which, in the light and shadow images, sounds, scents and all the stirrings of a moonlit night, offers innumerable occasions for dreamlike stories.

Don't smile, great benefactor! From the balcony of your country house, from the bench in the city park or even from a cafe in the Ringstrasse, the chaste moonlight cannot be overheard, of course; but if you seriously want to lift its magic veils, then you must flee such places where life pulsates; seek out lonely places where nature alone rules, uninfluenced by the hand of man, withdraw to such contemplation to lonely hilltops, to untrodden islands (such as the Danube offers by the hundreds) or to a crumbling ruin, and that alone, and you will be able to behold wonders, if otherwise your inner eye is not struck with blindness.

On the height of the Hausberg it was as if I was detached from the life of mankind. No sound of this life penetrated up to me, only a confused buzzing made itself noticeable, a mixture of nature voices in such peculiar tones and sounds, which, ambiguous as it was, was sometimes comparable to distant music, sometimes to the sound of songs, but then again to hunting sounds and hand axes.

I sat like this for a long time, far from people, lonely in the world, enraptured by dreams. Then I took the second deep drink.

The pale silver shining tangle of clouds came closer. Individual wisps of clouds tore themselves loose, as if they had come out of the ghostly cloud castle, to circle in wide rings like the Adel-Aarden Hausberg. Nocturnal animals with many-pointed wings and glittering lights fluttered around the hill with shrill cries, the young oaks seemed to be swaying and leaning to arrange themselves into a round dance and to accompany their actions with whispering song, into which the old oaks joined with roaring choral power.

Then I did the third deep drink.

Rejoicing, my soul joined in the deepest forest chorale of the oaks. Even if there were no words that struck my ear from this intoxicating song, this song spoke a language too clear not to feel the harmony that, despite all apparent disharmonies of being, dissolves in the fullest harmony of the universe.

When the storm rushes through the forest, uprooting the oaks, so that the trunks groan and the tops rustle, that the air whimpers and howls in the depths, then the giant sound of the primeval harp resounds through the gray night, and one hears the primeval song of the Norns, sung at the loom of fate by the weavers of the garment of time.

Such wondrous magic song sounded also now. From the oak-dark forest enclosure the nightingale answered, then from indeterminable distances floated a roar and noisy song through the long-drawn-out sound and ringing of the winds from the hollow valleys, and again the old Rauschewald of the Gaiselberg with its eternally unsung murmuring song fell in, swelling like a gorge, so that it embraced me as with a thousand arms and I cheered out into the solstice night: "I am aproned and girded[50], Father of the Worlds, recetve me into thy host for everlasting, eternal, blissful deep drink of the blessed! Behold, this fourth cup be thine!" -

A ghostly flicker flitted through the chasing, circling mists that hurriedly encircled the ramparts in wide rings. In the flickering blue light the fog formations created themselves; they condensed into riding warriors with shining breasts, who chased the ramparts in a wide ring; to bright heaps of travelled people, to long rows of strong women. Soon the crowds formed a wide ring around the forgotten Halgadom.

Then I was seized with shuddering horror, but the transformation had taken place, and I had not escaped it. My hat had become a helmet, from which a mighty eagle's flight blew, a scaly shimmering armor enclosed my body, and bulky weapons, the proudest of men's ornaments, were my adornment. My amazement was boundless.

Now the mountain opened at my feet, a noble maiden rose from it and strode toward me. A shining linen robe flowed around her proud body like woven elf light, rose-scented white blossom branches nodded in the golden curls of her waving blond hair. There she stood before me, the Divine-Honor, her large forget-me-not eyes resting

---

[50] "Aproned and girded" mythically points to the man who is adorned. The apron of the blacksmith is, like sword and lance, the symbol of a man just as the belt, the spindle, or the shoe, are those of the woman. "Aproned and girded" is an old magic formula, long forgotten in the sense when it was still a proverb.

inquiringly on me, as if she wanted to ask a great question. I bent my knee, but she gently raised me and said:

"Give me a song, stranger, from far-off days! See there the host prepared for the southward march, to avenge the disgrace on predatory Rome! So sing and tell the song of the adverse she-wolf!"

She handed me the fiddle, which I took. But before I started to sing, I raised my glass goblet; but it too was transformed: a delicious drinking horn I held in my right hand in amazement.

"The drink is for you, dear Hechsa, and for the Minne of Ostara, who are well yourselves!" Thus I spoke and added: "But let me know!"

And the divine seized the horn and drank. Thereupon I lifted it enthusiastically to the mouth, and there I put on the delightful drink, where her lips touched the edge of the runes. There I did the most delightful drink of life ever tasted by a mortal.

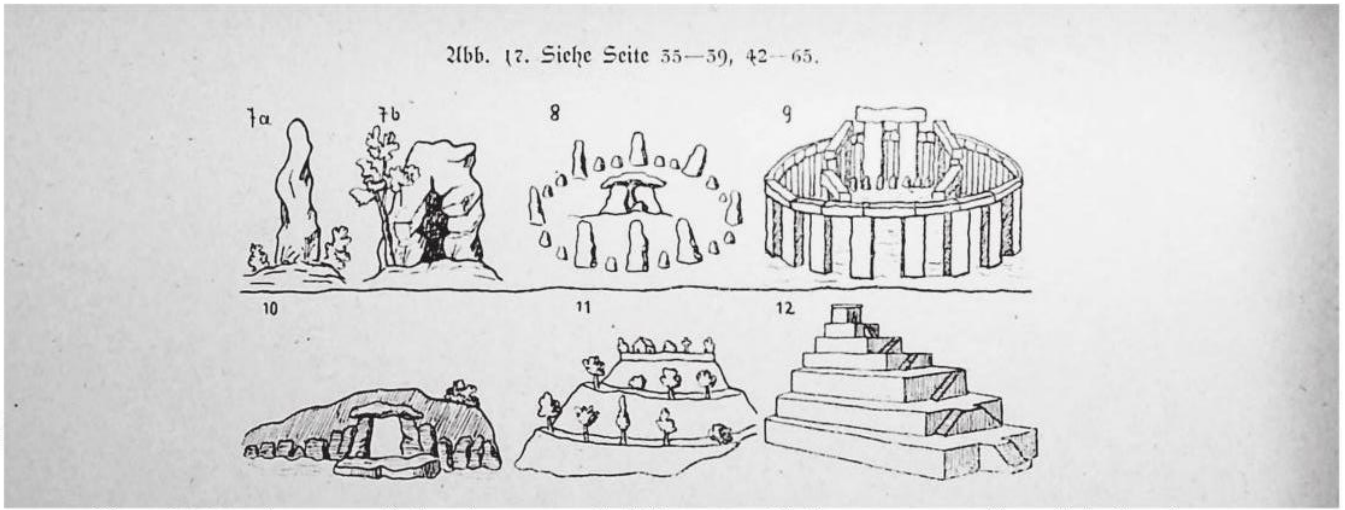
Like liquid rose embers the fire source of the wine flowed through my blood, rose clouds blew around me, through whose rosy fragrance I resounded, as the divine smiled blissfully at me.

Full of high enthusiasm I lifted the fiddle to my chin. The storm that raged in my breast sounded out in fiery tones such as I had never heard before, and rejoicing and despairing again, rejoicing and wistfully lamenting, a song sprang from my heart, a song that was my soul itself, which poured forth like a glowing stream of roses. I sang of Balder and Nana, of Frey and Gerda, of Zeizzo the Beautiful, and of Ostara the Homage; I sang of the blissful first kiss and of the pain of separation; I sang of the wild sorrow of the lonely, of the heart yearning for love, of all that burns my breast in the most blissful sorrow, in the most blissful longing. Then I sang of the hope of the one who conquers the pain of separation, who longs for a second springtime of love, and found soothing consolation in song, which I consecrated to the love of the aging Wuotan to the glorious Rinda, from which love a new spring had blossomed for him and the world in the promise of the eighteenth rune.

I concluded this chant with the stanza of the runic song, which is thus reads:

The eighteenth I will never eternally
Tell to a woman or a girl;
It forms the best resolution of the songs,
Which only one of all knows,
Except the woman that embraces me,
And is wife and sister to me.

The most blissful hope had filled my breast with superhuman delights, and transfigured, I, happy singer, saw how the travelled warriors became more serious, the gracious women shot more luminous glances, and the divine herself, powerfully seized by the song, looked upward with moist eyes. Her elfin arms crossed above her breast, her eye became ever more brilliant and spoke of pride and woe.



Illus. 17. Development of the giant stone buildings. 7a. Phallus stone, usually called "bearing stones (Peilsteine)" or "gate stones (Torsteine)". Symbols of the male principle. 7b. Vulven stone, usually called "penny stones (Pfennigsteine)" (=Fenessteine), the natural models of the "dolmens" and symbols of the female principle. 8. stone circle ("Kromlech") in the center of the dolmens. 9. the Germanic sun temple Stonehenge in England, a further development of Fig. 8, according to Lockyer already built in 1680 BC. 10. Passage grave with tumulus. 11. Germanic "Hausberg" (also "Walburg") with modern cemetery in Ober-Gänserndorf, Lower Austria. 12. Babylonian ramp tower from Simpron, (i.e., a Ziggurat) further development of Fig. 11. (Compilation by Dr. Lanz-Liebenfels in issue No. 50 of the excellent journal "Ostara": "Urheimat und Urgeschichte der Blonden heroischen Rasse." ("Ostara" publishing house in Rodaun near Vienna, 1911).

"Come, O come!" she breathed from her high throbbing bosom, and led me into the interior of the Hausberg.

Slowly and silently we descended many white steps to where a glittering hall arched. Framed by walls shining in magical blue light, a shining high seat rose on high steps; on it lay crown and sword, also the purple of a rich king. I looked around with astonished eyes.

There, the fair one had wrapped her arm around my neck, her hot kisses burned on my lips, which sought hers in a demanding way. -

Like a roll of thunder, a long-drawn horn call suddenly sounded through the hall, so that the floor trembled and the walls seemed to shake. With a startled pale the Hechsa pushed me rudely from her, but then she seized me again by the wrist and called out in a voice quivering with pain:

"Alas, you wretch! What have you done! Woe upon me, poor beguiled one, that I heard thee! Had you given me the song I desired, this throne would have been yours! Now I must sleep again a thousand years!"

Lamenting, she turned away and buried her face in her hands, sobbing.

"Divinity!" I cried in dismay, "explain this riddle!"

A heavy sigh escaped her bosom, then she lowered her arms, grave dignity poured out over her being, coupled with mild grief.

"So hear!" she said, and raised herself high, the forgetful stars of her eyes resting reproachfully on me. Then she began:

"The eternal Aesir, the wise wizards of the world's fate, rode to the council to consider how wisely to turn the adverse plight of the neverwithering tree; for more of the worms than all of you know are gnawing at the root marrow of the world's ash tree. One of the worms was Roma, the predatory she-wolf, so the victory-giving Aesir sent this whirring sword, the splendid purple, the powerful crown to Odacher once, to pay the choking enemy wrath-flaming revenge in the wafting champion's fire. But Odacher, lamentable, forgot the gods, the princely duty, then the blessing vanished from him, vanished crown and sword, together with high seat and purple. And all this sank in the salvaging shaft of the highly sacred Hausberg and will only rise when a champion-brave fighter rises again, who is powerful enough to eradicate the thread that enviously gnaws the marrow in the roots of the sublime family tree of the people of the Germans!"

"But you sang only of love, of sorrowful harm, and beguiled me foolishly with creeping flattery! Woe to you, who did not find "the right word in the right place at the right time!" Woe! and woe again! Missed is the hour by a thousand years!"

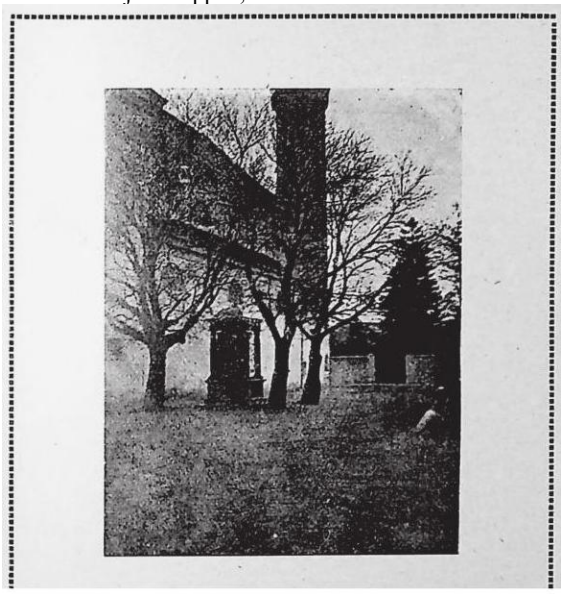
I stood devastated. "Missed! Missed by a thousand years!" resounded within me. The call of the army horn resounded anew with a terrible swell. Covering her head, the Hechsa strode up the white steps. Then I was seized by a terrible rumbling fury, wild sorrow was stirring in my harmless heart.

"Divinity!" I cried, "Now advised so well, do not let me go back! Clothed and armored thou seest me, fairest, let me follow the track of friendly Freya, let me sink in the bosom of this blissful mountain, thus avoiding the fate of Tannhauser."

Then the blissful goddess turned to me with a shining smile with the words:

"The hour is missed by a thousand years, but know that your wish is granted. But the people of the Germans need the skald, therefore return home to the domestic hearth, where you will again find Fensal's[51] joys; such promises the kind Goddess! Hope and wait, sing and say, as Bragi the Bard has done so well!"

Then for the third time the bugle call resounded so that it thundered through the swaying hall. Still the honor beckoned and soared. Staggering, I rushed after the divine, up the white steps. Then thunder rolled over the house mountain and with a rumbling crash the gate, from which I just stepped, closed.



Illus. 18: The Marienbründl near the pilgrimage church in Maria-brunn near Vienna. According to legend, the miraculous image of Mary was found in the well in 1042. Here Pope Pius VI took leave of Emperor Joseph II on April 22, 1782. (From a photograph by Dr. Lanz von Liebenfels.)

But the moon had half veiled itself. Howling, the furious storm raged around the lonely hill, while the long rows of the ghostly crowds took to the skies with a plaintive wailing sound, in order to reenter the cloud castle from which they had come. The noble Hechsa, too, dissolved into whitish fragrance and floated toward the darkening battlements of the ghostly castle in the sky.

[51] The hall in Freya's castle "Folkvangr"; equivalent to the medieval Venusberg.

I stood shaken, confused.

"Missed the hour by a thousand years!"

A deep sigh escaped my chest and already tormenting doubts seized me, but then suddenly the memory of the Hechsa promise dawned. Had I been granted Fensal's joys as a bard and a skald!

"Heilo, old boy, Hoiho!" This prophecy of the kind Goddess deserves a blissful malt drink!

With a joyful whoop, I reached for the drinking horn. But my hand now held the cut glass goblet again. Only then did I realize how my transformation back had already taken place.

The moon had become completely invisible and the long-awaited thunderstorm now began to unload in terrible magnificence.

Lightning flashed, thunder roared and dense darkness enveloped the local mountain. Without a lock, the thunderstorm rain threw immeasurable amounts of wet clouds from the sky, it rushed and surged as if the Flood was approaching. It was necessary to protect my wine jug from dilution, because I prefer to enjoy Sinnreger's flood of foam undiluted. In the absence of other aids, my slouch hat was intended to shield the wine jug. Over my ivory shining bald head, however, I pulled my plaid like a hood, in order to continue to defy the weather, since I had to hold out at my post until morning.

And so I drank many a cup until the jug was exhausted and no longer knew how to answer repeated inquiries. The last and most consecrating deep drink, however, I had consecrated in joyful memory to "Her"[52], "Her" who, according to the Goddess' promise, will grant me Fensal's Joys.

"He is really and truly mad!" my friends had said when I had sat down with them at the breakfast table at the appointed hour. But I smiled silently to myself, for the fair, rosy enchantress Freya's promise had lulled me into waking dreams and made me thoroughly forget my surroundings as well as my wet clothes.

[52] Her! To my dear Anna, who became my beloved wife in 1899, just as the Divine announced to me.

Chapter 5

Eburodunum and Wuotan's Valley

Rarely does the mythological landscape picture correspond to the picture that the same landscape presents today, for the last two thousand years have not passed without leaving their mark even on those areas that are now still fanned by forest coolness. The modern overgrown forest has taken the place of the thinner primeval forest, or huge growths of vines hang where before the sacred virgin forest grew mightily; also the plow often fears the stones, where, in those days, the sun god's sacred boars grew strong. But in such cases it is still easy to conjure up the old forest splendor with the gaze of the inner eye and to see images from the youth of our people, which are not unlike those that surround us in mature manhood, when we think back to the nursery, and dreamed our own life's dawning.

But when from the formerly wooded sanctuary all greenery has given way, when rows of walls and buildings run over the hallowed ground and the pavement covers the same with an eternally rigid crust, then it is difficult to think of such places again decorated by he forest, especially since the design of the ground has become a different one and the overall ancient picture can hardly be reconsidered, let alone surveyed. And therefore it is good that the old names in the course of the broad language stream still use some seemingly incomprehensible word formations of our today's place names, just as possibly in a boulder of marble, which lies in a sand bank, where an unrecognizably ground off fragment of an old godstatue hides itself.

That is why today we speak of Ptolemy's Eburodunum and Wuotan's Valley, instead of Brno, and the lovely and charming Adam's Valley.

Brno - a mythological landscape?! Brno, the city of "Brno markets" and "trouser fabrics", would be able to fit into a poetic frame? Who in the world would have ever gone to Brno for pleasure, like to Salzburg or Innsbruck?

But it is not the purpose of this description to deal with that, although it may be casually asserted that the lovely Brno with its neat ring road is worth visiting by those who have nothing to do on the Brno market days.

This is only by the way; modern Brno is too remote for us today, with its Adamstal, which is full of railroad tracks.

At the time when the glittering Carnuntum on the Danubius was still unbroken - "reflected complacently in the river" - at the time when the Roman Limes still ran along the right bank of the river, at the time when Brno was still called Eburodunum, its circumference was still very small and roughly corresponding to today's Old Brno, of irregular shape with rounded corners; the original form of all old settlements. Firewalls may have girdled it, outside of them, to the south and east, grain fields waved, to the west and north, however, the mighty primeval forest folded its firgreen forest mantle around the fortified Eburodunum, which later sank down to the suburb, as mightier fortified buildings on its side grew out of the ground, in and around which the later Brno was grouped. This is a frequently repeated phenomenon. Above the beehive-like huts woven from willow, which were covered with clay inside and out and painted with a bright

varnish-like coating, two healing or temple sites rose from the forest, one dedicated to Wuotan, the other to Donar. The former still bears the old name " (Spielberg) Spilberk Castle", but the latter is now called "Saint Peter's" and is the cathedral church of Brno.

It is a fact known to every mythologist that the old temple sites were mostly transformed into castles or churches, retaining their old warlike character. Where the sanctuary gave way to a church, a Christian saint was placed in opposition to the Germanic god worshipped there, who usually took over its attributes, even its mystique, transformed into a legend. Thus from Wuotan's sanctuaries mostly Michael's churches grew, from Thor's sanctuaries, however, Peter's churches. Therefore, even today, when it thunders, St. Peter is bowling in the sky, according to the opinion of ancient folk belief, hence the numerous folk tales of the wanderings of Christ with Peter and their adventures, which all applied to the journeys of Wuotan with his son Thor.

Similar "metamorphoses of the gods" shall occupy us still in further consequence, particularly since each old Germanic god was replaced according to his different qualities also by different Christian saints. This is not a coincidence, but well-founded by the letters of Pope Gregory the Great, which was written to the abbot Mellitus of Canterbury, in which it is expressly read: "Tell Augustine, to which conviction I have come after long contemplation about the conversion of the English, that one should not destroy the idolatrous churches of that people, but only destroy the idols inside, sprinkle the building with holy water, build altars and put relics in it. For if those churches are well built, they must be changed from idolatry to the true worship of God, so that the people, when they do not see their churches destroyed, may heartily put away their delusion, recognize the true God, and all the more gladly assemble in the places where they were accustomed. And because the people used to slaughter many oxen at their idol sacrifices, this custom must also be transformed into some Christian solemnity. So on the day of the consecration of the church or on the memorial day of the holy martyrs whose relics are laid down in their churches, they should make huts of tree branches around the former idol church, celebrate the feast day with religious banquets, no longer sacrifice animals to the devils (ie. Wuotan, Donar, Loki), but slaughter them for food in praise of God, thereby thanking the Giver of all things for their satiety, so that, leaving them some outward pleasures, they may become all the more inclined to inward pleasures. For to cut off everything at once from raw minds is no doubt impossible, because even he who wants to climb to the highest level reaches the heights by treading and stepping, but not by leaping." (Mone, Franz Josef. Geschichte des Heidenthums, Bd. II, 105.; probably originally quoted from Bede.)

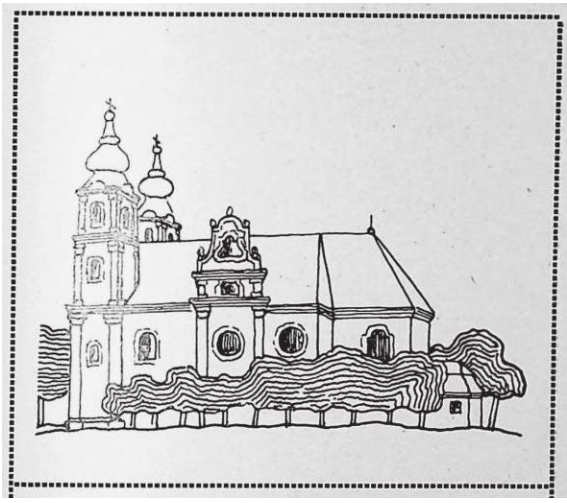
Thus in the smaller hill, which carries today the cathedral church of Brno, the place would be found, which was sanctified once to the redbearded thunderer.

This assumption is opposed, as is quite natural, by another one, namely that of the Slavists. The latter claims: "In the distant past, when Christianity began to spread its mild wings over the Slavic people and the baptism of our fathers was taken from paganism, two pious, godly men, Cyril and Methodius, whom Moravia still venerates as its patron saints, came from the Far East (863), sent by Emperor Michael, to strengthen the faith of the people and to proclaim to them the doctrine of salvation. They were overthrown, the idols greedy for human sacrifices hideous structures; and from the remains of the temple of Krasopani (the Venus of the Slavs) rose at Cyril's behest a gloriously high house of God, from whose wide halls now floated up to the stars the hymn of praise of the only true." (Schmidt, Brünns Umgebung. 1855.)

As "beautifully" as this is said, it is untrue. The church dedicated to St. Peter already proves the falsity of this Slavic assertion, because no male saint replaced a female deity or vice versa.

But just as for reasons of mythology the hypothesis of the sanctuary of Krasopani here on the site of St. Peter's is untenable, so for historical reasons the Cyril-Methodian legend must be rejected.

With the Romans, the last remnants of early Christianity left the country around 470 (St. Severin), namely that Christianity which was friendly to the Romans and hostile to the Germans, and which was opposed to Arianism, to which most Germanic tribes paid homage. On the other hand, the Goths had been won over to Roman Christianity, Catholicism, very early by Bishop Wulfila, who had a preparatory effect on the Quades as a tribe related and neighboring to them. Still today the godfather of the German-Austrians is called Gothe (Godel, God); a very significant linguistic monument. However, the belief in Wuotan and Thor was still too firmly rooted in the people to be so easily shaken. When Ruppert had founded the Salzburg church, apostles came again to the old Quadensitze in today's Moravia. Emmeran, Erchanfried, Otgar, Virilo and many others were sent from Salzburg. But it was only under Salzburg's first bishop Arno that Christianization was systematically pursued. The chronicle of Lorch mentions the Passau bishop "Reginhar" as the apostle of the Moravians in 818. That was long before Cyril and Methodius, who were called by the faithless vassal Rastiz. And this not only in Brno alone, because also the churches of Olomouc, Iglau, Kathrein and others date back to pre-Cyril-Methodius times.



Illus. 19. pilgrimage church of Maria-Dreieichen in Lower Austria.

"And even if," said the author of the Quadenwerk, Professor Kirchmayr, on occasion of a lecture, "and even if our time wants to baptize the children on Cyrill and Methodius, instead of on Oswald or Leonhard, imposes Methodius as church patron on the congregations, forms Cyrille and Methude from Petrus and Paulus paintings, it is all of no use, German churches, names, books, patrons have left too many traces in the country for more than a thousand years that they could be covered up as easily as that!"

As far as the Spielberg is concerned, the word "Spiel", which can mean spindle[53], the badge of the Wuotan priestesses, the Norns, points to the mighty sanctuary of the king of the gods together with all his gods' retinue of male and female gender, based on the all-encompassing holiness, as we have often found such. Not only the holy fountain of youth at today's Franzensburg, but also the subterranean passages and dungeons of the Spielberg itself, which in the course of time expanded into those ghastly dungeons that gave the Spielberg such a ghastly reputation, are right for this. But also the river names WeifSache (Zwitawa) and Schwarzache (Schwarzawa), so characteristic of such great sanatoriums, are found here again, as the mythical opposites of light and darkness, of life and death.

And from the Wuotan valley the white river of life, the Weissache, foams.

Let's start the hike towards these white foaming waters. There are not yet any bare railroad tracks winding through the gorge, nor is there a road blasted through the rocks; an artlessly trodden path, cleared only by the mule's hoof, leads into the forest. Dense forest rushes around us.

The stallions laboriously work their way through the undergrowth. The trunks press closer and closer together, growing in height and girth as if in gloomy glory. Long gray-green bearded moss rolls down from the spreading branches; a landmark of venerable age. In between, younger trunks become visible, entwined with climbing weeds, so that many a young forest sapling, bent by the weight of rampant vines, bows to the ground. Freely rising slender leaf pillars shine, transparently shone, in the golden-green light and blow like Iduna's veil in front of the fir-serried forest depths. Huge ferns, weeds and leafy plants, thistles and grasses crowd in with elemental force, entangling the ground with impenetrable networks and climbing over wildly fantastic wind breaks. To the side, glimpses open up to higher forest spaces, narrow clearings alternate with gloomy twilights. Only now and then a torn blue glances through the darkness, as if it were scraps of the firmament that the wind happened to let flutter in. The murmur of the white brook becomes more roaring, more roaring - it announces the proximity of the deity!

Blocks of stone rise from the bed of the forest stream, its white waters roar foamingly over it. Bluish-gray rocks stretch upward from the piney grounds, at the foot of which the roaring Weissache splashes in numerous cataracts, and the dark anemone-colored moss banks are seeded with glittering brilliant dew. Bold, multi-pronged rocky ridges rise from the gorges. Overhanging the forest floor, broadly articulated walls rise up, illuminated by flashing sunlight, interrupted by torn-apart crevices and fissures of violet twilight shadows or by night-dark mouths of eerie caves.

There arches the Wuotan's cave and up there the Frouwa's grotto; today, of course, the former is called the Beczisk ala or Byciskala, the latter the Evagrotte. Here - in the sense of the Gregorian letter quoted above Wuotan and Frouwa were replaced by Adam and Eve. The Slavs displacing the Teutons again changed the names; he called the Adam's Cave Beczisskala after the gurgling (Slavic: ebcite) sound of its invisible waters. Later explorers named it Bycziskala, which means bull rock cave, after a small bronze figure found here, which represented a bull, and based a Slavic bull cult on it.

[53] Spindle stones are bearing stones; see Illus. 17

Rugged rock walls tower up. A portal-like entrance to Wuotan's rock palace opens up. Twilight shadows waft around us. Only gradually does our gaze penetrate the wide dome-like vault. Wedge-like fissured rock hovers menacingly at our heads, as if ready to fall; in between, yawning cavernous chasms below, above, on all sides. These are passages that led to other halls, but below, the waters gurgle in a frightening groan.

This Wuotan cave still holds important information from prehistoric times.

It served many purposes, both as a place of worship, as a burial place and then again as a forge. But we are immersed in the myths, and there we see Wuotan's stone seat, and we see him asleep in the hall thundering with weapons. His head has sunk down and his gray beard has grown through the tabletop; he has already wound himself six times around the foot of the table, he has reached the seventh rounding, then the time has come when the battle will be fought on the Walser heath.-------

To the right of the entrance to this cave, a few hundred steps up in the crevice, another room opens, called the "stone hall" or the "temple", in almost Gothic - shapes.

The name of the temple is also worth noting.

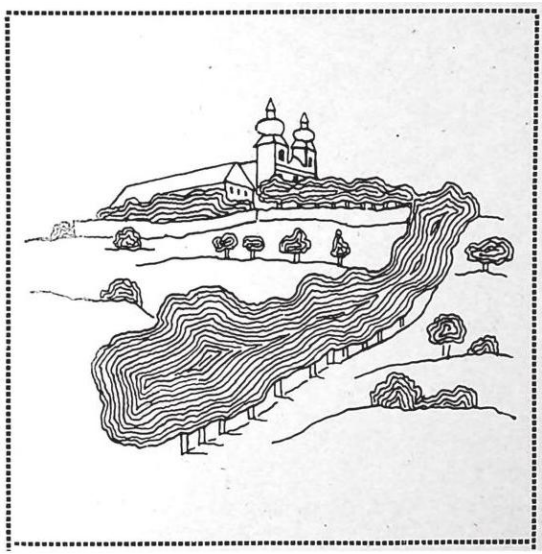
And there are many other caves in this valley area. But we move on, far through valley bottoms and rocky turmoil.

Again, wild crevasses pile up, surrounded by dark pine green. Through the "barren valley" and the "dry valley" we climb a rocky mountain. At the top, a horrible crater-like maw opens up; this is the Macocha Abyss. In spite of the Slavic name, the myth of Wuotan surrounds us here, because it is as closely connected with the magnificent scenes of nature as it is with the soul of the Germanic people.

Once Wuotan's army may have left and entered here, and even today the people know how to show the way that the lightning takes down into the gorge during every thunderstorm. But this is forgotten, because the Slav calls the gorge Macocha, which means stepmother. It is said that once a stepmother, in order to steal her sons' inheritance, threw him into this ravine, which is more than 500 shoes deep. The boy was rescued, and out of remorse she jumped down herself.

Inaccessible from all sides, this terrible crater yawns upward; once the heights of this mountain valley had collapsed and left behind that maw.

Further we move through this hardly beautiful rock labyrinth. Once again, the forest wraps its green mantle around us as if to call out to us a cheerful "Weidmannsheil", but distant droning and flickering firelight distract our senses from the joyful hunt to other things.



Illus. 20. The pilgrimage church of Maria-Tafel in Lower Austria.

A clearing opens before us and black is the ground, sooty the sad forest giants. Naked, sooty figures with tangled head and beard hair surround the clay crucible there to prepare iron. These are the iron smelters and iron forges, in the Lunae silva, of which already C. Ptolemy reports and expressly testifies that in the country of the Quades iron is won. And this is near Blansegge, which the Slavs spoiled with the name Blansko, where the Moravian iron industry can look back on an age of many thousands of years.

This is beyond the scope of a mythological landscape picture and yet probably not really. "Man created his gods in his own image," and where we observe humanity, there soon enough we find the red thread that leads us to the myth.

The iron smelters here, who have filled the pit with charcoal and tirelessly kindle its embers with blowpipes, in order to bring the ore in the crucible to the melting point, these iron smelters, have they not bound Loki, the fire god, and force him, now to servitude?

Loki, the guileful, limping adviser of the gods, who was finally captured and bound for the sake of his mischief advice, is just the tamed fire, which "becomes terrible when it is unbound!" And that is why the blacksmiths, the ancient fire god's sacrificers, are still today, through popular belief, considered to be versed in sorcery, and play those sinister roles in legend and myth. A noteworthy feature of all blacksmith sagas, however, is that the devil (Loki) is usually the bruised one whom the blacksmith outwits. And this is a fine trait of the myth. The devil (Loki) is subservient to him, that is, the tamed fire is the assistant of the blacksmith, without whom he would be powerless. But the fire is always lurking to break the fetters and to ruin the blacksmith, who, however, is well on his guard and clever enough to thwart all malicious attempts of his deceitful assistant.

We moved on again through the green of the forest. It became brighter and more golden, the sun gazed kindly down through the rustling branches; the scent of

linden blossoms wafted flatteringly around us - around us? I sat alone on a bench of one of the many winding park paths between whispering poplar willows, blossoming linden trees and the trembling hanging leaves of slender, white-barked birches. In the park, on the slope of the Spielberg, whose interior holds such terrible secrets forever, the breeze of blackthorn and lilac fanned so mildly today, such friendly sunshine flickered on the bushes, that I, forgetting the present, had sunk dreamily into the tide of noisy millennia.

But the park path looked somewhat different since the moment when I felt the present disappear around me, lost in a dream. I felt almost anxious, because the legend of the ghost church came to my mind, where the enraptured only returns after a hundred years.

When I sat down on the bench here in the morning, elderly gentlemen and no less elderly ladies were enjoying themselves very gracefully in the friendly greenery of the park; but now - the sun was already on the other side about to say "good night" - I was delighted to see only young ladies and gentlemen walking around in cheerful conversation, and the birds were singing and luring each other so merrily that the bright moon, which hovered like a feathery cloud above the Spielberg, seemed to take the warmest pleasure in it.

And there I saw Brno's beautiful women.

Some of them were slender, tall, finely structured, with light blond hair and shining, flashing blue eyes; figures such as Eburodunum's women might once have shown. A faint suspicion arose in me that the gold-robed king's maiden Pipara might have looked like this, whom Caesar Gallienus raised to the Caesar's throne, for whose possession he gave away a good part of Pannonia. This was a hard blow for the vanity of the Roman women; a barbarian as Domina Augusta! Did Pipara, the golden-curled royal child, also once walk here?

How we see them coming and going, the beautiful Brno women! Most of them are lovely in face and in the expression of their eyes, beautiful hair and all of them have a stately step. They also seem to be of good disposition. Others, however, are full and richly endowed by nature, with dark eyes and dark hair. These are the Slavic women and the daughters of Zion. Both of them are dangerous, especially since at this very moment the noble Silvio Pellico, whose name is so closely connected with that of Spielberg, whispered to me: "I love my fatherland with passion, but I hate no other people!"

But since such cosmopolitan tendencies are ill-suited to a mythological landscape painter, I wrapped myself in my Germanic consciousness and left the seductive magic groves of Spielberg.

A nightingale just struck its fullest note, the thrushes fluted sweetly, and the sparrows hopped around in the bushes.

Chapter Six

The Hermit of Hohenstein and Rothenkreuz [Jihlava, Czech Republic]

There, where the imperial road, leading from Vienna to Prague after crossing the border between Moravia and Bohemia, reaches the friendly village of "Rothenkreuz", which belongs to the German-speaking island of Iglau [today Jihlava, Czech Republic], stands an ancient gray stone column carved out of gneiss, which in its beautiful ancient form, like a reminder of long-lost times, towers over into our days as an apparently silent hieroglyph. It shows neither picture nor writing, but clear characteristics that it once carried such markings. But at what time this stone pillar was robbed of its markings is difficult to fathom, although it can be assumed that such mutilation was not accidental. But that is why it did not fall silent, because it bears the ancient, Aryan name "ruotkreuz", which has been preserved in the place name "Rothenkreuz" until today [as of 2023 there is no record of this town or monument; further research using pre-1919 maps is required], and therefore speaks a very eloquent language to those who know it, especially when this venerable admonisher is not only a reminder of the past, but also a reminder of the future, especially when this venerable admonisher of old-Aryan wisdom calls upon the highly significant place names as well as the mysterious architectural monuments of his surroundings and not least the much beloved Frau Saga to bear witness in order to corroborate events of the most distant prehistoric times, in the possibility of which farsighted men of the present time try to prevent the advancement of our German people with all means of sophistry and occasional falsification of documents.

And so, in spite of all German enemies and opposition, what this ancient "Ruotkreuz" (today Radkreuz, in English the Wheel-cross) announces to the knowing, may be recorded on the following sheets as tidings of the prehistoric times, as a testified wisdom of the faithful rule of the skalds of Wuotan on our primordial holy Aryan-Germanic Ruot-ArtLand (wheel-way-land).

One of the most terrible periods in the history of the German language island of Iglau was near its creation. In the battle of Lipau and Bohemian Brod, on May 30, 1434, the Hussites were defeated to the point of annihilation by Meinhart von Neuhaus; most of the army covered the Walfeld, and since the two Hussite commanders, the Prokopes, had also fallen, the Hussites split up and dissipated, although a remnant of them remained on Mount Tabor until 1455, from where they besieged the country. Their power was broken, however, and gradually peace returned to the hard-pressed German community in the country. The German area of Iglau with its eighty-one German-speaking communities emerged unbroken from this race war raging against Germanism, and that is why July 5, 1436 was a day of joy for all the inhabitants of this language island, when the Diet, meeting in Iglau, declared the Hussite war over.

A band of well-armed men had marched down the road from Iglau in the most joyful mood and had split off from a few of their comrades at every country road that led to the individual villages or farms, likewise in Pfauendorf, and had now arrived at the Radkreuz, where again a band separated to take the country road to Schrittenz, while the others followed the road to Stecken. Only two men, after saying goodbye to the other hikers, remained at the Wheelcross stone column.

These two, fundamentally different in their clothing, otherwise resembled each other like brothers; both were giant warrior figures, blue-eyed with flowing blond hair and just as broad beards. But while the one wore the costume of the rich, free peasant, the broad hat and the leather knee breeches with the red gusset, the other seemed to be a monk, for he wore a capuchin habit, without the usual insignia of such a monk, for neither the rosary hung in front of his belt, nor was this belt a rope, rather, it was a dignified belt made of brown leather, on which, next to the pocket, a short broadsword - a so-called ox tongue - made itself known in a threatening manner, so that it must have been clear to everyone how this "seltzsame Münnich" man would certainly not voluntarily turn his right cheek to anyone who would strike him on the left.

The surroundings of the Wheelcross and the monument itself presented a very different picture than today. Dense forest stood on both sides of the narrow, unkempt road, but just next to the Wheelcross column stretched a considerable farmstead, in which diligently cultivated fields enclosed a spacious courtyard, the Ruotkreuzhof, or Wheelcross estate, while on its borders a few small cottages appeared almost built into the forest for the workers belonging to the farmstead. The wide courtyard was surrounded by a solid wall, made of quarry stones, in which a very peculiar symbol was walled in by eight bricks. Five bricks stood side by side in intervals of brick thickness, which were edged on two horizontally laid bricks, while the eighth brick stood vertically again at the bottom and seemed to carry the upper seven.[54]

This brick symbol was called the "Donnerbesen" or Thunder-Broom and it meant that the owner of the farm was a "throne lord" of the "Holy Feme", whose sign was the "Wheel Cross", which was therefore also called the "Wheel-Land- Column" (Ruotlands-Saule)[55].

---

[54] See "Pictorial Writing of the Ario-Germanic People," Fig. 798.

[55] When the Saxon duke Widukind was defeated by the Frankish king Charles in the thirty-threeyear struggle for German faith and German law, the followers of Wuotanism, among them primarily the Armanen as the Wuotanic priests, withdrew, and took the now outlawed German faith and law into the "secret eight" of the "fem" (five) fingers of the sword hand closed into a fist, which secret connection was therefore called the "holy feme". Their most sacred sign was the "guerel" (whorl), also called "ruot cross" or "wheel cross", which was not a Christian sign of the cross, but an Wuotanist sign of salvation. This Wheelcross was an isosceles cross, whose arms with rim-like bent hooks within a circle represented itself, symbolically designated the ancient tool for fire production, the whisk.

t was the symbol of religion and law, and in the Peasants' War it was the flag of the rebellious peasants. In order to protect themselves from persecution, they had secret signs and gave words a different meaning and spoke in such a way that only those who should and were allowed to understand it could understand it. One such sign was the "thunder broom", which in the secret language meant: "thunar besen" ("do right the wicked"), namely "judge the wicked". It consisted of

This stood therefore also at the border of the Wittek homestead, who sat as "proprietor" on the "Wheel Cross Estate" he was entitled to inherit and therefore was also the "inheritor" of the Castle on the Hohenstein, which lay hidden deep in the forbidden forest, whose Fem- and Fraiszzeichen meant just the "Wheel Cross".

So the two of them stood together, talking about the events of today, and hardly noticed how the shadows gradually lengthened and the sun's glow reddened, announcing the imminent onset of darkness.

"You shall never go home to the holy grove on Hohenstein[56] today, Kalawiß, it will soon be night; you shall spend the night with me." Thus said the Ruothof farmer Wittek, pointing to the sinking sun and looking over to his yard, from which a female figure was coming towards the two men. Therefore he added: "There she is already, my Marget, she will forbid you to go home".

Then the hermit laughed brightly and said: "Is something done simply because your landlady Marget commands it?"

"You should know them better, the power of women, Kalawißs," said the Ruothof farmer laughing, "you know how the old mountain man himself ducks when Frau Holle lifts her woman's shoe."

"But I am Hagestalde!"[57] returned the hermit, laughing again; but by then the Ruothof farmer's wife Marget had approached the two, embraced and kissed her husband heartily, then faithfully held out her hand to the hermit and, shaking his right hand vigorously, said to him: "Happy welcome, hermit! - Come to the mead hall and tell us about the Thing[58] at Iglau."

---

two signs, namely the upper five (fem) bricks (tegel), and meant as 'Fem tegel' = "Fem secret". The lower sign from the three bricks symbolized a "hammer" and meant in the secret meaning: "ham ar", namely the "Heimatsrecht" or "Landrecht", which was called again "Ruotland" or "Roland" with secret meanings. Therefore, the old German "Irminsuls" or "Irminsaulen" later became Ruotkreuzen or Ruotkreuzsaulen also Rolandsaulen, which were markers of the secretly cherished and maintained land rights, and have nothing in common with the legendary paladin Roland of the Frankish king Charles. They were the signs of rebellion against the forcibly introduced Roman law and were therefore furiously persecuted. Therefore, when a city or municipality lost its independence, the first thing to do was to overthrow the Roland pillar and deny the defeated their own jurisdiction. The Ruotkreuz pillars - since they were Roland pillars - were also overthrown or at least deprived of their markings. The people of the country, however, who clung tenaciously to Germanism and its rights, knew how to help themselves. They erected wooden crosses in Christian shape, even crucifixes, in place of the fallen old wheelcrosses, and painted them with "red color" to remind those in the know of the old "Ruot cross" through this color sense. The "red color" had already long since become the color of law, precisely as a result of that color sense (color symbolism), since "Ruot" (red) meant "law"; just think of the red coat of the executioner. Thus also the "Ruotkreuzsaule" to "Rotenkreuz" kept exactly in this way forcibly lost its old marks, which consisted just in that "Ruotkreuz" and possibly in still other Fem or signs. In the square panels above the capital of the Rotkreuz column, which, as said, do not show any writing and no picture, one can still clearly see the bracket holes in which those pictorial signs were once embedded.

[56] Sacred grove," which surrounded the "Halgadom (sanctuary, temple site) of Wuotan," and still today, next to Wheel-Cross-Hof, surrounds this well-preserved ancient healing site.

[57] or , Hagestolz (a holy man)

[58] Landgeding, Landtag, modern "parliament", or law-making meeting.

But the hermit refused and said that he had to go home to the garden on the Hohenstein. But the Ruothof farmer's wife did not want to accept this. Therefore she took the hermit by the right hand and quickly pulled the short broadsword out of his scabbard, which she quickly hid in her clothes, laughing and saying: "This is woman's right, I have seized you; now come in and win back your fencing iron with 'etun jah drungkun'[59] with good news and old tales. Come in!" And with that she dragged the laughing struggling man laughing into the courtyard, followed by the no less happily laughing hof owner.

Inside the parlor, where the benches and chests and the large square table stood against the walls, the children, farmhands and maidens of the Ruotkreuzhof were already gathered, waiting for the returning farmer to take supper. The Ruothof farmer's wife led her guest to the place of honor next to Wittek's armchair, whereupon she thrust Einsiedel's impounded broadsword into the wainscoting above her seat, saying: "When the sun was setting, I captured you, Einsiedel; when the sun is rising, I will give you back your freedom with your sword; now be at ease as our dear guest." With that she handed him a kraussen[60] full of mead to drink, and in honor of him she gave him the first drink of it, saying: "Wohl bekomm's trinkt Heil!"

The hermit raised the kraussen to his mouth and made a deep drink from it, after he had spoken to Marget that he wanted to consecrate this drink to her as his prison guard. Now Wittek broke off a large piece of bread from the loaf, which he also offered to his guest, who also enjoyed it under mutual greetings and blessings, after which everyone sat down at the table and eagerly ate the food that had been served.

After the meal was finished and the cups - in honor of the guest - were filled again, he began to tell about the Iglau Land-thing and soon everyone was full of joy that the Hussite war was over and peace had returned to the country. And when the back and forth talk about it had reached its end, Mrs. Marget reminded Einsiedel how he knew how to tell such beautiful fairy tales, and asked him to tell such a tale before the "Eheholden"[61]? went to their sleeping places, so that they could fill themselves with the story before going to bed. She herself and her dear landlord would then like to have another drink with their dear guest and probably even more, if it pleased him.

[59] "Essen und Trinken", simply "food and drink"
[60] A large jug with four to six mouthpieces for drinking; of which the rim had the appearance of "krause" (beer foam); hence the name.
[61] Servants and maids.

The hermit was happy to do so, and after he had taken a good sip, he began to tell this little tale:

"It was a time long ago. There lived in a beautiful country a rich, wise woman, who was as rich as a queen, had many cows and other livestock and so much flax and hemp that she was not able to spin and weave all of it, and also her storehouse could hardly hold all her riches. Once she went out into the forest to get some sweet berries, and when she had eaten enough of them and filled her basket, she got tired and lay down under a dogwood tree to rest and sleep a little. When she awoke, it seemed to her as if the bush had grown larger around her, and more densely intertwined, for she had to free herself from its branches, which had wrapped themselves around her like bands, but she hardly thought she had slumbered longer than an hour. But the sun was already low, so she hurried home. When she got home, however, she was not a little surprised to find her farm completely changed. Strange people were working in it, all the wealth had disappeared, and bare poverty peeked out at her from every nook and cranny. After she had recovered from her initial fright and asked the people who were working in her yard for an explanation of this incomprehensible turn of events, they gave her an answer in a foreign language, laughing mockingly, which she did not understand, and finally threw her out of the yard gate. Thus the rich woman had become a beggar, who finally died somewhere of hunger and misery."

The hermit had finished his fairy tale, but it remained quiet in the parlor, because everyone had expected a nice funny fairy tale and had only heard a gloomy story, which they did not know how to interpret. Mrs. Marget noticed this, too, and therefore she asked the hermit:

"You know how to say beautiful things, my dear guest, and what you have told is certainly instructive, but tell us also the lesson that should illuminate it, in order to make it useful."

The hermit, however, smiled to himself, then he spoke: "Do you want to know, then, who the rich woman was? Do you not realize that you yourselves are the woman, all of you, our people? - Do you think you can sleep peacefully now because of the Iglau land-thing? Do you still not know, or have you already slept through it, that the whole land once belonged to you, and that the Slavs ousted you from it except for this forest district and some other similar small forest areas? And do you think that he will grant you these mountains and will not wait to drive you out of them as well? Therefore, take advantage of the victory of the brave Meinhart of Neuhaus, be on your guard and do not sleep! Our old God still lives, who has neither name, mouth nor ears, but who leads us as the mightiest champion, if we let ourselves be led, therefore watch and use your swords!"

This made sense to everyone, and the men beat the tabletop with their fists and stomped the floor with their legs. But the Ruothof farmer Wittek had jumped up, offered Einsiedel his right hand and said: "God's richest reward, Kalawißs, for this word. Reinier door Feueri!"[62]

---

[62] “Reinigen durch Feuer”; “Purify through fire"; a slogan and exhortation of the holy Feme (secret), which figuratively meant: “roden” or “clear”; i.c.: "right".

"Mit Strick und Stein, mit Gras und Grein" / "With rope and stone, with gras and grein![63]" said the hermit emphatically and struck at the offered right hand of the Ruothof farmer, pressing it in a special way.

Mrs. Marget, however, had risen and pulled the impounded broadsword out of the panel in order to return it to the hermit before the appointed time of the rising sun; this was to express her applause. She looked at the weapon with a curious eye, and on one side of the blade she saw the sign of the wheel-cross and the runes: "S. S. G. G." engraved, and on the other an isosceles cross in a circular arc and on the cross the sign:

"V"[64] The hermit noticed her action and smilingly gave the Ruothofbauer a furtive hint, which he answered in the same way. Mrs. Marget, however, returned the sword to the hermit with holy awe, saying gratefully, "You always know the right thing to say and to interpret, but the signs on your sword are unclear to me."

"Unclear?" said the hermit, and was about to take the weapon, but Marget still held it, saying, "I was about to release you from my bailiwick, but you still have to interpret the signs for me!"

"The signs?" said the hermit, smiling, "the tuesse tugege. - ?[65] two S's and two G's? They make you, Mrs. Marget, wonder? These are my dear patrons above in heaven, the holy Siegfried and Siegbert, Gerhold and Gerbert along with the holy sign of the Godhead."

Mrs. Marget smiled in amazement and looked over at her smiling husband as if in silent questioning, then she pretended to be satisfied with the explanation and handed the weapon to the hermit with the words: "Take back your pledge, hermit, you have solved it honestly, but now it has also become clear to me that you are not a Roman monk! You are someone else than you seem to be, and as such someone else you are even more welcome to me than before.

Outside, night had fallen completely; the pine shavings illuminated the parlor with a dull light, and it was time for the servants to find their sleeping places. Mrs. Marget prepared new shavings to renew the soon burned out ones, filled the KraufSen with fresh mead, while the servants left the parlor with a "restful night", after which Frau Marget also took her children to bed, while the Ruothof farmer and his guest remained alone in the parlor, awaiting Mrs. Marget's return.

---

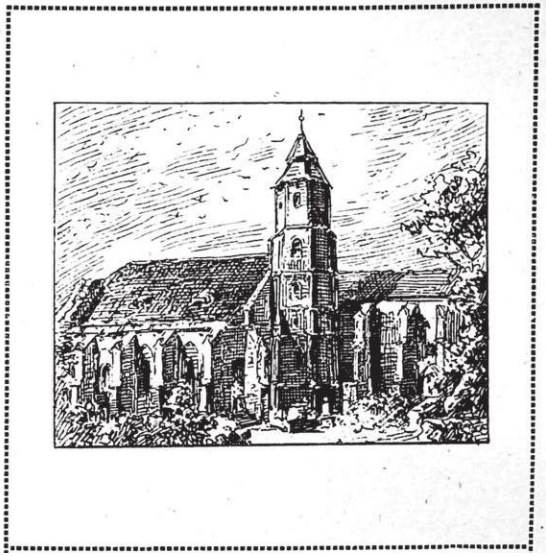
[63] "Strick (rope)" from willow braid = willow = wyd = law. "Stein (stone)" = "ziegel" (brick) = tegel = schweigen (silence) = geheimnis (secret). - "Gras" = gerase of thunderstorm, thunder = tun ar = recht tun ar = recht/right). - "Grein" = greyen = receive. So the meaning of this secret saying (femruf) is: "Keep the law alive by silence and doing right". On the fem swords this saying was indicated by the letters: "S. S. G. G." or in runes: (S S G G runes). [In Germany, there were famous secret courts called "Fem- or Fehmgerichte, Vehmgerichte" with secret passwords and sayings, etc. There is some researc on these courts available.] More details about the Feme in: "The Rita of the Ario-Germanic".

[64] The signs of the fem sword: "Ruot cross, rope, stone, grass and Grein"', the V on the cross = Femrecht (V = Fem, cross - Rod = right).

[65] Another secret phrase: "tuesse tugege" (2 S, 2 G) = "present in secret, pronounced in english as

two-ess-uh, two-gay-guh"

"Reinier door Feueri!" called the landlord, after they were alone, and toasted with his kraufen to that of the guest, who smiled meaningfully and lifted his mead jug with a "Tuesse tugege!" to toast with Wittek to a common deep drink.



Illus. 22. St. Michael's Church of Heiligenstadt.

But they had hardly lifted the jugs to their mouths when the farm dog made a noise and then ran with furious barking to the yard gate, from where the barking of another dog also resounded, namely from outside, whereupon three powerful blows at the gate came as a sign that someone outside was asking to be let in. Soon Wittek's servants stood well-armed in the yard, waiting for the Ruothof farmer and his instructions.

Both of them quickly put down their steins to look into the courtyard to see what was happening. Kalawiß', however, said: "Thing-judge (Dinggreve)[66], that was well done by your dear Marget, that she freed my Dag (sword)[67] for me, it seems that it may be useful here. "It may well be," said Wittek, and hurried out to the gate with his guest.

"Who desires admittance?" cried the Ruotkreuzbauer (wheelcross farmer), swinging himself with a firebrand onto the wall beside the gate, where outside the "Donnerbesen" was walled up, and shined the light out to see.

Outside, however, stood a woman who had led a howling dog on a rope beside her, and held up three straws with her right hand, while she cried out in lamentation:

"Mordio! Mordio! I am justified, Wheel-cross farmer, help me find my justice."

"Who are you?" asked Wittek.

"Kunzens' widow," sobbed the woman, "they have slain my husband; help me to justice, Ruotkreuzhofer, let me in." -

[66] Presiding Judge of the secret court (Vehmgericht).
[67] Dag = Vehm-sword; from which the word: "Degen" (rapier, dagger).

"So you are the wife to Herr Kunzen Walburg? - Come in, and tell me how it happened. Open the gate!" he shouted to the servants, swinging himself from the wall to calm his farm dog, which obediently fell silent, but snarled around his master.

The gate creaked open, and the farm-wife, leading the dog by the rope, entered and was led by Wittek into the parlor, while the gate was closed and well locked. Kalawißi followed the two. The servants went back to rest.

Frau Walburg reported to the Ruotkreuzhofer that after darkness had fallen and she and her husband had gone to their sleeping place, suddenly the dog had started barking, whereupon Kunz hurried out to have a look. Some men had already driven away her husband's only cow and steed, and one of them then killed Kunz in a scuffle. In her desperation, she threw herself at the robber with a hatchet and knocked him to the ground with a single blow, and she hit him so well that he collapsed without a sound and never moved again. Since she lived alone on the farm with her husband Kunz, and could no longer get help from her husband, she took the farm dog and three stalks from the thatched roof of the farm as witnesses to the truth, in order to seek justice and help. said Wittek, "the court guardian, who watches over the people of his property day and night, the faithful dog, bears witness like the cat, who sits at the hearth, like the

"That was well done by you, Leitenhoferin, rooster, who watches over the hens, and also the three stalks from the roof offer surety; the goose with stretched out neck, the crane with the stone in the claw, are also interpreters of the meaning of the watch, but they do not have witness power like dog, cat and rooster. But tell me, Frau Walburg, how is it that you two have been living without a guardian-servant?"

"How is that, you ask?" answered Walburg, sobbing. "Wasn't our farm burned and robbed twice last year, weren't all our farmhands and maidens slain or dragged off, so that we could save nothing but our poor lives? Cow and steed my father gave us over at Simetshoff[68] to help us out a bit, but where to get servant and maiden for whom we lack food? And now all is lost!"

"And who were the peacebreakers? tell us?" asked Kalawiß urgently.

"Who else but Taborites," wailed the Leitenhoferin, adding, "Do you know this wretched people; does not one look like another, these Everywhere and Nowhere?"

Then Kalawiß had jumped up excitedly and hit the table with his fist, shouting: "Dinggreve, now is the time, let the Kraianfyr flame, strip all the men and drive with the thunder-broom into this gang, and whoever falls into your hands alive, hang him by the legs on the nearest scrawny tree, for a gallows would do these murderers too great honor!"

"Go on, go on!" the Ruotkreuzhofer called calmly, but firmly, and looked the Kalawiß firmly in the sparkling eye, then he continued, speaking the mysterious-sounding words, understandable only to the initiated: "Rohand Hofut ege Sola!"[69] This

---

[68] Today: Simmersdorf.

[69] “Rohand Hafut Ege Sola”; “Resting head on angular column". An ambiguous fem formula. Resolved: "Ro" = right. - "Hand hofut" = hand has. - "Ege" = sword. - "Sola" = solar right = court;

was meant to be a warning, but it resembled a threat.

"I understand well, Dinggreve, what you mean; the resting head on the column could mean mine, if it were placed on the executioner's block? - Wasn't that what you meant? But I will bet my head, and let the Kraianfyrs flame! Do you think that those from the Inglau Landgeding, or the king without a country, or even the German emperor would help you? What about the Hussite crusade? - Hey?!"

But unmoved, unexcited, the Dinggreve remained, and said only in an apparently indifferent manner, almost smiling: "Your zeal, Kalawiß', is good, I commend it, but drink one to cool your fire, then listen and advise, then consider, and then, only then act!"

Kalawiß had first looked into Ruotkreuzhofer's blue eye, then smiled quietly at himself, grabbed the Kraufsen to take a cooling drink, as he had been told, and then held out his hand to Wittek, shaking it vigorously: "You're always the smart one, Wittek; let's hear how and what you think."

Then Frau Marget came and had the Leitenhoferin tell her about the attack and had offered everything to comfort the weeping woman, to promise her the willing help of her husband, and also to offer her hospitality for this night and, if necessary, also for a longer time, at least until a judgment.[70] Since it had already become late, the men postponed their consultation for the coming day, and the guests were bedded down, the lights were extinguished, and soon the Ruotkreuzhof was once again quiet.

A few days had passed in the country, there the road by the Ruotkreuzhof again the Einsiedel of the Hohenstein walked, this time however coming from the other side. He seemed to be in a great hurry, for he walked at a good trot and was very dusty; he must also have been a bit warm, for thick drops of sweat stood on his forehead and trickled down into his mighty broad beard.

Then he met a band of horsemen, who were probably coming from Iglau on the road to Prague. He carefully hid his broadsword in the folds of his robe, pulled his hood lower over his eyes and, assuming a humble, stooped posture, slowly strode along the edge of the road, pretending to be modest. When the foremost of the horsemen had reached him, he offered him the pious greeting: "Praise be to God in the highest!" "For eternity, amen," returned the horseman, then he asked: "Tell me, pious brother, how far is it to the city of Brod," belonging to those of the Teutonic Knights?"

"The poor hermit can't tell you that; what does he know about what you are asking? He only knows his forest, and there only mushrooms, berries and herbs", Kalawißi answered with a silly chuckle, and continued to answer all the other questions that the horseman asked him, until the horseman, half annoyed, half amused, handed the hermit a large piece of silver, which the hermit apparently looked at curiously, but then returned it with the remark that he could not use it, since it was not for eating. The horseman and his comrades laughed heartily at this, and Kalawiß thought he could go on his way, when the horseman had something else to ask.

---

ie.: "The right hand has the sword of the court". The art to unravel these word formulas was called "Kala", therefore the hermit was called "Knower of Kala"'. "Kalawiß."

[70] The court day that this breach of the peace required, and which had to be immediately "conditioned", i.e. convened.

"Tell me," forest brother: Why did you greet me earlier with the words: Praised be God in the highest! And not, as is the custom, with: Praise be to Jesus Christ?" the horseman asked. But the hermit gave - as it seemed to the questioner - the simple answer: "The poor hermit thinks like an honest farmer: As long as the old God is still alive, he will not hand over the rule to his son; a wise farmer does not do that, and our Lord God in heaven will not be less wise than a farmer, strict sir?" Then the horseman, laughing loudly, had muttered something into his beard, put spurs to his steed, and had ridden away, and with him his followers. But the hermit had looked after him with a sly smile, beaten them with his hand and thought to himself, how good such an earth-brown robe is, even better than the famous camouflage skin of Siegfried the Horned.

Soon Kalawiß was sitting behind a well-filled cabbage in Wittek's parlor, engaged in serious conversation with him.

"So you think, Kalawiß, that this was the Terzky of Cipa, whom you saw and spoke with his horsemen?" said Wittek thoughtfully and still doubttully.

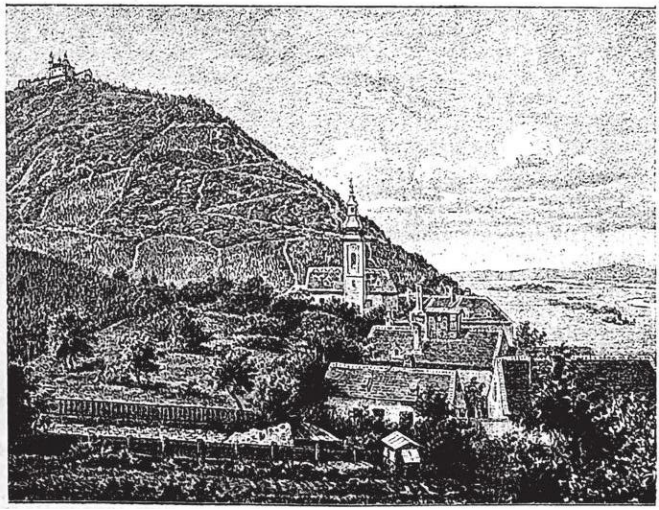
"I don't just mean that, I know that! I have heard enough to know where I stand. Terzky has acquired the town of Brod from the German lords, which he is now going to make Czech. That's why our farms are burning and are being robbed to make room for the Unkenbrut. That is why Karhofer is no longer safe, because he is in league with the fiends, and he thinks he can get protection from Terzky. That is why he gives shelter to the Slavic robbers, and that is why we could not arrest any of them. Karhofer must be ostracized, because he is an unfaithful man! Now you know why the Leitenhof had to be burned to the ground so that the Karhofer could take it from Terzky as a fief. Before the Thing[71] with the traitor, still better, however, immediately at the gallows with him!"

Wittek thought for a long time, then he said, "The Terzky won't stay here long, the Greveding (judgement meeting) comes at full moon, so in six nights to the Freistuhl am Hohenstein, there Terzky is gone and the Karhofer without umbrella -"

"What are you shying away from, Dinggreve, the Terzky? Charge him, too, and hang them both!" Kalawißi had spoken excitedly and added: "The five fellows who follow him are soon thrown down, and then you shall only look where their bones bleach."

"I command right and forbid wrong, and that would be against law and custom!" said the Dinggreve firmly.

[71] Ding/Thing = Court. Dingstatte = Thing place = court place.



Illus. 23. the Leopoldsberg with the Kahlenbergerdorf. (Drawing by Gustav Zafaurek).

"But that doesn't apply here!" the other interjected just as firmly. "Right against right, but violence against violence! Consider! Forseti,[72] the most just and wise of the Aesir applied the law to the enemies of the gods and men against his blood brothers the Aesir, and the world of the gods began its' twilight. If he had slain the giants like father Donar, met violence with violence, we would not have to cower before the foreign god at the cross today! Consider this and give lawful rights to the ones who are worthy of it, but violence to he who challenges it, so you will do wisely and justly at the same time, otherwise the Slavs will grow even more over our heads than they already have, and we will be like the berry seeker I told you about only the other day. Is it not sad and shameful at the same time that I, the God-front[73] of our old Gods, have to live my existence disguised and concealed in the dress of a Christian monk, and am hardly respected as such by my own people? Do you all want to deny your nationality and disguise yourselves as Slavs - as Karhofer dares to do openly before your eyes? - To the gallows with him and his seducers, but above all with Terzky!"

"I know too well what evil times are now," replied the Dinggreve, "but I also know that we both have to think and act differently. You, the God's-front, the truthful and the champion of our old ancestral doctrines, you point to our old, banished God, but I, the knowing Schéppe, the Erbdinggreve, I must point to the right, come what may! Do you, Kalawiß, know your oath?"

---

[72] Forseti, the son of Baldur and Nana; the judge in Asgard.

[73] Gottesfronde = Gods' front = Wuotan priests; these were skalds and bards, the poet-singers, who later Christianized as "minstrels" spread their old teachings again according to the rules of the "Kala". "Minne", means: "commemoration"; they commemorated the doctrine of the Wuotans Time in

Christian disguise; to interpret "Minne" as "love" is a later lack of understanding.

"Do I know it?" asked Kalawiß, rising and solemnly beginning to recite it as follows: "I swear by the Urfyr[74] to keep and help to keep the sacred feme, to conceal it from father and mother, from sister and brother, from wife and child, from fire and wind, from all that the sun shines upon, from all that the rain mists over, from all that is between heaven and earth. - And because I know so well this oath to keep and to help to keep the holy feme, so I challenge you, Femgreve, by your and my oath to rebuke 'misdeeds'![75] Therefore to the gallows with the Terzky!"

"It is safe to deal with Karhofer," said Dinkgreve firmly and calmly, "but Terzky I cannot condition or keep, my Ruothand[76] is not enough for him, for I am rightly wise!"

"But are not the Gods and the Right the same thing, and if I point to the Gods, do I not also point to the Right? And isn't your chair, Dinggreve,[77] set up to find a new judgment after the creation of new misdeeds. Isn't our old Rite[78] the tree that always produces new fruits when the old ones have long since been consumed, but whose new fruits resemble the old ones as one apple resembles another, for the consumed ones have fulfilled their purpose, but the new ones must serve new purposes, which again resemble the old ones. Therefore, chair your Thing, find and create new laws for the new danger." This was said with glowing eyes by the Godsfront, but the Dinggreve could not be brought out of his calm; without showing any agitation, he only asked the counter-question: "Am I then the Council (Greveding) or the Councilchairperson (Dinggreve)? Bring this before the Council, and what the council says, both will do. Today, however, I can and may only command that Karhofer be summoned before the Thing; the rest is up to the Gods to handle."

"The Karhofer has already been marked,[79]" the hermit returned and took out a wooden stick from his leather bag, which he held out to the Ruotkreuzhofer with a smile; "the splinter there has already been hewn out of his farm gate; the charge is in the gap. I had to walk hard, because it is not too close the Karhof to my Haingarten"; then he put the marker back into his pocket.

Now the Ruotkreuzhofer saw the light and said, making big eyes: "The Terzky won't ride far, but will stay to protect the Karhofer; so the Terzky must also be killed?"

But Kalawiß answered laughingly, "Just for that reason the Terzky would ride on as quickly as possible and take the Karhofer with him, if I had not seen to it that they had to stay; the Terzky with his five horsemen and the Karhofer too. They are safe for us!"

"You didn't talk to them at all!" said Wittek with growing amazement.

---

[74] Urfyr = the divine fire, God. The heavenly fire was the sun and the lightning; the earthly fire was the flame; the human fire was love.
[75] Urtat = (Urted) = a deed which causes subsequent deeds, here a root cause which causes other problems.
[76] Ruothand = right hand = judicial power.
[77] Chairs - The Thingchair or Freechair (chairman) led the Thing (court session).
[78] Rita = Rites = the oldest, unwritten laws of a people or tribe; hence the derivational words "Rita gemas" or "Rita according to". "rituals", etc.
[79] As a sign of a completed charge (similar to a subpoena), a chip or splinter was hewn out of the gate of the charged man, this was called "spahnen" (splinter); he "splintered" when he saw what was in store for him.

"Am I not called Kalawiß?! Otherwise I would have had to discredit my name if I had not been able to do so. I was inside at the Karhofer's and caught up with him, his wife and his Czech servants, and there I learned everything, including that Terzky himself was expected, and the Karhofer was full of arrogance, because he already sees himself as a Czech baron or even as a count, and thinks that the Karhof must become a fortress like Spielberg in Brno. Then I acted very surprised and said that there was no room to stable six horses. Then he made very big and showed me the stable, which he had already prepared for Terzky and his horses, and how the hay was already lying in the stalls and the oats were already piled up. But then I fetched a miracle herb from my pocket and mixed it unnoticed under the hay, and also put some strong grains under the oats, so that Terzky will not be able to go on as soon as he would like, because the horses will probably not be able to walk again so easily when they have my herbs in their bellies. When I had done that and said goodbye, I left by a different route, then secretly and stealthily went back to the farm to spy on it, and then again just as secretly through ditch and moss and only further out of his farmyard back on the road to see the Terzky, so that I know him and his riders and can recognize them. But then I ran to get to your Kraufen, Wittek, for the slog through bush and moss and sand and dust was truly not a 'mihilawunni'[80], for it was sweat-inducing and thirst producing at the same time."

The Dinggreve dared to look behind his right ear and then behind his left ear and did not look very funny, because he felt a bit sultry because of the daring game, which once started, also had to be finished. To summon Terzky, who was outside his Greveding jurisdiction, his hand did not reach that far; but if he did, he put himself and his chair in the wrong and became a peace-breaker himself.

"Kalawiß," he said after long consideration, "your action is good in case of war, and necessity may excuse it. You may work it yourself as you think best, but I must not violate law and custom, and therefore I must not appear before the Femstuhl of Terzky. Do with the Terzky what seems good to you, I know nothing about it and will know nothing. The Dinggreve has to deal only with the Karhofer, know and remember that, and also only to him the judgment is sought and found. With the other it is about force and not law. I cannot prevent you from using force, but I cannot and must not and will not encourage you in it, indeed I must not know, and only because it is you whom I trust, only for that reason I know nothing of what you told me of Terzky;" and with these words Wittek poured the rest of the mead that was still in his kraufSen over his armpit behind him, as a sign of forgetting.

Kalawiß was frozen; he had not expected that. In a clenched voice he uttered the words, "But necessity is above these commandments; force requires force and not justice! Consider what you owe your people!"

"True spoken, Kalawiß!" replied Wittek softly but firmly. "Truly spoken! All we owe to the service of our people; all! - Only - conscience and honor not! My name is Wittek, that is, the forest dweller, and I am namely a lawman and must abide by that."[81]

With that, this conversation was concluded and Kalawiß left the Ruotkreuzhof.

---

[80] "mihilawunni" = a great delight; festive mood.

[81] Witteg, actually: Willing. "Wil", wid = wood, forest, law; "ing" = derivational syllable; thus: "descendant". Witting (Wittek, Wittik, etc.) in the proper sense "forest dweller"; in the non-proper sense of "Kala" however "law keeper", i.e. "law knower", "judge" (wetten = to judge.)

High above on the star-spangled, deep-dark vault of the sky stood the full moon in a calm glow, like the leader trusting himself and his right in a crowd of uncertain comrades who are only able to find their own order, their own apparent calm in the compelling force and moderate power of their ruler. Like gloomy clouds, the dark masses of the forests lay on both sides of the silvery road, while the gray Wheelcross column, bathed in moonlight, stood out from the forest gloom, visible from afar, and the shining gold Wheelcross on it flickered ghostly in the moonbeams. But today the Ruotkreuzsadule bore other signs as well. On the iron hook under the Wheelcross hung a triangular shield, divided four times into red and silver, and a broad and long battle sword with sheath and hilt that was the sign of the secret court, because the Dinggreve, who strode to the Freistuhl, hung up his shield and his sword at the Rolandssaule, before he armed himself with the Dag, the "Femschwert". The coat of arms pictured on the shield, however, says to the knowing meaningfully: "Fyr Thel ruoth an de wit", which means in the secret language of the Kala: "God begets right and laws."[82]

Then, slowly and hesitantly, a man came walking towards the Wheelcross, who often stopped and kept a lookout and - according to all appearances - would rather have run away than to continue walking. Slowly, but nevertheless, he approached the Wheelcross, in front of which he stopped and looked around again. Suddenly, without knowing where the figure might have come from so abruptly, a hooded man stood in front of him and gruffly shouted the words: "Why are you so late, disregarding the deadline? I would never have waited much longer. You would have been spared the Thing meeting, Karhofer, because there are enough trees here to hang you on. Come and follow."

"Where shall I follow you?" asked the Karhofer in an uncertain tone.

"Over the two 'Wihistani to Halistan'[83] in the Haingarten waiting at the Hohenstein, the old Halgadom. Come!" was the answer of the hooded man.

Sighing, the Karhofer, who did not suspect anything good, but who knew only too well that there was no escape for him, submitted.

Without speaking another word, the two men walked into the forest. Soon they arrived at the first "Wihistan"[84]. This was a huge block of stone, over two men's height, surrounded by a crowd of smaller stones; it marked the boundary site of a very important man's territory.

---

[82] The heraldist says: "Four times divided in red and silver"; thus: Four parts red and white. "Vier/Four" = Fyr (Urfyr) - God. - "Teil/Part" = tel = beget. - "Red" = ruot = recht/right. "Weiss/White" = wyd = law. - This is how all ancient, real coats of arms can be "read", because they are all "hicroglyphics", which can be shown by many thousands of examples. The secret interpretation is again the "Kala".

[83] "Wihistan" = votive stone; mound grave. There are two of them next to Rotenkreuz. "Halistan" = holy stone, free chair. It is still standing near the Halgadom at the Hohenstein next to Rotenkreuz. Today, the three stone settings are called together, the "Kappelei" (three chapels).

[84] The following descriptions of the localities - as well as the old preceding ones - correspond exactly to the condition of the same, as they still present themselves to the observer, and are, as far as they are described here in undestroyed existence, conscientiously completed on the basis of scientific research. Whoever wants to visit the venerable Halgadom at Hohenstein next to Rotenkreuz, it will be easy for him to find and recognize those localities.

"Do you know this mark?" asked the hooded man, and when Karhofer was silent, he said, "Your ancestors helped to pile up this mark over the ashes of King Ruothari, and at that time they placed the heaviest curse on the head of a traitor. You will do well, if you are blameless, to ask the spirit of Ruothari for succor."

Then there was a rustling through the beeches and, startled, the Karhofer, without speaking a word, hurried on at the side of the hooded man through the darkness of the forest. Soon they had reached the second "Wihistan". Piled up like a pyramid, mighty boulders towered over one another, leaving an empty space at the top that almost resembled a pulpit. "This is the mark of Wittig, the royal blacksmith, the son of Wieland," the hooded man said again and added: "He was also a Ruotwart[85], as his descendants at the Ruotkreuzhof still are today, and our Erbdinggreve, the Wittek, is his descendant. If you are not a traitor, Wittig's spirit will shield thee; call upon him!"

Stray moonbeams swirled around the "Wihistan" and in the forest it roared and rustled like the distant sound of a harp, and the Karhofer was shaking like a feverish chill, but defiantly strode on. Soon they both turned left. Steeply it went up the height. The sweat of fear stood on Karhofer's forehead as the hooded man stopped, took Karhofer's hat off his head, threw a leather sack over his head, which hung down to his chest, and then tied his hands behind his back. This happened wordlessly, because the hooded man did not have to tell him that the person who had been brought with a debt was only allowed to enter the "holy Ruot-Art"[86] tied up.

On the slope of a steep surface, the "Halistan", which was much larger than Wittig's "Wihistan", rose from the centuries-old beech forest. Silently, about a hundred men surrounded the ancient sanctuary and, forming a wide alley, softly moved aside as the hooded man led the bound man through to the judgment chair, the Freistuhl.

Through the artfully layered mighty boulders, which were again piled up to a rock pyramid, a narrow path wound its way up to a circular plane surmounted by mighty stones, in which the open chair stood. The same rose under the "hanging stone", a hemispherically hollowed rock, which vaulted over the Freistuhl like a niche. On this Freistuhl sat the Dinggreve, to the right and left of him, on brick, semicircular stone seats three Freisch6ffen each. In front of the Freistuhl stood a table-like, square stone tablet, called the "Fyrege" (fire eye, God's eye), and on the same lay the "Dag" namely the fine sword, and the "Wyd", a noose, woven from thin willow rods. A red silk thread was stretched around the fyrege, the Freistuhl and the Schéffensitze, while on three corners of the fyrege torches burned and only the fourth, northern corner of the "fyrege" remained unlit. The witnesses, among them the Leitenhoferin with her dog, stood outside the red hay thread at that corner of the Fyreges, which was lit up with a torch, the Karhofer at the unlit other corner.

---

[85] Ruotwart = ruot, recht, right; wart = ward, so ruotwart = legal guardian: a guardian of the law.
[86] Ruot-Art = red earth, i. e. "legally possessed hereditary earth". In the narrower sense, the Halagadom and the Mal- or Dingstatte; in the broader sense, the entire earth inhabited by Germans and legally possessed by inheritance. Hence also "Ruotland" = legal land, and the "Ruotlands"- or "Rolandssaulen", the marks of the "German law" in contrast to the "Roman law", as the ancient inherited land and people's law.

Illus. 24: At the Agnesbründl (after a painting by the Vienna painter Zafaurek in the author's possession).

After all the awkward questions and answers, which ancient custom tied to the "cultivation and care of a free Greveding", the Dinggreve rose from his chair, pressed with his right index finger on the spring of the Dag, whereby its blade split fork-like into three blades, and spoke, while the Dag opened: "Open Dag!"[87] I command right and forbid wrong! Whoever has a complaint to bring against Raffo, the Karhofer, a free man of his own, come forward!" Thereupon the Dinggreve Wittek sat down again on the free chair and, sitting down, asked the Femfronden to call up the plaintiffs and to present those who had come forward.

These were several free proprietors who sat on their hereditary farms and complained about how the Karhofer favored the Slavs everywhere, how he concealed them, kept Slavic servants himself and harmed the abutting properties and neighbors[88] for his own benefit as well as for the benefit of the Slavs, by threatening their farms with fire and murder and robbery, and also by having had a hand in the double burning of the Leitenhof and the murder of his own man Kunz of the Leitenhof, and all this for the disgraceful end purpose of taking the thus deserted farms from the new Slavic lords for fiefdom, not only to enrich himself, but also for the sake of his own temporal advantage to betray his people to the enemies and to hand them over when defenseless. The men were sworn in by touching the Dag with the right hand of the oath and sword, namely with the three fingers, and saying the oath formula.

---

[87] Dag, therefore "Dagun", "Degen" is the Femsword with three blades, which opened by a spring; therefore "upen Dag" = "open Dag"; that was the meaningful sign for "open day", ic. for "opened court day". Hence still today "Tagen".

[88] "Nachbar/Neighbor", originated from: “nahen bauer” or nearby farmer, at that time often referred to distant occupants, because precisely their mischief - as the closest - was nevertheless often hours away.

Illus. 25. the giant barrel of the canons' monastery of Klosterneuburg near Vienna.

Now Frau Walburg from the Leitenhof stepped in front of the Fires'Eye, the Fyrege, with her farm dog on the rope and put the three stalks of roof thatch on the stone slab, whereupon she also gave her testimony. When she had finished, the Dinggreve asked her three times whether what she had said was true and whether she could swear to it. When she had answered this three times in the affirmative, the dinggreve placed his "wise staff"[89] on her left breast, but she loosened one of her two braids from her head, wrapped the same several times around her right hand, and placing this on her left breast, she solemnly recited the staff oath which the dinggreve recited to her, swearing her testimony by breast and braid.

Raffo's leather cap was now removed from the Karhof and he was placed in front of the Fyrege, whereupon the Dinggreve asked him whether he had heard the complaints and what he had to answer to them, and whether he could call witnesses under the "Centschaft" present in any case to prove his innocence. But he was not able to refute any of the accusations and all his denials were rejected from all sides with sheer indignation, indeed there was not one from the Centschaft who wanted to accept his excuses, and much less even a sworn witness, of which he needed seven in order to be absolved of the charge. So he soon recognized the hopelessness of his days and asked in a trembling voice for mercy, for saving his life, declaring himself ready for any penance, for any atonement.

---

[89] The judicial staff was called the wise, actually the, pointing staff, and was of white color according to the "Kala". It was a symbol for the law pointing to the right, is therefore from wood, because wood is Wyd (Weidmann, willow, etc.), and Wyd is law. One sees, wherever one may look in the Germanic antiquity, symbolic images arranged in a purposeful way.

But the Dinggreve told him that he could only exercise justice and not mercy, and put the question of guilt or innocence to each of the magistrates, one by one; the eldest first, the youngest last, they pronounced him "guilty" and raised their right hand as "speaking document" by touching the little finger with their thumb, but holding out the middle three fingers, saying: “I damn[90] him.”

After all six aldermen had thus damned him, the Dinggreve placed his right thumb on the Dag, saying:

"So be you, Raffo the Karhofer, damned and ostracized and your rights will be those of one who put himself outside of the law."

Again Raffo begged for his life, but again the Dinggrev rejected him by saying: "I may only give you the just punishment, no more and no less, and that shall be yours, for I enjoin right and forbid injustice!"

And turning back to the jury, he asked about the extent of the atonement.

‘Death by the Wyd!' cried one after the other as before, whereupon the Dinggreve said to Raffo: 'So you are damned and ostracized and the sentence is Death by the Wyd.' With that he raised his wise-staff and broke it in two and threw the two pieces at Raffo the Karhofer's feet, saying: "You have broken the law, so the judiciary should also be broken over you."

Broken, with a pale face and trembling knees, the ostracized Raffo stood in front of the silent judges and let it happen with dull indifference when the Femfronde, the bailiffs, threw the noose of willow rods over his head.

Then the sound of a violin sounded down over the heads of the Thing. High above the niche under which the Thing chair stood, on the top of the "Halistan", stood Gothi Kalawiß strumming the strings of a fiddle; and when the song was over he sang these verses:

"It would have done him good
If he had not been up to mischief
And not been arrogant;
And if he had stayed honest.
But he left all the goodness to others
So he went much too far
Until all he got out of this -
The Court judgment."

Playing the strings came up again and then the whole Centschaft sang the skaldic song so that it rustled through the beeches like a bardit[91], with which they all in chorus applauded the judgment of the Greveding.

The folk song died away and silence fell again, but the fiddle continued and seemed to draw nearer. Kalawiss descended from the Halistan mound playing his violin and entered the peace of the cherished Greveding, crossing the stone circle, past the

---

[90] Hence our expression: "damn". Otherwise, the down-turned thumb was also used for "to damn" (damn), and the up-turned thumb as a sign of pardon.
[91] "Bar" = vocals; "Diet" = people; "Bardit" means: folk song.

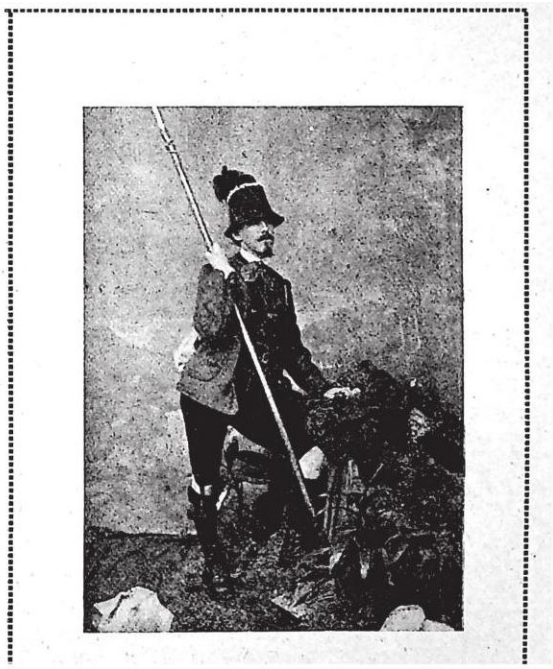
Fyrege, and leaving the curve on the other side. He had scarcely entered the narrow, downward path on the other side when two court bailiffs, the Femfronde, seized the trembling Raffo and forced him to follow the Gothi. Now the lesser judges got up and followed in pairs, the Dinggreve at their head, who carried the "open Dag" in his right hand, whereupon the witnesses joined and went to where the decision of the Centschaft would be carried out.

This strange train then moved to the right of the Halistan up through the mountain forest to the grove-garden. This was soon reached.

It lay in the middle of the forest's shadow as a clearing surrounded by a low wall, in front of which thick hedges of roses formed a second enclosure. The train turned into this peaceful place. The Gothi walked up to a strange building that stood in the clearing, near the edge of a precipitous cliff edge, from which one had a wide view of the surrounding mountains which were gradually beginning to stand out against the pale gray of the dawning morning. Still playing the violin, the Gothi marched towards the building, which stood there in the shape of a hemisphere and had an entrance that neither door nor bolt closed. He entered this building, followed by Raffo and the two bailiffs, then the Dinggreve with the other judges, and finally the witnesses too, while the Centschaft remained silent in the enclosure, awaiting their return.

The room in the dome was a spacious hall, in the center of which stood an altar on which a mighty fire burned. Around the vault like a ledge, densely crowded skulls of cattle, horses and sheep, while above them human skulls grinned out, between them rusted weapons, helmets, hats and some other jewelry, such as chains, horseshoes, horse bits and the like. Here, one of the bailiffs took the sword from the ostracized, while the other of the two put his the hat on the altar next to the sword, whereupon the procession, under continuous playing of violins from the second door of the dome building, which was opposite the entrance door, moved back into the open.

Also here - like the other clearing behind - an open space, which was separated from the other one by a strong thorn hedge of roses and which could be reached from there only by going through the dome building, which both separates and connects the two clearings at the same time, just as "now" separates and connects "past" and "future" at the same time. This clearing outside was, so to speak, the beyond, while the clearing behind symbolized this world.



Illus. 27. See Chapter 18, "Das Höllental". The Author in Year 1871.

Entering this clearing, which was much smaller than the first, those who entered saw three strange round buildings. The first was a stone circle encircling three stone seats; the second was a circular hollow on which a mighty fire burned in a stone basin, while the third circular structure was completely similar to the second, except that instead of the fire basin it had three upright poles driven into it, connected at the top by crossbeams forming an equilateral triangle, which made themselves recognizable as a gallows destined to receive those whom the sacred Feme had damned. These were not executions in the modern sense, but the outcasts were considered as human sacrifices consecrated to Wuotan, who, consecrating their failed life to the deity as an expiatory sacrifice, returned to the Urfyr atoned. That is why their skulls, after they had fallen from the gallows, were kept in the Halgadom together with their hats and weapons, and that is why their heirs were not allowed to suffer any evil consequences from their misdeeds, just as they were not supposed to be accused of anything evil beyond the grave, although the latter may not have been observed to the full extent. Also at that time the "Wihinei"[92], in spite of all its strength rooted in the people, was able to achieve this only in the very rarest cases when hatred and vindictiveness burned at the grave's edge and all evil gossip was silenced. People were only people at all times, and will remain nothing more and nothing less than the people in the future.

In anxious silence, those who had stayed behind in the Free area awaited the return of the Thing-men through the door of the dome building. Continuously the fiddle of the Gothi sounded out of the hall. It became brighter and brighter, and at last the first

[92] "Wihinei," the forgotten old German term for the concept: "religion."

rays of the rising sun glided over the tops of the giant trees to the distant mountain heights.

Then again, under the playing of the violin of the Gothi, the crowd of the fine jurors and witnesses went out through the mysterious gate of the round building back to to the Free-clearing, but the outlaw was not among them, for he had gone to Wuotan, while his mortal part hung on the three-footed scaffold between heaven and earth in the air.

Silently they all retreated back to the Thing thrones under the "hanging Halistan", where the Thing-lords took their places again, and the Dinggreve closed the Dag, whereupon the red silk thread was rolled up amid awkward questions, counter-questions and answers from the Thingfronds, after which the Greveding council dissolved and all the Centmannen withdrew to their homes.

* * *

In the Karhof there was sadness and confusion, for not only had Raffo, the Karhofer, disappeared since yesterday without anyone knowing where he might have gone, but Lord Terzky of Lipa was also in the courtyard with his five servants, ranting and raving, for his horses were lame and stupid, and no one knew how to advise, still less how to help. Then all at once, nobody knew who brought him, the mutilated body of the Karhofer lay in the middle of the courtyard, but his head was missing, and there was a dagger stuck in his chest, and when one pulled it out of the wound, one noticed on the blade the dreaded signs:

“SSGG”

This was a clear message, and an eerie horror came over the stern Lord Terzky of Lipa. He calmed down and thought of fleeing to Brod with his five men, but then it occurred to him that Brod had been a safe place but recently had been plundered and burned by the Taborites, so that he could hardly get horses there and would have to stay in the Karhof until his horses would recover. He therefore went once again to the stable to check, but the horses stood there with hanging heads, without moving and all efforts to rouse them were in vain.

Again he went to the courtyard, past the corpse of Raffo, and noticed that the dagger, which he wanted to see again, was no longer lying with the dead man without a head. He inquired who might have taken the dagger, but everyone claimed not to have touched it because they were afraid of it. This was even more sinister, and the desire to get away from here soon became more and more alive in Terzky's chest; if only he had known how and where to go.

Indecisive and angry, he was standing under the gate of the courtyard, looking down the street with uneasiness, when he saw the hermit slowly walking along, leaning on a staff. Soon the hermit stood in front of him and greeted him as then with the words: "Praise be to God in the highest," whereupon he seemed to want to continue walking.

Terzky returned the greeting with the usual "In eternity, amen," and already the hermit had moved away several steps, when Terzky remembered that the forest brother had recently mentioned that he knew only the forest, its mushrooms, berries and herbs, and he thought how it might be possible to use the hermit's knowledge of herbs for his

silly horses. He called back the departing man, who, standing thoughtfully still, turned and walked slowly towards Terzky, looking at him questioningly with a stupid cackle, without speaking.

"Tell me forest brother," Terzky addressed him, "you know the herbs of the forest, can you also heal horses?"

"That can he whom you ask, if he sees the horses and if they are still to be helped, my lord," returned the hermit, chuckling; "yes, my lord, he can do much more than that, he can warn you of danger and death! He also warned the Karhofer, but he laughed at this simple-minded hermit, and now he is dead and headless, and can ghost about as much as he likes to find his head, which he must have on the last day, the day of the resurrection of the flesh." And chuckling, the hermit confirmed what he had said with a, "Yes, yes, noble Lord, yes, yes!"

Terzky felt uneasy and would have liked to hear the warning before he asked about the horses, but he did not want to show it and therefore said briefly: "Come, forest brother, to the horses," whereupon he walked ahead of the hermit to the stables.

But he smiled smartly like one who knows what he knows, and hid this smile behind his seemingly stupid cackle by following Terzky.

After the hermit had looked at the horses and shook his head, chuckling worriedly, he said: "That's what the poor Hermit tells you, that he doesn't want to be in your shoes, in spite of your gold and your power, because you're riding towards death, and on top of that on such tired mares, who are hobbled by shin splints."

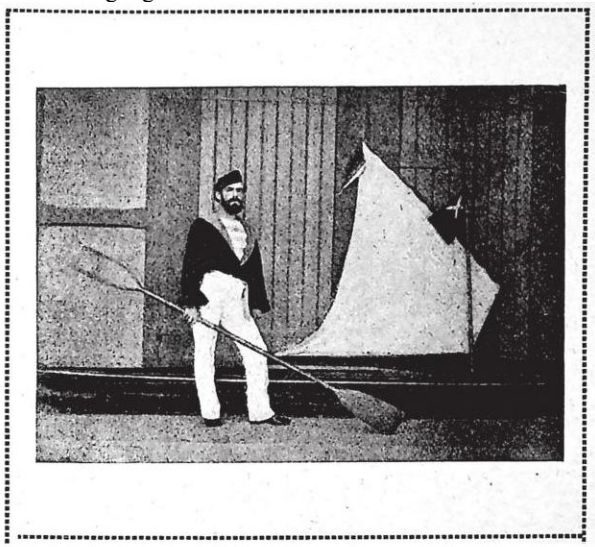
Then Terzky was forced to laugh, and asked only in passing what Einsiedel meant, and where and from what side danger threatened him, whereupon the other said that he did not really know, but could only say how he had seen him bloody dead next to five slain men, looking to the future; by the way, he wanted to see what could be done with the horses. He then fetched water from the well, washed the horses' nostrils and rubbed them vigorously, breathed into them and murmured incomprehensible words, and handed them some leaves, which they ate greedily, and in a few moments they already showed life and were able to move their limbs. He then had the horsemen lead the horses to the watering place and told them to pour as much water as possible over the horses' heads for as long as possible, then to give them a good night's rest so that they would be ready to ride tomorrow. With growing amazement and increasing confidence in the miraculous power of the hermit, Terzky now asked more urgently about the cause and occasion of the danger threatening him, and not least about how he might be able to escape it, for he was beginning to feel anxious. But with deliberately confused speeches and mysterious insinuations, Kalawiss, under the appearance of simplicity, knew how to confuse Terzky's senses to such an extent that he, driven by vague fear, asked whether the horses would not be able to ride to Iglau before nightfall, since he felt the urge to go home and abandon the intended journey altogether. Kalawiss did not want to promise too much, and therefore he thought that this would be possible, if the strict master wanted to grant the horses a rest day in Iglau, provided that this Iglau was not too far away, which he was not able to say, since he only knew his forest and its mushrooms, berries and herbs.

The hermit had achieved his purpose and prepared to leave the Karhof. Herr Terzky of Lipa, however, wanted to show his gratitude and offered the hermit a gold

piece, but he did not want to take it, since it would not be food and he did not know what to do with it. And so he left, thanked by Terzky with heartfelt words, and soon disappeared from his sight in the nearby forest.

Herr Terzky of Lipa, however, had nothing more urgent to do than to go over to the pond himself to look after his horses, and was delighted when he saw them romping about in the water, fresh and lively, as if they had never been ill. He quickly had them led home, saddled and everything made ready for departure.

Raffo's son, now Karhofer, was crushed by Terzky's unexpected departure, since he had hoped for his protection and aid, but now only heard fleeting words of little consolation from the fear-struck man, who put him off until better times, and then ran off like mad into the dawning night.



Illus. 28. See Chapter 9, "Der Venusberg bei Traismauer." The author with his canoe in year 1875.

It became darker and darker on the forest road, for the moon had not yet risen, and the flickering stars on the narrow night sky, which stretched between the forest masses, hardly showed the direction of the path and made the darkness seem all the more palpable. But driven by indefinable fear, Terzky gave his steed the spurs, and at a sharp trot his mounted boys followed their master on a night ride.

A clearing was reached and ridden through, the courtyard of the Wheel Cross estate, and the forest closed again, and again impenetrable darkness of the forest took them in, but at the edge of the darkness stood the Ruotkreuzsaule, the Wheel Cross column, half noticeable like a ghostly admonisher. Terzky put spurs to his steed and with his servants made to gallop past; but - there the steed shied away. Next to the column suddenly stood a fiery man without a head, holding his head by the hair in his own right hand, and fire seemed to stream from his eyes as if they were two lantern lights. "Beware of the Swastika, of gallows and wheel, of sword and dagger!" cried the terrible apparition in a thundering voice. Driven by frantic fear, the horsemen spurred their steeds and struck

them with everything they had in their hands. Then Terzky uttered a cry, for his steed had fallen, as had the steeds of the pursuers, and soon they lay in a tangled mess, one on top of the other. Terzky rose limping from the ground and seized the nearest steed indiscriminately, helped it to its feet and, after swinging himself into the saddle, sped senselessly away without caring further for his own. These did the same as far and as well as they could, and more or less quickly, as well as they could on limping mares, and they followed their master in senseless, mad flight.

The fiery man without a head shouted: "Good luck on your journey home, never to return!" Then the fiery man without a head threw back his hood and using the hollow pumpkin, which represented the head, as a lantern, he laughingly rolled up the rope over which the horses had fallen, whereupon, extinguishing the light, he took the path to the Grove-garden the Hohenstein, in order to seek his home up there in the old Halgadom. The next morning, the hermit returned to the Karhof to speak to Randmar, Raffo's son, and to give him comfort and advice, if he wanted to be advised. He found him more docile than he had hoped, especially since he had already heard through servants of the Ruotkreuzhof the gruesome news that his father, as a fiery man carrying his own head in his hands, had frightened and brought down Terzky's horsemen. Randmar, the new Karhofer, promised to chase away the Slavic farmhands, to be loyal to his people again and to help to build up the Leitenhof, also to give the Leitenhofer woman livestock and to support her as much as he could, so that she would become prosperous again.

Often the hermit of the Hohenstein was still a guest on the Ruotkreuzhof, as on the other farms of the Centschaft in the sphere of influence of the Hohenstein, because he was a dear guest to all, because he knew how to offer as a guest gift his beautiful fairy tales, which were heard with pleasure especially in the spinning rooms. But when he told the spooky story of the fiery man who carried his own head in his hand, he always smiled in a peculiar way, and the Ruotkreuzhofer Wittek no less, who then always drank a special drink from his Kraufsen and said to Kalawiß: "It is better to have gone like that than to have reached over the Wyd with too short a hand." Kalawiß then also drank a good minnetrunk and said the words: "You were and are always the clever one; “rohand Hofut ege Sola!” Then they both laughed heartily and shook hands faithfully.

Mr. Terzky of Tipa, however, never rode this way again, and only when he lay among the dead had his son - that was in 1443 - resumed his father's plans and acquired the town of Brod, which was thus lost to Germanism. Only in the course of the centuries the Greveding at the Hohenstein lost its power and validity. Sad times came for the German language islands, and in such times also the Wheelcross was struck down from the Wheelcross columns (now known as Rolandssaule), to make them silent, but this did not succeed. For centuries, under the disguise of hermits, the respective Gothis lived up in the Grove-garden, (also called the Haingarten or Weingarten), until the last of them also went home to Odin's army, and the Halgadom together with the Halistan and the Wihistan were forgotten in the forest’s shadow, until a new generation remembers them and makes new life arise from the ruins.

But the legend still knows about the Hermit, the fiery man without a head and many, many more, and if we succeed, we will tell about them once again. The descendants of Wittek have grown up to a tribe far beyond the scope of a family, but many believe they smell a Czech origin behind this name, but it is bravely hoped that this story may teach them better.

Chapter 7

Ad Pontem Ises[93]

> *"A part of the Suevians also serves Isis. What occasion and origin the foreign service had, remained mysterious to me; only the image of the goddess herself in the form of a liburne (ship) points to a cultus introduced from abroad."*
>
> Tacitus, Germania, chapter 9

The Roman had not yet soaked his horse in the waves of the Danube, nor had the Danubian people suspected anything of the fierce she-wolf south of the Alps, nor did the "Limes" run along the blue river, and yet the Donau already carried ships and cities flourished on its banks, cities of which posterity thought that the Roman had built them, and that the Romans had given them their name.

There are also some who think that the name of the river, the name Donau, is Celtic; - "Dan - oba", "thundering water", the Celts would have called out to the first Germanic tribes, when they admiringly pointed with questioning looks at the roaring river. This is correct as far as the interpretation of the name is concerned, but it is incorrect that the name-word is Celtic, because it proves to be a genuine and right Ur-Ario-Germanic word formation, because it means: the sound of booming water of the mighty river, which nobly surges through the land as the thundering Nau![94]

What a different picture the proud river might have presented in preRoman times, before the modern cultivated forests came into being through the displacement of the primeval forests, which supplied the river with more than twice its present amount of water. What a different picture the Danube might have presented when its beauty, still undesecrated by artificial roads, water regulations and buildings, sat in its proud rock temple under crowns of stone!

---

[93] First published as: "Der Deutsche Nixenglaube," Vienna, Heimat, 1884; Zurich, Bund, 1884; and as "Die Schifffahrt auf der Donau," Vienna, Deutsche Zeitung, 1889 in three installments.

[94] The first syllable "Don" leads back to "Thun", "Thon", "Dun", thunder, the second "nau" = water, stream, therefore "Naufahrer" = skipper, which is why in a figurative sense the word "nau" also referred to the ship, as a watercraft. In a Bavarian legend, the bridge leading to the castle of "Sybilla Weifs" is called the "Thonbriicke", which is reminiscent of the Thunder Bridge, which leads to the realm of Helias as the counterpart of the rainbow. The name "Thonbriicke" now points to the lake "Dunum" named by Fredegar, into which the Anda pours; this is the Thunersee in the Bernese Oberland. On Lake Lucerne there is an area called "Thun", and on Lake Hallwil there is also a "Thunfeld": likewise the place name "Thundorf ' occurs very often and always at the water. The 1519 renewed fishing regulations of the imperial city of Esslingen forbids fishing "in the Thonauen", also the whirlpools under the weirs and sluices of the mills are called "Thonauen", namely: thundering waters, whirlpools, eddies. - "In the Thonen under the mills, since the water is called Thonau according to old custom". - "Donen", "dunen", "aufdunnern" is still dialectally used for noisy state, door Sunday pompous clothing. The origin of the river's name wants to express the mighty glory of the powerful river, and this with good German - not Celtic - words.

If one follows the geological formation of the Danube valley on a good map and compares this thus gained clear impression with the observations of the landscape on the spot, one recognizes without much effort that the Danube valley as well as its northern river valleys (Kremstal, Thayatal etc.) are definitely erosion valleys, which the water has washed out of the soil of the plain in several hundred thousand years of digging work. Seen from a Danube steamer, the heights of the banks appear like mountains: but when one climbs one of these mountains, one will be surprised to find that one has not reached the expected summit, but has climbed the edge of a plateau, which shows a hilly formation and only at the next course of the river sinks again to the depths like a gorge, in order to form there - in a smaller proportion - another erosion valley. On these plateaus there are villages with arable pasture land and only there, where the forest begins, the ground lowers again to the river valleys, which are seldom crossed by roads, because the roads run on the plateau, which explains the peculiar scenic charm, the often almost primeval forest-like wildness of those river valleys, e.g. the upper Kremstal, the Thayatal and others. But if one consults geological maps, one will soon see the riddle of this phenomenon solved in the post-glacial inland seas and lake basins; for there, where the Danube was forced to run its course by means of such a washed-out valley, there was either a shoal in those pre-glacial sea basins or possibly even a narrow strip of mainland, which had to be broken through in order to serve the waters as an outlet. Depending on the fact that the enormous run-off waters of these postglacial seas, formed by the rapid melting of the enormous glacier masses that covered Central Europe, burrowed through such obstructive shoals or made their way through the sandy seabed, today's Danube valley shows its proud, often gruesomely beautiful rocky gorges or its idyllic, manybranched alluvial forest courses - the so-called Prater - in constant alternation. Such a rock and mountain pass is always a self-contained whole, which is followed by a long flight of floodplain forests, until a new section of a bottleneck comes, which announces itself from afar by a mountain-like elevation on both banks, crossing the stream direction mostly vertically, into which ground elevation the stream then enters, making its way through it.

If we now first consider how a stream or river bed developed, then the mass water development by the melting of those gigantic large inland glaciers of Central Europe is to be considered in the first place as the cause[95], where water quantities which today are hardly conceivable, created massive floods (deluges) as a consequence. These melted glaciers created seas which sought, following the law of gravity, an outflow. After such a lake basin had far exceeded its banks, the water mass fell with a mighty gush - far stronger than even today's Niagara Falls - over its rocky banks into lower-lying soil depressions. This might have been the case with our Danube in the area of the Kasan Pass or at the Iron Gates. This lasted until the water mass had washed out the rocky pass and the sea, which had now found an outlet, had drained away. The former seabed turned into marshland, which soon covered itself with swamp forests and thus became habitable for man, who descended from the heights, settled on the seabed dried by the sun and gratefully took possession of the newly won ground as a gift from the sun god. The cataract, which had disappeared at the outflow point of the inland sea, now reappeared where the next higher inland sea basin found the narrowest and lowest rock bridge, which formed the partition between the still full upper and the now emptied lower basin; in our case, therefore, the narrowness between Hainburg and Theben (today Hainburg an der Donau and Bratislava), the boundary between the Hungarian lowlands and the so-called Vienna basin. Now the same process was repeated between the Kahlenberg and the Bisamberg, whereby the so-called Tullner basin dried up, which was then followed by the

[95] Guido List LibraryRita

Wachau and later by that river pass between Persenbeug and Ardagger, and so on, until all the river passes were opened, the last inland sea was drained and the river bed of the Danube, as well as the river and stream beds of its tributary network, were completed in their main lines. The lake basins of Lake Balaton and Lake Neusiedl, as well as the Bavarian mosses (marshes and swamp forests) are the last remnants of those water basins which in primeval days kept almost the entire continent flooded, while the glaciers in our European high mountains form the last, ever diminishing remnants of the former ice shield which girdled our continent during the Ice Age.

From the foregoing it follows that the Wachau was already free of water, when in the area of today's Persenbeug an enormous waterfall was still roaring, while the upper part of the Danube country was still slumbering underwater[96]. Undoubtedly, however, the Wachau was already inhabited by people; for it might have taken thousands of years until the waters had hollowed out that gorge which today represents the Danube valley between Persenbeug and Ardagger. The name Ad Pontem Ises testifies to the cult place of the woman Ise, the Germanic mermaid mother, and the name Persenbeug (- which was erroneously interpreted as the evil bend - (pdsin Poigen) - is explained by Pison = water, stream, river and Poigen = arch, fall, thus waterfall, waterfall, cataract; admittedly also an evil bend. This waterfall, which we want to put in the Edda to the side of the torrent S6ckwabeckr for the myth-historical comparison, is of great importance for the determination of the name; because in the Grimnismal 7 is proclaimed:

Sockwabeckr is called the fourth[97], cool tide
Always surprises them;
Wuotan and Saga drink every day
There blissfully from golden bowls.

With reference to this Eddic passage it results - as shall be indicated here only briefly - that from the third aggregate state of the matter, the liquid (element of the water), the fourth aggregate state of the matter, the solid (element of the earth), was produced by the ruling sun spirit (Wuotan). Therefore that cult place of the female, birthing primal being, while beyond the cataract the inaccessible sanctuary of the male, begetting sun primal spirit was believed.

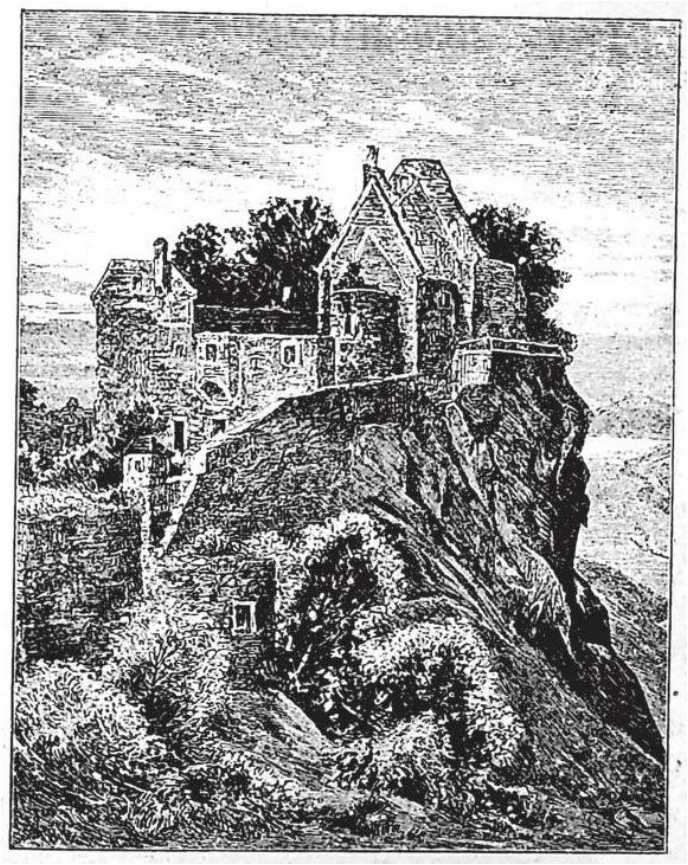
Gradually the waterfall collapsed, the rocky gorge opened up, but it offered all conceivable terrors to the bold intruders, and today we still marvel at the Greiner-Schwall and the Struden as the last remnants of this great transformation, while even up to 1858 the whirlpool that has since disappeared still loomed. No wonder, therefore, that the primitive man of these regions, who thought that the female deity, who was closer to him and seemed more sympathetic to him, was ruling in the Wachau, thought that the secrets of the begetting, forming deity (the world creator Demiurgos) were hidden there in that valley of horrors, and therefore consecrated that part of the Danube valley to this male creative power of the deity.

---

[96] Just as the Niagara Lakes still exist today above Niagara Falls, which - according to calculations will collapse after about 170 years, whereupon the Niagara Lakes will empty and new land will emerge.

[97] It is the fourth of the twelve gods' castles or sun houses, which corresponds to the sign of Aries (T) of the zodiac. More about it in Guido-List-Biicherei Nr. 5: Bilderschrift der Ario-Germanen.

Fig. 29: Mrs. Anna von List, née Wittek, wife of the author. (From an oil painting by E. O. Braunthal in Vienna.)



Illus. 30. Ruin of Aggstein on the Danube. (After a hand drawing from the author's sketchbook.)

The Wachau is named after the Donaunixe Wachilde, who bore the son Wieland to the giant Wate (Wuotan). In the torrent Séckwabeckr Wuotan drinks with Saga from the golden cup of abundance; i.e. Wuotan, who receives half of the dead (the wal), the disembodied souls, unites in Séckwabeckr with woman Saga (Freya), to whom the other half of the Wal, the disembodied bodies, fall, souls and bodies to renewed form in eternal regeneration and rebirth, to defeat the giant Death. Therefore, before the torrent Pison-Poigen stood the healing place of the woman Isa, the old Ib-Isa (Ybbs, Roman corrupted in ad Poutem Jses) namely: bow (Yb = yew = bow) of Isa, thus: Pison-Poigen; but Isa or Ise is the receiving, birthing principle of the water, as Gerda, Hertha etc. means the same principle as earth. As Wachilde she is exactly the same female primordial being of water, because: Wach = nach = ach = to come forth and hild (child = kind), thus: birth-giver, who brings forth children. Therefore, the same myth and legend has the small children from the water, the Kindleinsbrunnen, brought forth by the stork, because the stork was called Adebar or Athebar and athe = oth = wealth, property, good and bar = be born, carry, bring. Since child blessing was considered as wealth, master Adebar, the stork, was as child bringer also the wealth bringer and was therefore pacified, by attaching a wagon wheel on the roof ridge for nest building. But also Wathe, whose name coincides with Wuotan, was as the begetting elemental force, as creator, as Demiurgos (world builder) the treasure donor and therefore Oski, the desired one. But under this designation he is always the light and sun god and therefore his symbolization must be found as the creating, begetting elemental force of the water to designate the male counterweight to Frau Isa. As such, apparently King Iso, "a good ruler and wise " of the fairy tale would suggest; but just only apparently, because Iso is only one of the numerous secondary names of the great sea and water god, who is in his last conclusion Wuotan = old father himself.

In the Wachau region we find him as Ogir (Agir, Agez) in the place name "Aggstein", and in the river pass between Persenbeug and Ardagger he appears as Hnikudr (Nikuz) in the place name "St. Nikola". This is significant, because Nikuz is the lord of the waves, and in the same river pass, downstream from the small hamlet of Hirschenau, next to the farms (Zierhof) (Ziuhof!) and Rottmeyer (Ruothmar!), there is the - Freigericht Hirschenau!!! - This is probably very significant, but still far from being as significant as the closer location of the castle Werffenstein below St. Nikola.

It has already been said above that St. Nikola was an Wuotanic sacrificial place. Of course, it was also Christianized and the seat of the ruling Armanens was transformed into a monastery. The Armanen "administrative house" became the monastery "Waldhausen". This monastery built a toll house next to St. Nikola, because the voluntary sacrifices of the Wuotanists were transformed into an involuntary Christian tax (toll) and the Waldhausen monastery placed its toll bailiff in that toll house, which in the course of time rose and expanded to become Werffenstein Castle. The name - "uarphenstein" has its origin from the "auswerfen" (rejection) of the formerly voluntary sacrifice and the later compulsory tax of the toll. Still later the toll castle became a robber castle, which was sacked and destroyed as such.

Only in passing it may be mentioned that Dr. Jorg Lanz v. Liebenfels, supported by archival research, succeeded in establishing that Werffenstein Castle[98] was in the possession of Queen Helche, the first wife of King Etzel, and he also proved the historical Ruodezar (Rüdiger) of Bechelaren.

[98] Property of the highly significant meritorious racial researcher Dr. Jorg Lanz von Liebenfels, the modern Ulfilas, who is making the castle the seat of "the Order of the New Temple".

Further downstream, below the castle Werffenstein, ruin Sarmingstein comes into sight, whose old name Sabnichstein (Sabennicha = sun mermaid), similar to Theben (Seben) on the Danube at the mouth of the Altarch, reminds us of the sun cult at the water. Even further downstream lies Freyenstein, the castle of the sunny Freya, the owner of the swan's shirt, whereby the sun cult with the water kingdom offers itself again in intimate contact to view.

In the Gylfaginning 15 of the younger Edda it says: "At the other (second) root of the ash tree Yggdrasil, however, which extends to the Hrimthursen (ice giants), is Mimir's well, in which wisdom and understanding are hidden. The owner of the well is called Mimir (Mime) and is full of wisdom,"he drinks from the well with the Gyallarhorn every day. Once Allfather came there and demanded a drink from the well, but did not receive it until he put his eye as a pledge.[99] So it is said in the Voluspa:

All I know, Wuotan, where your eye remained:
In the well-known spring of Mimir.
Their drinks Mimir every morning
Our Allfather's pledge: Do you know what it means?

But the well of Mimir springs there, where formerly was Ginnungagap - the chaos -, thus where the creation began. If now according to the Edda the gods had their court at the third root of Ygedrasil, at Urdas Well, then is it not conspicuous that also here at Ib-Isa or Pison-poigem at the mirror image of the torrent Séckwabeckr, as of the Born Mimir, likewise a halgadome finds a court, a free court; after all, all halgadomes were schools, churches and courts in one, and the names Zierhof = Ziuhof (Tyr' hof), and Rottmeyer = Ruotmar, d. i. Rechtswalter, are linguistic-historical monuments of compelling probative force for it. Since, however, as we have recognized from the above briefly described geological formation of the river pass between Persenbeug and Ardagger, the formation of that river pass took place when the area was already populated, the original inhabitants of the surrounding area witnessed how the river pass gradually formed from the chaotic conditions resembling Ginnungagap, so it is of compelling necessity that the enormous pictures of the Edda, which were described poetically out of observed natural processes, were at least used here for the same, if we do not want to assume that they originated here in view of that majestic natural spectacle itself.

So in the torrent Pison-Poigen, the arch of Isa (Ib-Isa, Ybbs, ad pontem Ises) the embodied mirror image of the spiritually seen Mimirswells can be recognized easily and for this reason the oldest and most powerful embodiment of the creative elementary power of the water as Mimir or Mime is recorded here not only mentally, but also naturally by name.

There, where the ancient market Ardagger stretches, there was already in prehistoric times a Germanic settlement, because still today the pilgrimage church St. Ottilie stands above it from a mountain. This was a Germanic place of worship, a healing place of the Norns, the goddesses of fate. And these had every reason to rule there, because all those who entrusted themselves to the roaring stream in the swaying boat from this sport, all these had in those distant days an excellent reason and the right to ask fate a question before the beginning of the perilous journey.

---

[99] More about this myth: Guido List Library No. I: Secrets of the Runes, page 5.

Illus. 31: Typical scene in a Lower Austrian "earth cave". "Erdstall". Site of a fork in the aisle. In the central pillar a light niche. Right and left sole benches. (Photograph and reproduction of the k. k. graphische Lehr- und Versuchsanstalt in Vienna).

Suddenly, two mighty mountain pillars narrow the Danube valley. The rocky colossi of bluish granite rise rigidly and without beaches or landings out of the foaming waters, and withered pine thickets overgrows the abysses and struggles in the wild fight for air and life.

The last wedding procession of the "Windsbraut" has torn a wide alley in the pine masses, the newly fallen tree corpses, overgrown by creeping weeds, serving other descendants of their type as foundation. There, a broken trunk sways in the greenish-black waters, surrounded by white-foamy spray, thundered by the raging fire of the angry tide. King Petzo is humming his way through the entangled undergrowth, and high above, the mighty Aar, the king of the air, is nesting. -

Such is the view that the bold Ferge casts into the yawning maw of the terrible river pass.

Gone is the play of the glorious blue water, gone are the countless islands with their floodplain forest glowing in the most golden green light, through which the friendly stream meanders in a teasing mermaid mood; gone like the play of youth when the struggles for existence approach. -

United in one bed and this one bed squeezed together to barely half width, the waters roar and roar in the swirling surge into the darkened rock gate, into the gorge closing like a cauldron.

The ferryman might have felt a shuddering horror when he became aware of such a sight; he might have landed and made a pilgrimage to the sanctuary on the "Odiliensberg"[100] in order to ask for healing advice from the healers above; the crowd of fellow travelers might have cast lots among themselves as to which of them would have to secure "Naumannsheil" through voluntary sacrifice in the waves of the others.

The lot was cast. The Wala had broken the sacrificial cake into as many pieces as there were sailors standing before her, but one piece was blackened in the charcoal of the sacrificial fire. One after the other, facing away and with a throbbing heart, grabbed a piece of the cake from the Wala's apron. - One of them had drawn the sacrificial lot. -

There the others had stripped him, bound him by hands and feet, but flower-wreathed, and thrown him from the ship into the gurgling tide. His robe, his weapons and his hat were nailed to the front of the ship's beak amid murmurs of blessings. These had become signs of salvation, protectors of the journey, they vouched for "Fergenheil".

Now the terrible was over; now a sharp carousing began and many an offering flowed into the treasure of the healers at the Odilienberg.

The next day the journey began. - The mooring ropes were thrown loose, the oars creaked, and slowly the clumsy vehicle pushed its way from the shore water into the foaming, roaring stream. - The sun is still low behind the blue mountains, but the morning sky shines golden through the densely overgrown forest.

---

[100] The rune Odil or Othil: belonging to the third rune group, gives the name to that healing place, and designates it as the Forgiveness or Death-norn (Todesnorn), consecrated to Helia.

The stream is still clothed in its serene blue, but the rocky gorge approaches darker and more threatening, opening up more and more like the prey-hungry maw of a ravenous lineworm.

A muffled roar from afar. Already the ship begins to sway. Churning and gurgling, a chaos of waves rushes toward the ship, as if it itself were afraid to plunge into the thundering bottleneck, but in the onslaught of surges pushing after it, the struggling crests of the waves roar together in milky spray and surge in raging fury against the damp and dark rocky reefs.

Nightingale and cuckoo from the forest-dark mountain country answer the many-voiced wave song and above it floats coarse indeterminable roar and noise song of the forest like the sounding and ringing of the winds around the individual rock spires from the broken stone piles which stand there like the giant pipes of the primeval world organ. -

Then the ship shoots into the whirlpool, it rears and sways, the rudders creak, the frames groan, the men shout the call of the oars, but all this can hardly be heard against the thunder of the waters.

There the black-green tides roar over fallen rock debris, between which masterful tree giants wedged themselves, there the waves roll foaming and rumbling into the self-drilled small openings of the rock bays, from which they roar back again and again in order to swing again white-grey wreaths of waves in the eternal wave dance.

There the gray-green tide turns again in the vortex like the squinting eye of a living water giant and above it the foam ruffles like a bristly brow. There the green net of the predatory river rushes and the nine women of the waves seem to throw the moaning ship to each other like a ball in a grim game of catch.

The rocks pile up higher and higher, the tide rages ever more roaringly, and it seems to come to a complete boil.

Ahead, a jagged rocky islet stands midstream, pounded by the roar and rage of the terrible surf. A deep, dark funnel opens up, surrounded by a horrible ring of white foamy spray.

Then the Ferge hurls a white goat, gilded at the horns, into the vortex with tremendous momentum, while the men tug at the wooden oars to get out of the area of the all-devouring vortex. The ship's dance is terrible, but the most dangerous spot has been conquered. The sun already glances in mildly over the jagged rocky crags, the thunder of the surf is already echoing in the back, and only a sharp roar and whirring accompanies the ship as it passes the rocky cliffs.

Here and there, the foam-like hawsers of the waves are still rearing up, but their fury is broken, and the heavy ship glides calmly, almost without swaying, along the hermitage on the banks. Once again, a rocky bar pushes across the bed, and the water roars in a sharp "evil bend" to the right. Now the mountain man breathes a sigh of relief; the rocky alley opens up, the rocky valley disappears behind him, the green of the laughing meadows and the bluish-green alder bushes crown the again bluehappy waves like a bell, and a wide country spreads out before the eyes of the joyful mountain man in a breathtaking beauty. The friendly sanctuary of the fair Lady Ise, "Ip-Isa" is reached.

* * *

The picture has become different today. On board the "Ariadne", one finds the river pass from Ardagger downward "really quite nice", at Grein even "romantic", at Struden "picturesque", then one finds St. Nikola "very lovely" and is disappointed at the eddy, because one sails with the steamer there, where in former times the rocky reef of the "Hausstein", blocking the current, had created the eddy. This was blown away; the Danube was deprived of a dangerous rapids, but also of one of its most charming landscapes.

Now the steamer saws along through the further, naturally "romantic" rocky alley and finally arrives at the "Persenbeug" castle at the evil bend. The steamer circles the "Ybbser Scheibe". With a bored yawn, the tourist goes through this now friendly trip, and goes to the restaurant to enjoy a beefsteak with fried egg as a reward for the effort of admiring nature.

Like Ardagger above, Persenbeug (Bosenbeug) below is, so to speak, the waiting place at the entrance or exit of the long river pass. Like Ardagger above, the gloomy "Odilienberg", Ybbs shows the serene mermaid sanctuary of Frau Isa. Both, however, are located at a gate to the sanctuary of Donau-nix and Donau-nixe, who dwell in the never-freezing eddy and whirlpool, where we properly meet a St. Nikola again, just as on the Rhine a Nikola chapel follows the Bingerloche. But as Nikuz the mermaid father appears christianized here as "St. Nikola", so he also appears with his other name in the stream name Ister, as in the song of: "Iso dem vischer guot und wise"; the female however in Nehalenia, Nicha, Nichse, Ise and Isa. These two names separate into generic names Nix and Nixie, as into the personal names Iso and Isa.

The service of which Tacitus now speaks was by no means that of the Egyptian Isis, but that of our good German woman Isa, whom the people still know today as "Danube woman (Donauweibchen)", and who had one of her main sanctuaries in Ybbs. Perhaps it is to our Ybbs that the Tacitean report refers, which is the motto of this treatise.

The Romans called the place "ad pontem Ises", the oldest spelling of the place in German is: 1075, Ipsburg, but of the little river: 837, Ipisa fluvius; thus Ip-Isa.

The "Tabula Peutingeriana" thus corrects the report of Tacitus by saying quite correctly Ises instead of Isis.

But, as already said, the people has not forgotten its "Danube woman" and Vienna possesses even in its city park a charming statue of the Danube female, which is admittedly no "Frau Isa", but can be considered close enough.

Let's have a closer look at the "German mermaids", because here we are in the middle of the area of the mermaid belief. Also here we find local deviations from their Nordic essentials, as the Edda preserved such for us, just as retained mythical figures. -

The German mermaids are never dwarf-like, but in shape and size equal to humans, and therein lies their main difference from the Nordic alps, which, by the way, are not always, although mostly, thought of as dwarf-like small. Predominant among them is the female sex. Only main rivers usually have a male mermaid; so the Rhine, the Danube, but to which a female mermaid is added, and the tributaries are considered the children of the mermaids. But also this rule shows exceptions, as e.g. the legend of the water sprite (Nix) of the Pulkaubach and others will prove.

Illus. 32. The Benedictine Abbey Melk on the Danube.
(Wachau. - Photography by Hatlanek in Vienna.)

The female mermaids are consistently of radiant beauty and are recognizable as mermaids and distinguishable from humans by only the most insignificant external features; namely, they have green teeth, strikingly large, green or water-blue eyes, and - fish blood. If they are seen out of the water and then clothed, they are recognizable by the always wet hem of their clothes or the wet tip of their always dazzling white apron; they are also said to differ most advantageously from their warm-blooded human sisters in that they are said to be less garrulous on their walks than the latter. Admittedly, they lack the most stimulating topic of conversation, which provides our ladies with so much material for the most witty conversations, for they are - according to reliable news - not allowed to keep servants; this probably explains a lot.

But if they join the people, they are very confidential in their dealings; they come to markets to buy food, where they often put fish scales instead of silver coins on the pay table. They also visit people in their homes and let them visit them again in theirs. Thus it may be recalled how a farmer once, visiting his friend the Nix of the Pulkaubach found he was not at home, and used this opportunity to free the souls of the underwater captives held by the Nix under glass bells. Quickly the farmer threw these glass bells over and in the form of air bubbles the "poor souls" rose.

The young female mermaids come in the evening at moonlight to the spinning rooms or under the village lime tree, also to the church dances, and spin and tell and sing and dance like other girls.

But people have to be very careful in dealing with the mermaids, because almost all mermaid legends have a demonic trait of malice, deceitfulness and cruelty. And it cannot be otherwise; they are, after all, the humanly shaped characteristics of water in all appearances in the life of nature. The male mermaid has its vigorous and wintry qualities, the female mermaids as representatives of a cheerful, laughing, summer

character. That is why the merman is depicted as old and gray-haired and bearded, that is why he is christened by St. Nicholas, who makes his entrance on December 6. He may be a grumpy old man, but he is goodnatured, because he brings the children the joys of winter, the last fruits of the year: apples, nuts and "Kletzen", namely dried pears, and the like. But he puts it in the "dead man's shoe".[101] What a gentle, kindly reminder of death, without scythe and rattling leg! He has left the frightening to the Agez and the Ran. But even the friendliest, most dallying brook with its often pond-like wide ponds, how vicious, how cruel it can often become when it suddenly swells and rolls raging across the fields. All this is reflected in the myth of the mermaids. Moving from the general to the particular, it should be mentioned how many an unsuspecting fisherman fell into their nets, and how many a bold ferryman, embraced by their foam-white arms, was kissed to death by them. This is their man-stealing quality.

The very fact that sacrifices, even human sacrifices, were made to the mermaids and are perhaps still made today, proves how much one feared their treachery and wanted to reconcile through sacrifices.

However, in order to be able to fully explain and justify this perhaps exaggerated word, it may be permitted here to look back at that time which immediately preceded the introduction of steam navigation on the Danube. This was before the year 1830, in which year the first steamer had sailed from Vienna to Pest. -

All Danube ships - with the exception of steamers, of course, which are built on keels - have flat bottoms, are very long in proportion to their width, and are completely unadorned and unpainted, so that the raw wood is visible everywhere, which in no way gives the ship a friendly appearance. Moreover, the Danube ship lacks the proud ornamentation of mast and sail, and even lacks the cheerful pennant flag. Uninterrupted hard work at constant risk to life and limb make the Ferch[102] as hardtempered as it is weather-hardened, and so the ponderous "Hohenauer", as the ship's train is called, does not at all offer that peculiarly charming sight which a ship under sail or oar otherwise affords. Even on the way down, the heavily laden and frighteningly deep-dived "Platten" and "Kehlheimer", "Traunerin" and "Wachauer", or "Regensburger" are not exactly of a beautiful appearance. Depending on their size, they always have two to four and often more terribly long rudders at the bow and stern, properly called "rudder trees", each of which is operated by three to six or even more men. This is because the ship drifts downstream with the current, i.e., without its own propulsive force, it continues to move at the speed of the flowing water. Since the ship has no driving force of its own, it naturally lacks steering gear and would be unmaneuverable, a random game, if steering were not replaced in some other way. This is now done with the rudder trees, which are often over thirty meters long, both forward and aft. With the help of these rudder trees, such clumsy ship sinking battles are now infinitely easy and quick to steer, and can admirably weave their way through often narrow and the many-winding and branched watercourses that stretch between visible and overrun, everchanging sandbanks. Only when one has experienced a descent on such a seemingly clumsy vehicle, which is more like a Noah's Ark than a ship, only then can one understand that all and every artful navigation on the Danube is impracticable and its forcible application a useless and costly act.

---

[101] However, this "dead shoe" is the salvation sign of the rebirth.
[102] The Middle High German Ferge of the Nibelungenlied is still remembered in the shipman's language, in which the ship's servant or shipman is still called "Ferch" today.

In the front of the crane (bow) stands the Ferch, (or Ferge, the person who drew the short straw, acts as a depth reader.), with the "insertion shell", which replaces the "dead" or "sinker". This is a rod over two fathoms long, which is divided into so-called "G'minde" most peculiarly. A "G'mind" today is assumed to be six Viennese inches, but it has other origins. The erected fist with the thumb held up vertically used to give the unit of measurement of the "G'minde". This "Einsetzschale" (insertion shell, or depth reader) is painted black and shows at the lower end, from this three shoe (thus six G'minde) away, a white ring, which is itself again half a shoe, thus a "G'mind" wide. This is followed by a black ring of the same width and this again by a white ring of the same width. Up to here nine G'minde are marked. Now, measured from the tip, at a distance of five and a half shoes, thus eleven G'mindes, a narrow white ring follows. Accordingly, from the top, the G'mind numbers run as follows: At the beginning of the first white ring 6, at its end 7, at the beginning of the second white ring 8, at its end 9 and finally at the narrow white ring 11.

The ferch now regularly pushes this measuring rod into the water when it becomes shallower, and reads off the "G'minde" monotonously, after which the "Naufführer", the commander of the vehicle, commands its steering aloud.

Under the creaking of the oar trees and the clock call of the oarsmen: "H6-ruckh!, H6-ruckh!" the monotonous G'mind reading sounds: "Seven, eight and a half, nine, five, five and a half, six....and so forth. Here and there, you can hear the ship's bottom fail over a gravel bank, but nimble as an eel, the rudder-obedient monster winds its way through the sandbanks until it has a clear run in front of it again, where it drifts on motionless again, and the insertion shell is put out of service.

Even the steamboats have to reckon with the old practice of setting the boats; the high school of nautical science cannot be taught to our stubborn little Danube nixies. - There are splendidly good and beautiful river charts of the Danube, which express every depth, every current speed exactly in numbers, record every sandbank, every gravel bank, every heap as well as every island, but this chart was already incorrect the day after the measurements were taken, and downright wrong the day after it was issued. And this is because the relief of the river bottom is just as mobile as its water, because where today there is a river depth of more than fifteen shoes, tomorrow there can already be a sandbank, and vice versa. The Danube skipper, whether he is an upstream skipper or a steamboat captain, has to look for the way anew on every trip if he does not want to "land-drive", and this is the reason why also the Danube steamboat navigation had to give in and return to the Ferching practice, which its first captains wanted to ignore most nobly half a century ago and still a little later. Only after they had sailed, landed and leaked innumerable times, to the most outrageous pleasure of the old Ferches, did they take tried and tested Danube skippers, so-called "Naufahrer", as helmsmen, and lo and behold - it worked. Since then, no one can advance to captain at the Austrian Danube Steamship Company without exception, who has not served several years as a sailor - that is, really from the Ferch up, actually and not only allegedly.

As for the shapes of those Danube ships, they are certainly as ancient as their peculiar handling; indeed, they may have been little different long before Roman times. Certainly, the Danubians of those times also mocked the Roman Liburnians in a similar way as they did with the steamship captains several centuries later, and just as certainly, the latter were forced to retreat in the same way as the latter.

The main types of Danube ships, ordered by size, are the following:

"Kehlheimer-Platte". Kranzel (bow) and aft (stern) strongly raised (upward curved) and pointed. Average 42 meters long, 7.6 meters wide.

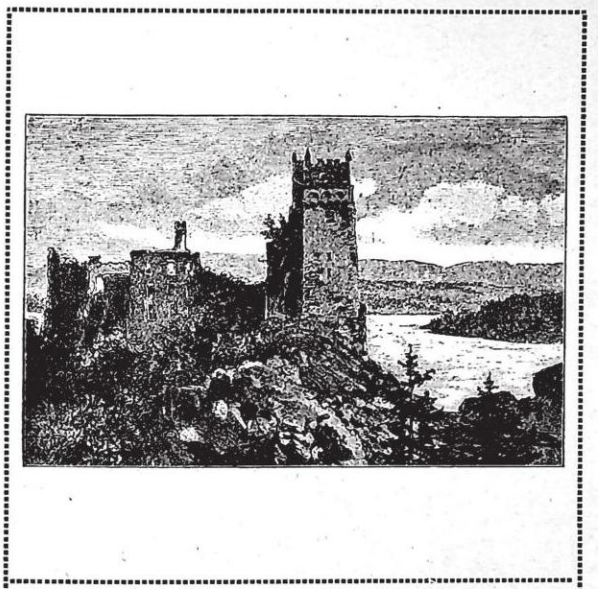
"Wachauer Gams". Kranzel sharply raised, sharply pointed; stern little raised, bluntly pointed. 30.5 meters long, 4.75 meters wide.

"Siebener Zille" (ribbed). Kranzel very much hoisted and sharply pointed; stern bluntly pointed and weakly hoisted. 38 meters long, 5.67 meters wide.

"Regensburger Gams". Kranzel sharply pointed, strongly raised; aft bluntly pointed, not raised.

"Rosenheimer Platte. Kranzel sharply pointed, little tucked up; aft wide, flat running. 22.75 meters long, 5.76 meters wide.

"Schwaben Platte". Kranzel bluntly pointed, little tucked up; aft wide, flat running 22.75 meters long, 5.76 meters wide.



Illus. 33. Weitenegg Ruin on the Danube. (Wachau).

"Trauner Platte" (Traunerl). Built like the Rosenheimer Platte 24.66 meters long, 3.80 meters wide.

"Salzburger Platte". Previous same, only the Kranzel is also not raised. 22.75 meters long, 5.76 meters wide.

"Essig Waidzille". Built like the Traunerl, 8.85 meters long, 2.54 meters wide.

Apart from these officially determined main forms of Danube ships, rafts are still in use on this river, which are again differentiated into beam rafts and cargo rafts,

and differ both in their width and in the number of their wings. If the descent of these ships is also very interesting, this is even more the case with their "Nau-" or ascent, as especially with the "Naufahrt" the old guild ceremonial of the Donauferchen is still practiced today. This, like all its customs, is also ancient, and has preserved many mythical features originating from the Wuotanic era.

Since the introduction of steamships, the old "Honauen" or "Hohenauen",[103] as the ship trains are called in the opposite current, are limited to only one ship, whereas in former times a Hohenau consisted of four ships roped together. The total cargo of such a Hohenau was 6000 hundredweight, divided into four ships according to experience. Each of the ships was submerged 4 1/2 shoes or 9 G'minde deep, and the total Hohenau required an effort of twenty pairs of heavy stallions, so-called "Pinzgauer", which still received a lead of often just as many draught oxen at particularly rip-roaring points, such as in the whirlpool or eddy. In the whirlpool, even the first steamships were still harnessed to twenty or more pairs of oxen; only the newer steamships are able to take these rapids independently without harnessing.

As far as such an old Hohenau is concerned, it was strictly structured according to old custom, and was divided from the beginning into two parts, the horse train and the ship train.

The horse train was subordinated to the three highest horse men, who were called "merigamers"[104] in the language of the ferry. The first one was, or rather still is, called the "forerunner", the second one the "after-rider", and the third one the "marstaller". Each of these three had a servant, called "Bock", which was therefore called Vorbock, Afterbock or Marstallbock. - The Forerunner commanded all the Merigamers, and was directly under the command of the "Hohenausefstaler", who commanded the Hohenau and was in the crown (bow) of the first ship. The afterrider rode the last steed in the Zwiesel, into which the towing rope was sheared. This was, of course, the heaviest stallion of the train. Since the afterrider was the last one in the steed train and would have all the riders in front of him, it was also he who drove the train and determined its speed. All the other necessary riders were called "Scharreiter" and were divided into "Fahnlein" of three riders each. The first of the riders was (and still is) the "Hundsseilreiter". The Marstaller and his Marstallbock had to provide for the food of the steeds during the journey.

From the Zwiesel, in which the steed of the after-rider walked, the rope now ran back to the ships. Since the rope was too long to avoid sinking into the water due to its own weight, it lay on top of three small canoes before it reached the first large ship. These first three boats (also called "Klobenzillen" or "Seilplatten") were each manned by a "Ferchen", the "Vorfahrer", the "Mitterfahrer" and the "Vornaufahrer". Only now followed the first and largest ship, the actual "Hohenau", which gave the name to the whole ship train.

This ship was loaded with 1,750 hundredweight. In the front of the Hohenau's crane, the Hohenauseftaler stood with the insertion shell and commanded the entire train. The crew of this ship consisted of the "rope carrier", the "helmsman", the "assistant helmsman", the "cook", the "bridgeman" and the "rope benderman" together with the

---

[103] The emphasis falls on the "nau"; thus Ho-nau, Hohe-nau. Nau = large water u. in the figurative sense ship. G.-L.-B. No. 5, "Bilderschrift", pg. 29, 81, 264.
[104] Meri = mare = horse; gam = man (groom = bride's man) thus: horse man.

other not specifically named crew members. The Bruckknecht and the Seilbiegler, however, were in the small ship that ran alongside the Hohenau and was called the "Seilmutzen" because it had to carry the rope. The Bruckknecht had to handle the rope, which the Seilbiegler knotted tight.

These two had (and still have) a very perilous job, because especially the "changing" of the rope, namely when the horse train is translated to the other shore, or when the hauling rope has to be laid at a different angle to the keel line of the ship, requires great skill, great caution. When "changing" the rope, it often strikes out erratically, or throws loops, and not infrequently it happens that it knocks off a foot of one or the other, or even hits him to his death.

The second ship that followed in the wake of the Hohenau was the "Hohenaunebenbeier", carrying a cargo of 1450 hundredweight. Its crew consisted of the "Nebenbeifahrer" in the Kranzel, the "Hilfssteurer", the "Hangersknecht" on the rope and the "Wasserer"; on the stern of this ship hung the "Kuchelzille", the vehicle of the cook.

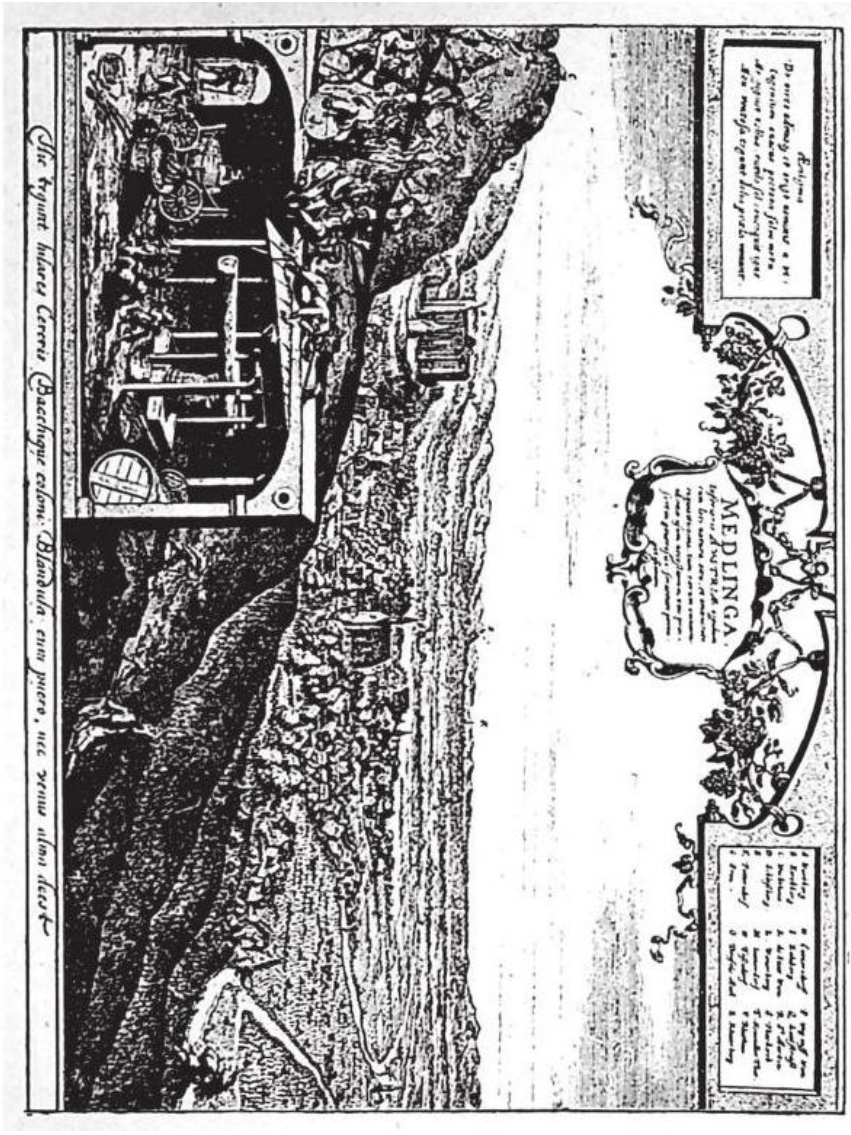
These first two ships formed the front section of the platoon; now followed the rear section on the "Schwemmerseil" (floating rope) whence it was called the "Schwemmer" (floater). This also consisted of two ships. The first of these two would have loaded 1550 hundredweight and was called the "Schwemmhohenauer". (high floater)Its crew consisted of the "Schwemmerseftaler", the "Schwemmersbruckknecht" and _ the "Schwemmersteurer".

The fourth and last ship, the "Schwemmernebenbeier" with 1250 hundredweight of cargo was served by the "Schwemmernebenbeier" and the "Schwemmerhiangersknecht", who was also called the "Krümer" or the "verlorne Mann". At the stern of this last ship hung a large barge, the so-called "Hafergaifs",(oat barge) in which the oats for the horses were loaded. It is self-evident that such a multi-structured train also had to develop a peculiar ceremonial for departure, and this is still in full swing today, even when the "Hohenau" consists of only one ship.

The horses are already harnessed and mounted, when the rope carrier, who comes with the rope guard from the Hohenau, brings a stone jug, the so-called “Plutzer”[105] full of wine and fills a small cup with it. The outrider stops his steed and the rope carrier greets him with the following words: "Bring you the holy St. John's blessing". He then drinks the cup empty except for a small remainder, which he now pours out backwards by swinging his arm over his head. The freshly filled cup is now emptied by the forerunner, as before by the rope bearer, and the remainder is poured out behind him over his head, as before. Then he returns the cup, saying, "In God's name, the Holy Blessing of St. John." In this way each rider does it, until the afterrider does the last drink of the merigamers. Then the rider speaks, "In God's name we go."

And now the rope is harnessed into the after-rider's "Zwiesel", and the rope carrier, while constantly throwing out the rope, drives back to the Hohenauer with the "Seilmutzen", where he hands over the rope to the Hohenauseftaler, who in turn harnesses it into the "Schwing" and gives the signal for departure.

[105] This is a very potbellied stone jug with a narrow, short neck, handle and narrow base.



Illus. 34. see Chapter 13, "Der Brühl". Mödling near Vienna in 1626, from an engraving by Matthäus Merian.

Now the rope bearer hands over the wine plutzer to the Hohenausefstaler, who now drinks the St. John's blessing to the rope bearer under exact observation of the same ceremonial as the rope bearer did before to the horse people. The rope carrier now drinks to the Bruckknecht, the latter to the Seilbiegler and the latter to the other Ferchen exactly according to rank, who all also pour out the last drop over the head to the rear.

In the spring, when the crews of the ship's trains are assembled for the current year, and the first voyage begins, each Ferch takes care not to fall overboard, because the "first" always drowns; his replacement is already on board, that is the lost man. - One is very slow in saving this "first", even today, and always arrives too late. The fact that one gives oneself the appearance of wanting to help has the only reason being able to justify oneself to the authorities; "we have done everything, but it was just not possible!" In former times, when the courts were not as curious as they are today, and it was taken for granted that now and then someone would drown from drinking too much water, there was no pretense of trying to save the person; even the hand of the "first" was not extended to help him, he was left to drown quietly, and the words were called out to him as a consolation: "Nandl (Ferdinand) give yourself, the Lord won't have it any other way". This was the farewell salute for the sacrifice that the stream chose for itself, the farewell salute that still resounds today, notwithstanding any uncomfortable witnesses nearby.

The others, however, shout: "Catch the hat and let the rogue run!" The hat of the drowned must be had, even with danger to life it is taken out of the water to be nailed to the front of the Kranzel of the "Hohenau".

The call "Nand" or "Jagkhel gib dich!" has therefore become a teasing word towards the Ferchen, which in former times was bloody seriousness and even today has not lost much of this seriousness.

This can only be judged by the one who has sailed the Danube in a rowboat for a long time, who has caroused with the Ferchen in the Ferchen hostels, who has been there with the Ferchen to rescue Ferchen, who has been rescued by them from water distress, but not by the one who yawns on board the "Ariadne" and calls out his "wildly romantic!", while looking up in the "Danube Guide" whether the next river point shows one or more asterisks, so that he can then measure the degree of his "admiration of nature".

This only in passing.

If the Hohenau has the three Danube rapids, the eddy, the whirlpool and the Greinerschwall, happily at its back, and if a newly picked up Ferch, a so-called "Stinker" is on his first trip, then it is baptized by the "Nauferch", the leader of its train, and receives its "nickname", which remains with it permanently. Who does not think here of the Neptune baptism at the equator?

At the next "Lande" the Nauferch must pay the Stinker to be baptized by him with some glasses of wine, of which he must pour, however the first one for the confirmation of the baptismal nickname goes over the head, whereupon the waitress puts a bouquet of flowers on the hat of the baptized. Also in Bavaria similar custom prevailed after passing the "storm" next to the monastery Greiffenstein.

From all these customs of the Donauferchen, as from still other less clear features, quite undisguisedly old-wuotanistic sacrifice and consecration customs look out, which hardly need the interpretation.

To whom will it appear strange, if “Frau Isa" was worshipped in the shape of a ship, which ship is still unforgotten by the people today? But of it later.

Such a drowning of the "First" is historically mentioned from the year 1759, in which year Elector Karl Albrecht of Bavaria did his "most pleasurable raid", as the diary kept about it reports:

"Important to note is also the 17th (17. July 1739) between the city of Passau and the High Diocese of Passau: Schloss Neuburg am Inn, a forerunner of the penultimate train with 2 ship's horses fell down from a steep, high gorge into the Inn River and miserably drowned, without any help possible. The remaining horses and guards assigned to this train would have to be saved from the imminent danger, and the train would have to be stopped quickly: By the fact that the lead ship, praise God, was soon again at the port; thus such, and who of the court servants in greatest fear and little clothing were on it, were brought in security. Therefore, one does not want to refrain from including a message of commemoration of this occurrence". -

Well, the man could have been rescued, but the rope had to be cut off. In such a case, the anchor is dropped, and the ship, wherever it is, stands firmly and safely. Moreover, these very ships were surplus, almost double manned, and there were more than enough idle hands on them to save yes! if one had wanted to save! The forerunner was the "first" of this train of ships, and according to the old custom, he was not allowed to be rescued.

The court historiographer, of course, did not know this, because no one told him, and therefore wrote in his diary what was considered good to tell him about this case; dictum scriptum.

But as it is already so the kind of the German and therefore also the kind of his mythology that next to the most terrible seriousness the most impish joke hops along, so the human sacrifice that the Storm-nix relentlessly demands, exactly this sacrifice also becomes a joke, which of course expresses itself indelicately, like a bear.

The main rapids, whirlpools and eddies, are considered the dwellings of Donau-nix, and these tolerate nothing impure, nothing sinful. Whoever knew himself to be burdened with guilt in former times, left the ship there and boarded it again only after these rapids were at his back.

Still today it is a main fun for the Ferchen, just there to question the girls in the ship about their innocence; if the girl has not preserved such, then she must redeem herself by a coin or leave the ship. The folk song: "Schwabische bayrische Dirndeln - Juchhe - muss der Schiffmann fahren" covertly alludes to this ship custom. That such exams, however, treat this delicate matter far less discreetly than the song, is probably understandable; the Ferch has just no idea of what one calls glass-gloves.

If here also never of the Nix particularly, but always only of the "river" one spoke, then nevertheless always the Nix or the Nixe is meant, and only the punishments

of this ineradicable and cruel Ferchen superstitions by church and court made the Ferchen cautious. He speaks therefore of the stream and means the Nix; - also this is "Kala".

The dwelling place of the mermaid is always thought to be in the rapids - in the Danube especially in the whirlpools and eddies - which is why fishing is also forbidden in them, as many fishing regulations testify. The sanctuary of the god must not be desecrated by man's desire for gain, and as the sanctuary became a sanctuary for the fleeing man, so also the fleeing animal, which sought protection at the sanctuary of the deity, should be pacified there from its persecutors.

That the eddies and whirlpools of the Danube must have been a highly sacred place of healing is attested - as already mentioned - by the place of pilgrimage of St. Nicola, which is held in high esteem by Ferchen, and of which Merian already writes in his topography of 1677: "After one has passed through (the eddies and whirlpools), St. Nicolas' chapel stands on a mountain, and a house near it, and a man in the image of St. Nicolas drives up, to whom each one gives an offering at will".

But the "sacrificial St. Nikola" is the pre-Christian Nikuz, the mermaid father, from whose name Nichus, Nichusja, thus Nix and Nixie was formed. This mermaid father, however, touches again with the father of the gods Wuotan, yes, even merges into these, as all sub- and secondary deities lead back again and again to the highest pair of gods Wuotan and Frouwa.

For comparison and confirmation of this word it is only necessary to be reminded of the similar results of the treatises about "Aggstein" and "St. Christophen" of this book.

But also as a ghost this Stromnix is not forgotten and even documented. The "gray monk", who in 1045 threatened the bishop Baturich of Würzburg (according to others the bishop Bruno of Regensburg), when the same with the emperor Heinrich III descended the Danube, from the Hausstein ob dem Wirbel so terribly, was just that Nikuz, the old Donaunix.

We also remembered the Lorelei legend of the Danube already at Aggstein, where we showed the complete agreement with the Rhine legend and only complained that the people forgot the name of the mermaid and called her "the madwoman of Aggstein" for short. Like the Lorelei, she sits on the rock, combing her golden hair, singing her enchanting songs, while she weaves roses into her hair. Woe to the skipper who listens to her lust-breathing love song; he forgets steering and current and sinks with his ship in the gurgling surf, embraced by the white arms of the man-stealing mad mermaid and kissed to death.

The weeping mothers brought by the male Nix to assist the Nix women in labor have to be very careful that they do not lust after the accumulated treasures which the Nix offers them. Woe to them if they take more than the people tend to pay them for such services. The girl who dances with the mermaid must be very careful that the "green-tooth" does not kidnap her, just like the man who turns the mermaid in the round dance. As charming as the mermaid damsels are in the moonlight as well as in the sunshine bathing on the shore or veil-scented on the nearby trees or rocks, the young man must guard his heart, for rarely does such love lead to a happy destination. He must either give up his life when he allows himself to be pulled beneath the waves, or the wave-girl will be killed by her own mermaids when they discover the sweet secret. The mermaids are no

less cruel to their own kind than they are to humans. Many legends report how then a jet of blood rose and reddened the whole water; there the lovers or one of them had to forfeit life; rarely instead of the blood milk, an apple or a flower rises as a favorable sign.

A flattening of the belief in mermaids from Christian times is the view, often heard in popular opinion, that the mermaid women were seduced human children, which is why they often, even at the risk of their own lives, try to save people before they are carried away to the depths by the nix. However, this opinion is a misunderstood development of the mermaid myth and has no mythological basis.

As well as the myth of the male Nix in Nikuz touches itself with that of Wuotan and merges into this, likewise the female Nixenmythe leads to Frau Isa, the Nixie Queen, to that of the sky queen Frouwa. Just as Tacitus describes the cult of the goddess Nerthus, whom he expressly mentions as earth mother, just as he speaks of the cult of "Isis", just as the cult of the woman Isa was celebrated here in the country. And the most outstanding place of the cult on the Danube and most probably even the one mentioned by Tacitus was our Ip-Isa, the Roman "ad Pontem Ises", our present Ybbs.

The symbol of the goddess was a vehicle, half ship, half chariot, with which she passed through the lands at the time when the ice cleared the stream, and the snow cleared the road. She was honored with festivities, music and dance, feasting and revelry, all metal, namely every weapon was locked, no war was started or continued, only happy people wanted to see the goddess and make her happy. Under her protection, engagements and marriages took place, and her festival was named Carnival after her symbol[106], the Car-Naval, still to this day.

This procession of the chariot ship, however, is still common in many places of Austria, namely in the Austrian Alpine countries, where here and there even several places celebrate a common celebration since ancient times and do not deviate from form and ritual.

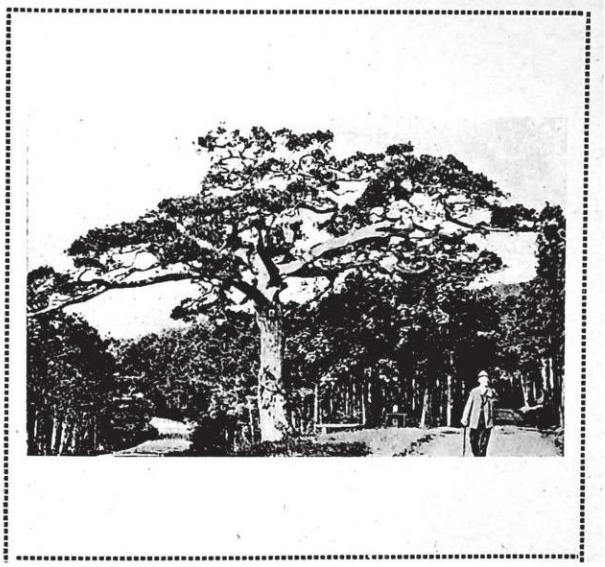
The vehicle of the goddess 1s always a chariot in the form of a ship, on which sit masked people, behind whom, however, only distorted images of old folk memories are hidden. By the way, it should be mentioned that it was precisely this chariot ship that Sebastian Brandt had in mind when he wrote his "Ship of Fools". The folk tale preserved the memory of the celebration of the goddess more clearly than the folk custom.

From the many folk tales that commemorate the procession of the goddess with the ship, only one of the most characteristic may be mentioned here to show how the people still remember the procession of the gods today.

It is said that not far from the high "Thor" or Dachstein, the so-called Hartkogel, half an hour's walk from the village of Mitterndorf, a mountain consisting partly of bare rocks and partly of dense forest, is the abode of the wild Gjaid or the wild hunter. These evil spirits ride through the air on a kind of ship-shaped sled, which has a sharp edge like a plowshare. As draught animals, evil servants are harnessed, who took more liberties against their rulers than is proper, but the load consists of true devils, of bad people and such servants who died during the year and could not yet be harnessed, because they can only be shod on Christmas Eve. At the end of the 18th century, a blacksmith called Stromer lived in Mitterndorf, an old, fat drunkard. Every Christmas Eve around eleven

[106] Car = cart, wagon; Naval = navis, ship.

o'clock, the wild Gjaid came to him, unhitched there and now the blacksmith worked with the windows covered. There was howling and shouting, because he was repairing the hoof- or leg-irons of the maidens who were already in the process, but he was measuring the new ones. They howled and whimpered pathetically while he was doing this. - When everything was ready, the devil held out a bag full of money to the blacksmith and told him to take his wages; but the old Stromer was careful not to take more than he deserved, for he knew that otherwise the wild Gjaid would have taken him away immediately.



Illus. 35. See Chapter 13, "The Brühl." The broad pine tree in the Thuringian area near Mödling. (After a photograph by Weingartshofer in Mödling.)

Very significant here is the ship-like shape of the vehicle and its relationship to the plow, as well as the share of lazy maids.

Even more significant is another local legend of Ybbs, which Father Reginbald Mohner preserves for us in his Wandertagebuche through Austria at the time of the Thirty Years' War. He writes:

"August 9 anno 1635.... and arrived at Ips (Ybbs) in the evening. Ips is a shipping port and there is a toll. Out of town on the water lies a Franciscan monastery, where I met Father Friedericum di Soli, my old acquaintance. We spent the night together in the tavern. After midnight and completely dark, I heard a great shouting, as if a Hohenau (ship's train) was going up. I asked in the morning whether they were also driving in such a dark night, but I got the answer that they were ghosts.

So we see here in Ybbs the ship of the goddess proven in terms of legends, namely as "ship train", so we saw in the legends, which go more inland, the chariot ship predominate, even entering into mythical relations with the plow. This may serve as a proof, how the service of all female (as well as the male) deities flowed into each other

and finds its climax again and again in the supreme god-trinity, from which it had started, serving a special essentialization.

Not to be overlooked is a highly significant feature, which Tacitus reports to us of the procession of the goddess Nerthus and which in any case will also have taken place in that of the woman Isa. The goddess drove through the countryside in a chariot covered with cloths and when she was tired of her procession, she was driven back to her sacred lake. There the goddess was bathed, but the slaves who served her were devoured by the lake, for the sight of the gods was not granted to mortals.

This tradition, so far too little appreciated, offers the key to the solution of many questions in mythological relation, but especially the guideline for the determination of the divinity of one of the most famous of the legendary heroes, namely for the explanation of Lohengrin.

Melusine was a mermaid and commanded her husband not to see her on certain days, otherwise she would have to separate from him forever. According to the well-known legend, he violated the commandment and the separation took place. Only years of penance reunited him with the beloved Melusine at the hour of his death through - the mermaid's kiss of death.

Similarly, the fairy tale of Cupid and Psyche. The latter had also transgressed the prohibition to see her invisible lover; she surprised him in his sleep and he passed away. Only in death - for this is represented in the fairy tale, even if concealed among the many penances and purifications only in death was Psyche reunited with the divorced.

A goblin legend tells that in one house there was a house spirit, who helped the maid in all things, but always remained invisible to her, despite her most urgent requests. Finally he promised her to show himself if she would come to the cellar with two buckets full of water. She came, and saw a naked child lying there, with two knives thrust crosswise into its chest. With a cry of terror, the curious girl collapsed. Then the goblin laughed and poured the two buckets of water she had brought over her head for encouragement.

These few examples show that humans - as the service of Nerthus expressly states - were not allowed to see gods in their real form, and that the sight of gods was granted only to the deathless. So the slaves of Nerthus were swallowed by the holy lake, so only in death Cupid could reunite with Psyche and the count of Lusignan with Melusine. In the later goblin saga this trait is still recognizable in a weakened form.

Lohengrin, too, had to divorce Elsa after she asked him about "Nam und Art". This move shows his divine descent, which Richard Wagner knew very well or at least suspected. That Lohengrin thus steps out of the framework of the Grail saga is quite beside the point; it is quite the same case as with Siegfried and Brunhilde of the Nibelungenlied. Lohengrin, too, came as an older mythical figure into a newer poetry as a legendary figure; he was historicized like Tannhauser.

Now, however, the very swan that accompanies Lohengrin points to the water kingdom; he is thus a nix, just as Melusine is a mermaid. Both appear to the human children who love them in an assumed illusionary form and may only enjoy the brief happiness of love with humans in this form; if the stipulated condition is transgressed, then they must part. This condition is not always linked to sight alone.

So once a man dreamed of a girl, Trude. He woke up and saw a downy feather lying on his chest. Knowing what this meant, he quickly decided what to do, and jumped up and plugged the keyhole of the parlor door. There sat a beautiful, naked woman crying on his bed and begged him not to deny her the exit, because it was the law with ghosts and spirits that they had to take exit again where they slipped in. But the man liked the woman, he gave her clothes and lived happily with her for many years. Once he wanted to test whether she could take on her feather form again, and pulled the plug out of the keyhole. A sudden gust of wind drove the downy feather so quickly through the keyhole that the astonished man didn't have time to close it. She never came back and left him and the children she bore, never to be seen again.

The downy feather reminds of Freya's swan hair and will certainly have taken the place of Trude of that legend. - Also in this saga the contact of the swan - in the downy feather - with the Lohengrin saga is recognizable.

But as a swan virgin, Freya also contacts herself again with Frau Isa, the representative of the water kingdom, whereby Lohengrin's relation to it becomes more and more evident, for he, too, has already been recognized as related to the water kingdom through the water bird, the swan. Lohengrin is recognizable as a divine being who has relations to the water kingdom and therefore falls into the genus of the Vanir.

Since Frey is a son of the Vanir Njord, thus a Vanir himself, who was only later admitted to the line of the Aesir, one may think of his bridehood with Gerda. Gerda is held captive by the winter giants; Elsa, too, is in the greatest distress through Telramund, from whom Lohengrin frees her. She marries the swan knight, just as Gerda takes the sun hero as her husband; both marriages are short. Frey is killed - as Balder; Lohengrin has to leave the beloved because she asked for "Nam und Art". The fates of both are thus the same, only the divorce is differently justified. Now, however, it is to be emphasized that Elsa, contrary to all other Gods' brides, is not a divine being, but a human child and as such is considered the human progenitor of the Counts of Cleve, as Melusine is considered the divine progenitor of the Counts of Lusignan, whereby the Cleve progenitor is of divine, but the Lusignan progenitor is of human descent.

In spite of this difference in the contrast of divinity and humanity in both family sagas, they are mythically founded in the same way and form another form of the family saga of old royal families, one of which we got to know with the counts Wurmbrand. As there the first Wurmbrand had turned out to be the Ostermann, Zeizzo the Beautiful, namely Balder or Frey, who took a human-born woman as his wife in order to beget a noble "Kotings dynasty", so in these two sagas, likewise for quite the same reasons, a divine being appears paired with a human one. By the connection of a god, no matter whether of male or female gender, in love or marriage with a humanly born of another sex, for the purpose of the production of a higher tribe, naturally a group of legends deviating from the other myths is caused, which can be brought only loosely in connection with this one, since just the humanly born spouse must enter here in the further development of the myth of unity and rebirth.

Since one was not able to establish perfect correspondences and similarities, so the Melusinen- like the Lohengrin saga had to be of Celtic origin, of course, in order to get rid of the inexplicability more easily.

As one now naturally expects the end of the ancestor in the Wurmbrand saga, because the first Wurmbrand in the saga is conceived in human terms, but the saga immediately appears incomplete, if one recognizes the mythical ancestor as a god, because precisely the myth tells us nothing about his parting from the wife, while one otherwise tacitly assumes his death as a matter of course, so in those tribal and heraldic legends, which still emphasize the divinity of the ancestor or the ancestress, also the parting of the immortal side of the ancestral couple had to be thought of, which had to take the place of the human-necessary death.

Thus these myths allow to draw conclusions only concerning the nature of the divine being, the immortal part of the ancestral couple, while the development of the love for marriage as well as the solution of the alliance between God and man is a very different one, not bound to any mythical model.

The Saga of the Worm (dragon) does not know the human progenitor and since she forgot that the ancestor had divine nature, she forgot also the solution of the marriage alliance. According to the nature of the legend, this might have been an earth rapture, to which assumption the name of the mountain behind the Wurmbauer, namely the "Hutberg", justifies.

This is different in the Melusinen- as well as in the Lohengrin saga.

In both, the divinity of one of the two spouses is unforgotten, in both, the love relationship expands to a marriage covenant. Since such an alliance may not be dissolved by death, it must be brought about by a justifying cause, which naturally can only be the fault of the mortal part.

In this circumstance now lies, as already said, the cause of the actual un-mythical conclusion of the saga.

If we have mythically recognized in Wurmbrand the son of the sun (Balder, Ostermann, Zeizzo), then we find Lohengrin as Vanir, as the sun god who has risen from the sea, thus explained as Freyr, who rises from the sea pulled by the swan and submerges again with the same animal. Since, however, according to the mythological rule, all the derivations always lead back to Wuotan-Frouwa, so here again there is no real difference and all these ancestors prove to be rejuvenated figures of Wuotan-Fruowa in their conceptions as progenitors and mothers of famous royal dynasties of the Germanic prehistory.

Thus Lohengrin is in the first place a Nix, rising a Vanir, finally the northern son Freyr, as the young sun god rising from the sea, and in the further course the youthful Wuotan himself; since he is immortal as such, his parting from the mortal woman had to be a justified one, because otherwise he would have had to deify her, that is, to give her immortality, for which German mythology knows no example. Exactly the same result n opposite sex relation offers the Melusine legend, which in mythical extension the mermaid Melusine develops into the woman Isa, this to the guardian of the fountain of youth Frau Holda and beyond this to the god mother Frouwa.

Therefore, the correct conclusion of the Melusine saga is the forbidden eavesdropping on Melusine and that of the Lohengrin saga the question of "Nam and Art", (name and nature) as Richard Wagner correctly emphasizes.

Illus. 36. See Chapter 13, "Der Brühl." The "Matterhörndl" or the "Pfennigstein" in the Anninger area near Mödling. (From a photograph by Dr. Lanz von Liebenfels.)

Now we would have arrived at the conclusion of this "German-mythological landscape picture" dedicated to the belief in mermaids and the cult of the woman Isa. Especially in the characterization of the lower mermaid people, which is made possible for us by countless mermaid legends, a perfect picture of the materialization of the water in the flowing or standing state is offered, executed up to the smallest features. It shows itself friendly, inviting to the pleasure, ready to serve and kind, but capricious, even irascible and cruel. With admiration we survey a highly developed poetic conception of a certain area of nature, see a rich poetic creative faculty flourishing here to the most fragrant bloom; With joyful amazement we survey this richly articulated picture, which may serve us as a confirmation of the unattained inwardness of the mind of our Germanic forefathers, to whom in this respect only one people of the old and the new world can be placed on an equal footing, and this one people is the ancient Ario-Iranians, who are of one tribe with us, who are Aryans with us.

Chapter 8

Aggstein on the Danube[107]

Iduna had sunk from the world ash tree; the green-gold veils were stolen from the friendly goddess and in the frosty ice dungeon Gerda languished, trapped by the terrible winter giant. A thick blanket of snow lay over the forest. Tree and bush bore the winterly load bent and like frozen tears as the icicles hung down into the gnarled snow. These were the ice shackles with which the terrible one put nature under winter's spell. Down at the river lay the many-pronged ice jam in a blue-green glimmer; these were the "ice chains" with which the terrible one had bound the fair "Isa", the dear Danube woman, this was the giant wall with which he had wanted to dismantle the river. A harsh north was sweeping through the forest with long-drawn notes like the plaintive sound of a harp, like the mourning song of the prisoners in the terrible ice dungeon. But up in the air, a flock of hungry ravens circled the rubblecrowned stone head of Aggstein.

The snow crunched under the footsteps of the ascending ravens and the icicles splintered from the trees into the snow. Then the forest thinned out, a sharp gust of wind drove sand-like snow into our faces, and to the left we saw some broken masonry; the Aggstein had been climbed. The key turned screeching in the rusty lock, the heavy gate creaked open; we stood in the gate hall. It looked gloomy enough. To many who entered, the creaking of the gate hinges might have shrieked something similar to what Dante's poet's eye read above the gate of hell: "You who enter here, leave all hope behind!

But even if the ancient vultures once nested here may have done badly enough, the curse of terror that surrounds Aggstein's ruins is older than legend would have it, and goes back to far earlier times than those in which "Herr Jorg Scheckh vom Wald" robbed knights up here.

Although the castle was built only at the beginning of the twelfth century, although the seal of "Bertholds von Acxstayn" shows a boulder (stone) with an axe hovering above it, the name itself is older than the existence of the castle, and also to be interpreted differently than the seal (axe-stone) seems to want to say.[108]

The rock Aggstein lies in the Aggswald, which the Aggsbach rushes through; only from this rock the name went over to the castle, which grew out of its head. In the same way, the Aggsbach was the godfather when the Carthusian monastery, the village and the market of Aggsbach came into being and were named after it. Of these three place names, however, only the name "Aggsbach" comes down to us in a document from the earliest times, namely as: "Achispach locus" in a document from October 6, 850. The basic word "Achis" (pronounced Akis) is the Gothic "agis", the Old High German "akiso" and means terror; thus the name Aggstein correctly means Schreckensstein and consequently this Schreckensstein lies in the Schreckenswald at the Schreckensbach.

---

[107] First published: Vienna, Heimat, October 6, 1882. Vienna, Deutsche Zeitung, March 7, 1889.
[108] About the meaning of such heraldic images, better said such heraldic language, compare the author's: "Die Bilderschrift der Ario-Germanen", G.-L.-B. Ur. 5, Verlag der Guido von ListGesellschaft. Vienna 1910.

Now, however, the rock in the sea, on which the terrible water giant of the German myth, Aegir, lives, is called "Agstein"; this is the magnetic mountain often mentioned in the fairy tale, which pulls out the iron from the ships, so that they sink disintegrating. This terror stone in the sea, the magnetic throne-stone of the water giant Aegir, fits very well to the terrible one, who also possesses the Agis stalk. Here now the terrible Aegir carried the local name Agez, with which he still appears in the fairy tale attenuated to the "master thief"; because also he had to tolerate it, like the other humanizations of the German myth, that he, stripped of his divine qualities, became more and more humanized, the more Christianity took root in the soul of the people and the Odin-spirit sank in constant development from "overarching faith" to "superstition".

Thus we see that the name Aggstein is a pre-Christian one, which reaches far back into the pre-Roman time and is closely related to a feared elvish being.

The naming, however, falls into a time in which there was still no arbitrary naming. The high sense of our ancestors, who still thought of nature as animated in a completely different way than the times of a Humboldt, populated forest and floodplain, sea and river, air and earth with supernatural, spiritual beings, and this, depending on the impression that the landscape aroused in him, with friendly, benevolent gods or with the hostile, evil forces, with which their good gods were thought to be in constant battle.

Thus the Danube valley from Melk to Spitz bears the name "Wachau", which was first mentioned in a document on June 23, 823, and a rocky mountain near Dürrenstein is called "Watstein". The Wachau still holds many old-mythical place names, but only these two except Aggstein may be mentioned today.

"Wachhilde" was a mermaid, a sea-wife, and the giant "Wate" begot his son Wieland with her. Wate carried this son Wieland across the sea to the sword-forging dwarves, so that he too could learn the art of swordforging. Later, when he had become a master of the art and the dwarves did not want to release him, he outwitted them and slew them. Now it is by no means to be assumed as a coincidence that here in the "Au Wachhildens" (Wachau) the "Wat stone" stands. - But for centuries the Germanic tribes north of the Danube strove for the Danube crossing; at last Wate carried his son Wieland, namely his people, across the river to the dwarfs, to the sword-forging midlands in the Alps. Once the Teutons had crossed the Danube, they pushed the Midlanders and the Romans more and more southward, so that today they dwell only in the most hidden corners of the Alps. In the Traisen valley as well as in the Pielach valley, however, there is one Wieland village each, and these are proven to be ancient forging sites.- But this Germanic migration had already taken place in pre-Roman times, at a time when the exodus took place in a different way than at the time of the so-called migration of peoples.

But the crossing of the Danube was not so easy, although Wate carried his people across the stream. They had waited until the winter giants had built the ice bridge, that is, until the floating ice floes had accumulated and frozen together to form an ice cover. Now the people could cross the river. Such ice bridges were still frequently used by the Germanic tribes, even the Romans did not disdain them, and even today they have not been forgotten.

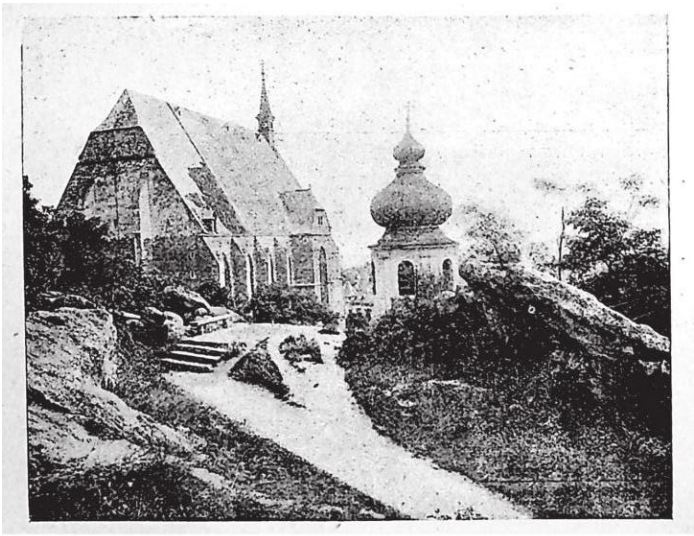
At that time, however, people believed that they had to thank an evil, demonic being for this benefit and feared its deceitfulness. Following from this, what was more natural than the idea to make such a capricious being lenient by sacrifices, to buy his favor. Especially here on the Danube, numerous legends indicate the nature of these

sacrifices. According to the legend, the devil built bridges, castles, even churches, for which he demanded the first or even the first three souls of those who would enter the building. Mostly the "stupid" devil was cheated by chasing a wolf or dog, cat or rooster first over the bridge, into the castle or church. Yes, even today it is customary that the farmer who moves into a new or newly acquired house, before he himself enters it, chases dog, cat and rooster over the threshold. This is an ancient Germanic custom and a reflection of the old sacrificial customs.

In those times, however, when the Germanic train crossed the giant ice bridge, faith was not yet smothered in misunderstood formalities, one did not yet dare to practice such fraud, the first, or the three first, who reached the other side of the river, were actually brought to the terrible Agez for sacrifice, namely on his sacrificial site, the Schreckensstein in the Schreckenwald. How these sacrifices were held, that tells us again the legend. The robber baron "Schreckenwald", who for a long time was thought to be the historical "Jorg Scheckh vom Wald" because of the similarity of his name, but who is none other than Agez the Terrible, the master thief himself, is said to have hung the prisoners, hung by ropes, over the overhang of the rock, or pushed them into his "little rose garden". This is an inaccessible, narrow rocky plateau, where the "victims" either starved to death or fell into the depths. The legends of the "robber knight of the horror forest" therefore refer to the "sacrificial site in the horror forest", while "Scheckh vom Wald" came quite undeservedly to that extraordinary distinction before his "professional comrades of the saddle food", because he did it neither milder nor wilder, but just as the others all did. Strange and noteworthy at the same time is the fact that from the castle "Schreckenstein" on the Elbe near Tetschen exactly the same legends are in circulation, as from the Aggstein on the Danube, whereby it is to be particularly noted that both names coincide by the same meaning.

But two other moments are worth considering, that is the “Aggsteiner Mauth” (Aggstein toll) and the right of the "Grundruhr". It is known that all the revenues of the ancient pagan sacrificial sites and sanctuaries had passed to the benefit of either the church or the sovereign after Christianity had displaced paganism. The sacrifices of the Agez lessened in the course of the centuries in the same measure as the rising culture removed the terrors from the crossing of the river, with which it was more frequently undertaken. Those who had been relentlessly sacrificed in the past were now able to redeem themselves with "defense money", similar to the ancient Germanic fine, and so the toll came into being all by itself. With the emergence of the toll in general also the so-called "Grundruhrrecht" (land-rights) is connected. This also has Wuotanic origin, namely in the sanctity of the ground of a place of the gods. Admittedly, it was badly abused in Christian times and the sacrifice went from being impromptu to a known tax. Already Tacitus (Germ. ch. 9) reports about the sacred grove of the Semnones[109] that the one who stumbled and fell in the same was not allowed to rise, but had to roll out lying on the ground.

[109] Semnonen is corrupted from Semann, i. e. "Se" = sun; "manen" = men; thus: sun-men or "Armanen". - For more details see "The Armanenschaft of the Ario-Germanen".



Illus. 37. see Chapter 13, "The Brühl". The Templerweg in the Brühl. (After a photograph by Hatlanek).

"He had touched" sacred ground, he had been brought down on it by the deity himself, and therefore was not allowed to rise again until he was outside the boundaries of the sanctuary. This extended in the interest of the greedy landlords to such an extent that all property, which fell on their ground by "Grundruhr" (touching the ground), e.g. by fall of a carriage horse or by wheel breakage, passed "in all form of rights" into their possession. The knight who camped on the road often “accidentally” brought about such a land ruin by shooting down a chariot’s horse, and - he was no longer a robber, but merely exercised his "well-inherited landlord's right". Hence the nobility's fight against the sovereign decrees against their rights, against the stupid conception of the towns and town unions, which put such "noble right to saddle food" on the same level with quite common highway robbery.

By the way, it should be noted that the "Grundruhrrecht" is a twin brother of the "Strandrecht", which, however, enjoyed a longer life.

This also shows that the noble and strict Lord Jorg Scheckh vom Wald was well within his rights and was by no means driven from his property because he had perhaps done it too much; the cause of his expulsion from Aggstein lies only in the customs of that time of the conversion of state bonds. In the absence of bonds, cities, castles, and often entire provinces were given in pledge in exchange for loans. Since the pledgee was not able to separate coupons beforehand, as is customary in our highly cultivated modern times, he sought to extract the interest and possibly also the capital from the subjects and to exercise the Grundruhrrecht in the most emphatic manner in order to preserve the sovereign rights that he now represented. But now the state needed money again and had nothing more to pledge; what to do? Soon a pretext was found to declare such an inconvenient pledgee a "partisan" and to deprive him of his property. A new pledgee, who lent a certain sum, was soon found, who chased away the first one and robbed until a third came along, who did to the second what the latter did to the first, and so it went on happily, and everyone had to be glad if he did not suffer the same fate as the

Baumkirchner in Graz, whose head - like a coupon from the bond - was cut off and laid at his feet. This is what happened to Jorg Scheckhl vom Wald on Aggstein, and after him to Hans von Stein, whom Ulrich von Gravenegg replaced, only to lose it again soon. But this actually belongs to the field of national economy and not to a mythological study.

If we have now recognized Aggstein as the rock throne of the terrible Agez, as a counterpart to the Magnetberg, the fabulous island of Agstein and others of the same interpretation, then, apart from the already touched causes of its naming and dedication, the question still remains to be answered, whether the scenic view would actually meet the requirements to have such an effect on the receptive soul of a naturepeople, to evoke in them the feeling of terror, of horror, to become what Aggstein was and, albeit weakened, still is today. Even today, the locals shy away from the ruins, even during the day, and nothing could make them spend the night in front of a "heated rooster" up there. "Not for a castle!"

Yes, the area is effective in awakening the feeling of terror in the sensitive mind of the nature child. When Agez the Terrible is overcome, when the fair Lady Isa is freed from the ice shackles again, when the bluehappy waves resume rolling along the Danube valley, then everyone may try what impression the Aggstein evokes on his mind. If you feel called to do so, try the Danube trip from Melk through the Wachau in a rowboat; you will see it better than from the deck of the "Ariadne" and it feels different in a narrow sculler or canoe.

How the Danube, the unstructured daughter of the German Alps, rushes through the river gate at Melk into the golden Wachau, the floodplain of the mermaid Wachhilde!

Narrowed by dark forest mountains, the dark foaming waters wind their way into a gloomy, crater-like cauldron; the inflow and outflow of the stream is hidden from the eye, which imagines the Danube trapped, transformed into a wild high alpine lake.

In the middle of the dark forest mountains, out of the blackish floods, a sinister rock colossus suddenly rises against the clouds, threateningly raising its crenellated stone head. This is the Aggstein. -

Even when the sun is shining brightly, there is something peculiarly gloomy about this view, which, however, increases to an oppressive level when dusk folds its mysterious veil around the mountains. However, this scenic character image appears downright eerie when the thunderstorm atmosphere oppresses the air, when those peculiar color and light effects play around the cliffs, lightning flashes through the cracked walls, and the old pine trees groan and bow to the weather storm. At such moments, even the man of culture has a faint inkling of what once forced our ancestors to devotion with unconscious power, what forced them to firmly believe that an enemy of gods and men resided here, what forced them to call the rock the Schreckenfels in the Schreckenwald.

When the storm rushes through the forest, so that the trunks groan, the rocks whimper and the waves rush, then it sounds through the valley like a mighty harp sound and the poetic mind of the people's soul in its childhood dream thought to hear the mermaids singing.

And truly, here the sentient human being, who still calls something of that his own, which the others do not understand, is haunted by a quite similar mood as in front of the Lurley rock on the Rhine. But this is also not a coincidence, because from the Aggstein the Lurley legend applies train for train, only the people have forgotten the mermaid's name and call her the "Madwoman of Aggstein". Also this Danube mermaid sits above in bright moon nights, probably also in shining sunshine and combs her golden hair and sings songs of love's sorrow and love's lust. But when the infatuated Ferge forgets to row, she laughs wildly and plunges into the tide, whirling the drowning man down with her into her ghastly water palace to hold his soul captive under a glass bell. This mermaid, however, is none other than the predatory wife of the terrible Agez, the dreadful Ran.

She, too, has given her name to a brook that foams and pours into the Danube; it is the Ranna, the Ran-Ache, the brook of the Ran.

While she sings her magic songs on the top of the rock, her nine daughters dance their seductive round dance with flattering songs on the waves of the river. It is true that the people have also forgotten the names of these nine wave girls, but elsewhere they have been recorded, and it may be at liberty to freshen up the native picture by foreign comparison. These names are significant enough.

The round of the nine opens "Himinglaffa", the "sky-rushing", which follows "Dufa", the "sinking to the depth"; as third "Blodughadda", the "blood-thirsty", follows and this as fourth "Hefring", the "rising". In the further round the fifth: "Udur" (downfall), the sixth: "Raun" (murmur, noise), the seventh: "Blygia" (storm), the eighth: "Drébna" (the threatening), and as the last of the terrible nine: "Kolga" (the flood, inundation). (From well-attested Norse mythology, see the Jotun Aegir, his wife Ran, and their nine daughters)

These names clearly show the dangers and terrors of the sea or the stream. But the water is not always frightening, often, even mostly friendly and reflective, but the slightest breath can cloud the mirror. Therefore, the people thought the mermaids beautiful and gentle in appearance, but capricious, malicious and mischievous in character.

But Agez is not always terrible, he even knows how to make himself pleasant to the gods and humans at times. He visits the gods in Asgard and invites them again after three months to an enormous drinking party, at which it goes highly. With gold light he illuminates his hall, in which the merry Donar drinks the master drink. The golden light, however, is the sun, which now dwells in the depths of the sea or the earth, it is a seed, which hibernates in the earth under the snow cover, it is the Nibelungen hoard, which Hagen sank into the Rhine, it is the Amelungen hoard, which rests not far from Aggstein in the floods of the Danube, in order to rise from these in the gods-morning-dawn to the shining sun of Arahari! -

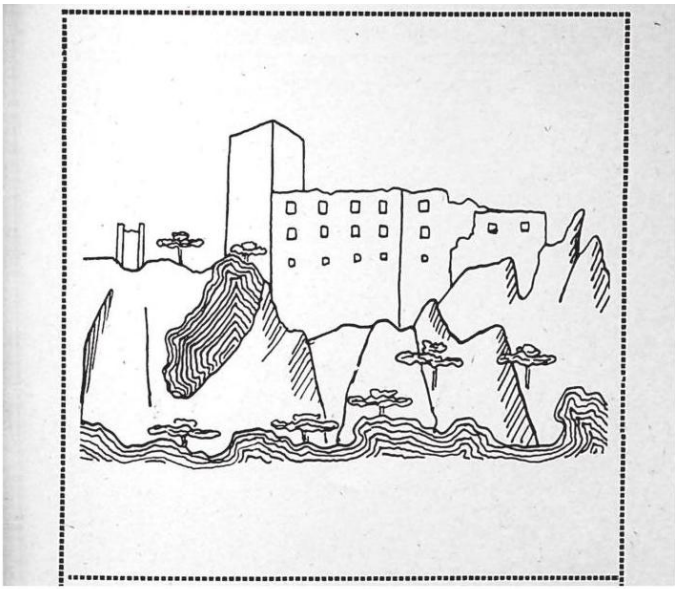
But how the people transformed such treasure myths into treasure legends and thus arrived at the richly structured treasure digger superstition, this is to illustrate other landscape pictures.

But we wanted to pay a visit to the old Agez at the time when he is holding the Danube, weighed down with his ice shackles, the muchfavored wife Isa imprisoned in the

ice dungeon of his castle, at the time when he is attempting to mine the river with his "Devil's Wall".

The gate[110] closed behind us almost unwillingly, its creaking sounded threatening, as if it wanted to object to our walking away, as if it wanted to raise the question of where Agez's sacrifice was. In a wide arc, the path led us through the gnarled snow under the gloomy, dark pines (Fohrendunkel), which appeared almost black next to the flashing snow. Soon we stood at the Danube.

There, between the blue-green glimmer of the ice obelisk in the stream, they appeared, the nine wave girls, and the green net of Ran rushed between them quite gruesomely. Over there, however, the Jauerling rose with its Tyregg, as if it wanted to mock the boastful Agez, because the setting sun made the snowy rocky peak shine like the crest of a fiery rooster. It was a comforting reminder. Tighter we wrapped ourselves in our furs and rejoiced that now soon “Heimdalls” cock with the golden crest will crow, at whose cock's crest the giant building will crumble and our cheerful Frau Isa with her lovely entourage of snowdrops and violets will be able to make her entrance into her laughing, glorious Danube floodplains, into our beautiful Ostarland.



Illus. 38. See Chapter 14, "The Helenental." The Rauhenstein Ruin near Baden in Lower Austria.

[110] For those who want to learn more about Burg Aggstein, its history, legends, and architecture, we recommend the diligently prepared monograph: "Aggstein Castle in Lower Austria" by Ignaz Franz Kaiblinger, in the VII volume of Berichte und Mitteilungen des Altertumsvereines in Wien, page 98 ff, and the excellent latest work on this subject: "Aggstein Castle on the Danube in Lower Austria", research and description of its present condition and design for its construction. By architect Eduard Reithmayer Vienna, Anton Schroll & Komp 1912 - For the present study, the castle as such, as well as its actual history was too far away.

Chapter 9

The Venusberg near Traismauer[111]

But now we want to start,
To sing of the knight Tannhauser,
And what wonders he has done
With the women of Venus.

That was a wonderful trip in the little canoe down from Passau along the silver-sparkling Nibelungenstrasse! The "red flag with the white St. Andrew's cross in the upper pole field" laughed jauntily from the mast of the small vehicle, as it glided along as fast as an arrow, lonely as Lohengrin's swan. Then the mouth of the Traisen opened between secluded meadows and the lonely Fergen drew a Scheffel's song through the memory:

And whispering I hear it rustle through the leaves,
Forfeited man, the dead are dear to you,
Follow this track and you will find treasures,
Not far from here flashes Nibelungen gold.

In a wide arc, the small boat fell off course and ran into the mouth of the Traisen. There was good shipman's work; the arrow-quick gliding was thoroughly over. The inconspicuous thing worked hard against the current, but to go ashore and pull or even carry the boat would have been decidedly not "sportsmanlike". After a hard day's rowing, the ancient market town of Traismauer finally lay before the lonely rowing boy, nestled in lovely greenery and illuminated by the most friendly evening sun.

There it lay, the proud Etzelsburg.
The castle was much farther, much better known,
named Trasinmuore; Frau Helke sat there eh,
And nurtured such great virtues, they truly never disappear”

What memories were not awakened by the name Traismauer Trasinmuore! - The place is already mentioned under Charles the Saxon butcher, and therefore belongs, according to the assumption of those who swear only on what has been dragged through the centuries and the archives and handed down to posterity in colorful scrollwork on the back of a dead donkey, to the oldest places in the country. This time they are also right, but nevertheless the place is far, far older than those gentlemen want to admit. Charles donated the place to Passau; also the exiled Moravian duke Privina was received here in front of St. Martin's Church by the border count of the Eastern Mark, Radpot, and induced to baptize him. In 984 the name appears as "civitas Traisma". Under the Romans, however, the place was named "Trigisanum".

And yet Trasinmuore is far older still, dating back to far, far preRoman days. -

Further on the little boat passed the quiet green of the floodplain; there an inconspicuous hill arched into the dusky evening shadows, as inconspicuous as a

[111] First published: Vienna, Deutsche Zeitung, No. 4847, July 4, 1885.

thousand others, which the eye might otherwise glide past, since no special feature makes it stand out noticeably.

And yet - what sweet charm does not surround this hill! Gentle clouds of mist rose from the softly lapping waves, as if light female figures flitted above the waters around the light boat. Then they floated upward to the top of the hill, behind which the full moon slowly rose, lonely as the boat and its ferge.

Lonely! Yes, that was his lot; for weeks on end, he often went upstream and downstream in his fancy mahogany boat; his rowing companions laughed at his quirks, and yet he was happy - alone. Alone? Oh no! What a sunlit company, born of fragrance and ether, gathered around him for intimate conversation! Was it his fault that the other eyes did not see this, the other senses did not feel this? And so the others thought him lonely, and yet he was in the most exquisite ring of heavenly spirits. So also today.

On a quiet floodplain, in a wide stream
I pulled lonely in the swaying boat,
My gaze was lost far away in the thorns
Where moon and star are gazing down.

Many-hundred-year-old elms strive upwards
Like pillars up to the stars,
And long deep shadows they weave
Through the meadows, through the waves.

And above silver quilts down
The moon's gentle ether tide,
The wisps cast moonward again,
Like the ball game, the pale glow.

And how the little sparks spray upwards
In the rich rainbow wreath.
Catching sight of grasses they burn up
In the color-spraying glow of brilliance.

And like the aeolian harp sounds,
Elicited by the west wind's pair of wings
The midnight floodplain songs,
So wistfully wonderful.

And there!? - Floating there on the waters
Is it truth? - Or is it a dream?
The fairies light as perfumed weaves,
Shapes soft as the foam of waves.

The eyes sweet glances sparkle
Like stars clear in the soft light
And moonlight is what the dark ones,
The weeping curls mildly flooded.
In the sensuous lush round dance
They glide like the scent of roses,
As violet scents rise moonward,
They float through the realm of air.

And soft song in gentle wings
Whispers through meadow and human breast,
We want to rescue you from suffering,
To which you have fallen, unconsciously.

O come to us, to the moonlight brightness,
Where we dance in a merry circle,
Where we, on a clear silver wave
Of mankind's joys and sorrows flee.

You rest so gently in Hutberg's bottom,
Deep down in the mountain shaft,
Every wound is forgotten there.
Forgotten in blissful night.

And when the little flowers bloom in May
Then you follow us to airy dance,
To ethereal-scented fairy rows
By moonlight and starlight.

And when you have swung yourself up
To the light and bright fairy crowd,
And sang your song to her,
To the fair Freya longingly,

Then you are happy! Knowing love will come,
You sink back into Freya's dome,
And rise, when again admonishingly
The spring awakens the flowers come comel!

The oar stroke rippled softly over the waves, and in the full moonlight the "Venusberg" lay in front of the delighted, framed by the night-dark shadow of the floodplain forest.

But now we want to begin
To sing of the knight Tannhauser,
And what wonders he has done
With the women of Venus.

It is not one of the least merits of Richard Wagner that he brought the old Germanic myth closer to the higher classes of society again, which had probably already been forgotten by them, that he brought it back into fashion as it was half a millennium ago, where the minnesingers sang the praises of "Frau Venus" at all courts great and small, as is now being done anew by their descendants on all opera stages, while the lower classes of the people more faithfully preserved the mythical traditions, and today the old Tannhauser song still flies from mouth to mouth sung in countless variations.

The legend, which is bound to countless localities, and the still widespread distribution of the song today testify that we would strive in vain to look for a historical background for the Tannhauser saga, to assume a historical personality in Tannhauser himself. It has been attempted to connect the minnesinger Tannhausen, who died in 1270, with our Tannhauser, but he was too subordinate, too insignificant, for it to seem justified to look for the origin of this mythical figure in him. If now no historical basis can be found for the legend, this must be found in the mythological area and then only the question remains open, which gods' figures are hidden behind "Frau Venus", the "noble Tannhauser" and the "faithful Ekkehard".

That they must be Germanic, proves for the time being not only the deep-rooted legend in all districts of the Swabian-Bavarian family of peoples, but also the numerous place names in their lands. To name only a few, they are listed: Venusberg, a) A single stream, Bavaria, district court Vilsbiburg; b) village and bath near Innsbruck; c) village near Zwickau, Saxony, d) a farm near Waldsee in Württemberg; e) village near Breisach in Breisgau; f) village in Lower Austria near Traismauer; g) village, near Drasdorf (in 868 called Druosinindorf), both in the quarter above the Wienerwald, and finally h) a village near Dürrenstein, also in Lower Austria, in the quarter above the Mannhartsberg. With this enumeration their number is by no means exhausted, all name-mutilations, like Venetsberg, Veniluk etc., are not thought of, as little as those place names, to which the legend seems to be bound, but whose interpretation is based on other grounds. The most famous of the latter, the "H6rselberg" in Thuringia, shall be mentioned here only in passing. A similar list could be compiled of such place names, which contain the names "Tannhauser" and "Ekkehard" in the most different connections and mutilations.

But not only the people in all its strata knew the "Venus", but this herself lived on in spite of Christianity as an allegorical being until the late Middle Ages. It may be remembered here only of the Styrian minnesinger Ulrich von Lichtenstein and his adventurous Venus procession to show how vividly the old mythical view influenced medieval life.

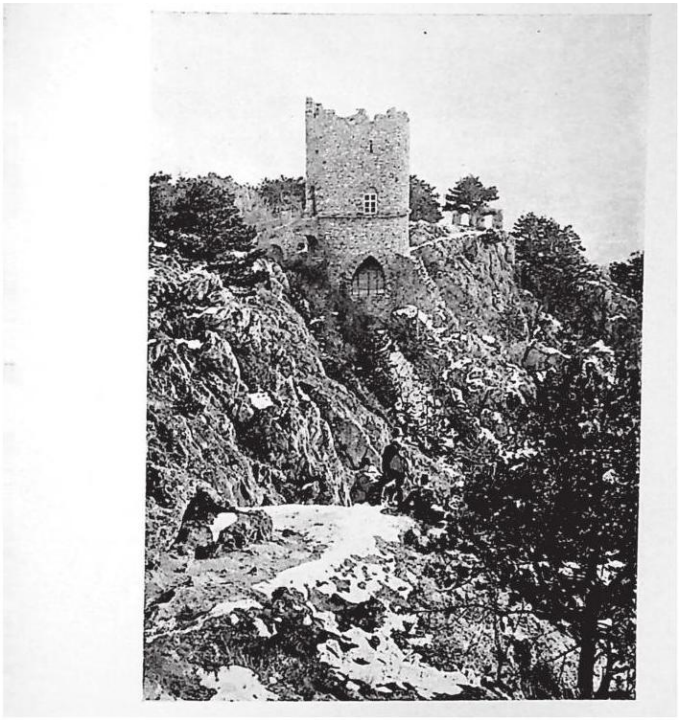


Fig. 39: The "black tower" in the Brühl near Mödling. (After a photograph by Hatlanek in Vienna). See Chapter 13.

We find some closer information about the Venus myth in the songs of the minnesinger Hermann von Sachsenheim, who died in 1450, and who in most of his poems deals with Frau Venus, or as he usually calls her, with the "Venussin". In the "Schatz", a "Martinsvogel" leads him to a "Dwarf" and this one to the "Venusberg", where the Venussin gives him a twelve-pointed crown for his beloved, which was worked by her twelve virgins. In the "Altswert" he receives lessons from Frau Venus on how to prefer old swords to new ones, as well as older tried men to the still inexperienced boys. He sings of the new minne of Alsace on her behalf in the "Kittel". In the "M6rin" (Mohrin), he describes the court life of "Frau Venus" and Brunhilt appears as her first lady-in-waiting, the "faithful Ekkehard" as her court marshal and King Tannhauser as her husband. In this poem, the poet describes how he is forcibly abducted by an old man and a dwarf and is brought before Frau Venus, and is led by her "advocate" (confidante), who is the Moor, before King "Danhauser", where he has to justify himself because of his fickleness in love.

If we go back further, we find in the "Vilcina Saga" the news that Ekkehard's wife was called "Bolfriana", and that after Ekkehard's death she married Wieland's son "Wittich". Wittich's castle, however, was called "Treborg" (wooden castle or forest castle), also "Thornburg" (Dornburg), that is a dwelling in the forest protected by entanglements, and as such also Herman von Sachsenheim describes in the "Morin" the castle of the woman Venus, the Venusberg.

As one tried to historicize the noble "Tanhusaere", one also wanted to find a historic basis for the "faithful Ekkehard", and soon believed to have found it in that "faithful Ekkehard", whom we know as "Bundschuh" from the "Hohenstauffensage", soon in that Ekkehard II, Margrave of Meissen, whom Emperor Henry III calls "fidelissimum fidelem" in 1041. Both assumptions are incorrect. The most similarity is found with that margrave of the same name, the keeper of the Harlunge, who admittedly also does not correspond to any historical entity and, as we shall see, is the flower of a common stock with our faithful Ekkehard. His saga is soon told. When Diether, King Ermanrich's brother, died, he appointed the faithful Ekkehard as guardian of his minor children. Ermanrich seized their kingdom and (Harlung) treasure, besieged them in their castle, which he stormed, and had the captured nephews hanged on the castle hill. The name of that castle is Breisach. For a long time the dispute about the geographical question between Breisach in Breisgau, Harlungoburg (Lower Austria) and Brandenburg on the Havel, which in old documents is also called Brisia, terra Briscorum, terra Brisia probably Brennenburg, as the Brandenburgers themselves called the "Brennen". This question, like that of the Venusberg, is not a geographical one, but a mythical one, although above the gates of Brandenburg on the Havel there was the following inscription: "Rex Harlungorum quondam tua moenia cinxit, te rex conuertit Carolus et magnificavit, Otto fundavit, dotavit, pontificavit, pontificem primum statuit ibi Caesar Udonem", and in front of whose gates lies the Hartungenberg, on which Ermanrich's blood council is said to have been executed. All this is found even more often in the German country, and everywhere with equal justification, because the background is not historical, but mythological.

But like Treborg and Brisach, Fritila is still mentioned as a castle of the Harlunge, likewise a geographical bone of contention. One looks for it in Fritzlar, Friedberg on the Rhine, Vercelle and Feltre, everywhere with equal right and wrong, as was just mentioned with Brisach. Fritila is a name formed with the final syllable "thilia", as Fritilo, one of the Harlunge himself, bears the same name with masculine inflection and the first syllable "Fri" is due to "Fria, Bolfriana", as Freitag, Fritac, dies Veneris. Also, the "Vilcina Saga" explicitly notes that the people of Wahringen call this castle "Fridsaela" (dead man's home), which is just again a coinciding term.

Just as Berchtana often stands for Berta, Huldana (also Hlodana) for Hulda, one can put "Boi Fria" for Bolfriana, Ekkehard's wife, from which the "buhlende Freya" is explained, since "boul" in Old Saxon means Buhle, "bol" on the other hand in Norse means evil.

The name of Freya's solar house "Volkwang" (Folkvangr) means "People's Angers" and used to refer to the fields filled with people during the harvest.

But this is incorrect, as will become clear from later discussion. "Volkwang" means, however, "Volks-Anger", but in the sense of our today's cemetery, the graveyard of the dead that Freya and Wuotan divide themselves into the fallen from battle; each chooses their half. This division, however, takes place in such a way that Wuotan leads the disembodied souls to Valhalla, while Freya leads the soulless bodies to Volkwang. The hall in Freya's castle is called "Fensaal" (Fensalir). (Modern mythology places Fensalir as the location of the goddess Frigg.) Also this name was misinterpreted as "swamp hall"; by thinking of the Nordic Vennen, swamps derived from "fen". One overlooked that this name is actually derived from German "fan", "fanin", "fen" = Funke

(spark), Brand (fire), Feuer (fire), Zeugung (procreation), and therefore "Fensaal" actually means brand-hall, fire-hall, "procreation hall".

As the German mythology is built up on the triple number "birth, life, death", meets itself in the thought of the rebirth after the death, end and beginning (alpha and omega) of all things, therefore Freya unites in the Fensaal as "fire hall pyre, corpse fire of the dead, in order to let them emerge from the Fensaal as “procreation hall” to new life. Thus the ring of the eternities closes, thus new life sprouts from the death.

Since now Freya's necklace is called "Brisingamen", also the "Breisachergold", so this name corresponds to the hall name "Fensaal", which we got to know by ancient local tradition as Breisach, Brisia, Brandenburg and others. If now Bolfriana marries with Wittich for the second time, we find that the name Wittich means the one who lives in the "forest" (Old High German: "Witigouwo, Old Saxon: Widga). As well as the term "forest" derived from Forcht, pine, and formerly only a pine forest, but today generally a forest without distinction of the tree species denotes, just as, only less common, the word "Tann"; this also pointed in former times only to a fir forest, while today it is used synonymously as forest, and thus Wittich is in the "Tann hausende" (forest house), finally Tannhiuser. -

But Bolfria is the daughter of King Drasian (Tresian in Wolfdietrich), from where her castle is called Drasinburg (Tresinburg), which was found again in Trechlinburg at the Rhine from already often mentioned errors. In Wolfdietrich this castle is also called Treisenmure and is in the power of Ruodwin, Wittich's nephew.

But now we have next to the one Venusberg in Lower Austria Traismauer, which is called in the Middle Ages "Zrasz/imuore", and lies in the "Trauma fei de", like the "Harlungoburg" in the "Harlungofeld". But the second "Venusberg", also in Lower Austria, is also situated next to a "Drasdorf", which appears in 868 as "Druosinindorf" (Drosendorf).

This cannot be coincidence and is the cause of the naming here as in all the same cases to mythical traditions, to Germanic-Wuotanistic cult places.

Another variation of that saga, which exclusively concerns us here, is bound to Brandenburg soil and reads: Margrave Iron of Brandenburg acquired this margraviate after he had to leave his homeland. He gets involved in a love affair with Bolfriana and finds his death at the hands of her deceived husband, the faithful Ekkehard. Irons’ wife, on the other hand, is the faithful Isolde of Brandenburg, who, disguised as a singer, rescues him from the captivity of King Solomon, but in return is accused of infidelity by Iron after his return home.

Just as we saw Tannhauser emerge from Wittich and the courting Freya, the Germanic "Venus vulgivaga", from Bolfriana, we still have to look for a bridge that leads from this to "Frau Venus". In the Middle Ages and still today in folk tales the "Venussin" has a second name, namely that of the "Frau Fene", which in Southern Germany was also Freya and which resonates in Venetsberg, Veniluck, Veniloch, whereby it must be noted that the "V" of these names is pronounced like "F".

Fig. 40. see Chapter 14. Destruction of the Irminsul by the Frankish king Charles.

Freya, like the Greek Venus, was also "foam-born". She is the moon goddess who emerges from the waves every night. In the ancient magic belief we find her in connection with the round magic mirrors, by means of which already in the grey antiquity the Thessalian women are supposed to have pulled down the moon to the earth.

We encounter similar magic art in our witch trials. T. Becker and I. v. Hefner published in the Mk. book of their interesting work: "Kunstwerke und Geratschaften des Mittelalters und der Renaissance", Frankfurt, 1853, the illustrations of two round hand mirrors from the 14th century, whose capsules cut from ivory, present the woman Venus, and this by no means in antique conception, but in our popular design corresponding to the tradition Magdeburg preserves the memory of Freya in its name.

In the chronicle of Christoph Entzelt von Salfeld (1579) the chronicler writes: "Carolus (the Frankish king) destroyed in putena, in castello putenae phanum et imaginen Veneris, there stood on a chariot an image of a beautiful naked woman, crowned with a wreath of Myrto, on her breast a burning torch, In her right hand she held a round ball (think of the moon and the magic mirrors), in her left hand three golden apples, after her stood three naked megde, with arms intertwined, with their faces turned away, and each of them carried a golden apple, the other one reaching out. The chariot was pulled by three swans or doves. The Saxons called it the Magadeburg."

Since now Frau Venus, Frau Fene appears as "Freya", namely as "courting Freya" equal to the "Venus vulgivaga", thus corresponding to a goddess, namely such from the times of the decline of the Odinsmyth, where this already degenerated and flattened, so naturally both Ekkehard and Tannhauser (Wittig) must likewise hide goddess figures. It is known that Freya's husband Hermut (Hermodr), Odr, was Zeizzo

(the beautiful), who was sent to earth to teach the people the song, but was murdered by envious dwarves.

But now the Wuotansmythe knows the "silent forest dweller Widar", because:

"In Widar's wooded dwelling land grows
Grass, tall and green"

(Edda, Grimnismial)

the young sun-god, born on the shortest night of the year, Christmas, and thought to be unproved, which assumption was maintained as long as the twilight of the gods had not yet dawned. When this dawned, when the gods faded to heroes or demons, it was also possible that that unpleasant song of the Edda "Oegisdrekka" could be written, which mocked the gods, similarly as Lucian's "Conversations with the Gods" were written at a time when the Olympian gods had already lost their divinity.

Now in that song the mischievous Loki hurls the following accusation in Freya's face at the banquet of Oegir (Agez):

"Be silent, Freya, I know you completely".
You lack no blemish!
Every one of the Aesir and Elves here inside
Already took you to sweetheart!
Silence, Freya, seductress you!"
Corruption-provider!
By love potion you bound the bodily brother
To the mockery of the celestials!"

Freya was her husband and brother at the same time, and so Loki could betray the high secret. Widar, however, is none other than Fré returning after seven[112] months to stay seven months with her in the "Venusberg", he is her second husband, Tannhauser dwelling in the "Tann", while her first husband is Odr, Hermut, Zeizzo, the now naturally old sun god, the faithful Ekkehard.

Thus the whole Tannhiauser saga would be traced back to its mythical origin, except for the one circumstance that tells of the irreconcilability of Pope Urban and of the greening of the scrawny staff. But this trait is also preserved in the poem of the "Battle of the Ravens."

"Again and again," it is written in F. v. d. Hagen's book of heroes, "Dietrich of Bern reconciled with Wittich, only in the Battle of the Ravens he did not, after he had slain the brother Diether and the sons of Etzel. He shot his shaft (throwing spear) after him, and this stands greening still today, that everyone may see it who comes there".

Thus the "Devil's Lady Venus" found herself as Frau Fene and Bolfriana in the heroic saga as faithless wife of the faithful Ekkehard, who now sits warningly in front of her castle, as "courting Freya" from the time of the decline of the Wuotansmythe, finally

---

[112] The myth always calculates after seven or nine months or years, whereby the transition months of the autumn are given either to the winter or to summer; therefore seven (or nine) eternal nights, that is winter months or as many summer months or days.

in the heyday of the latter we recognized in her the foam-born moon and love goddess Freya. Her first consort Ekkehard is the Odr, Hermut, Zeizzo walking among men, while her second is the young sun god dwelling in the "Tann".

But after the young one is again one with the old sun god, so the one who lives in the "Tann", the one who lives in "Widar's woody dwelling land, where tall grass and green grows", is actually "the soulless dead one who slumbers in the grave towards the rebirth". But then, when he returns:

"To the father's revenge from the horses' back
There rises the strong son."

Widar is described as the "strongest Aesir" after Donar, which he also is after he has overcome death. Emperor Redbeard, who sleeps in the Untersberg, will also, when he returns, prevail over all enemies, and only the strong one can do that - the strong one from above!

The Tannhiauser legend, taken in its mythological purity, thus means resting in the grave with the hope of resurrection, the transition from death through birth to new life.

From this result it further follows that the saga, based on a purely mythical basis, can be the property of the whole Germanic people and therefore cannot be bound to any geographical area in the historical sense, and that all memories, be they hidden in place names, in documents or other traditions, can only refer to old Wuotan cult sites.

The Harlungen or Amelungen saga, so closely interwoven with this saga, for its part challenges significant comparisons with the Nibelungen saga, in that both revolve around a treasure; but while the Nibelungen signify powers of darkness, the Brisinge or Amelungen are deities of light, while the Nibelungen inhibit procreation like the evening sunset holds back the day, the Brisinge demand rebirth in the morning red. That is why the dragon lying on the Nibelungen gold is called Fafnir (Fa = procreation, nir = never, to end), that is why the hoard of the Nibelungen is the evening red, but the Breisacher gold is the hoard of hope of rebirth, of resurrection in the morning red, that is why the twilight of the gods seems to be bound to the Nibelungen, while the dawning of the gods - the gods-morning twilight! - is connected with the Amelungs. It is not coincidence that those Amelungs are just the Ostar people whose capital was Asturis!

Therefore, at last, in the dawn, the bright sun-gold Brisingamen shines as a radiant collar around the mildly shimmering moon, for:

"You who produce children and fruits - in abundance holy goddess Ostara, to whom alone is the right to give life, to take it away!"

How did not the Teuton know how to clothe such terribly sublime thoughts in simple charming cheerful pictures! The goddess of death as a friendly goddess of love!

And yet, yet such a sublime image had to shrink, the fair goldenblond cornflower-eyed Freya - according to Heyne - had to become the "Devil's Lady":

"Frau Venus is a beautiful woman,
Lovely and graceful,
Like sunshine and the scent of flowers
Is her voice, the soft.
Her noble face wildly surrounds
The "glowing" "black" curls;

If the "black" eyes look at you Will take your breath away!"

Chapter Ten

The Schallaburg[113]

A country, which was raced through by the armies of different people for centuries, whose characteristic it was to serve as a gate of people, such a country of necessity had to preserve memorials of this time of storm and stress, which had to pass on imperishable traces up to the latest times. Who followed us up to here, needs no deeper justification for such words except this hint.

We have traveled the "Iron Road" to the south, we have also visited some of the "strong castles" which closed the valley gates of the "Zeizzo Mountains" against the "Vienna-Neustadt Plain"[114], through which plain, over Carnuntum's ruins, those weapon-strong streams of peoples flooded downstream; but we have not yet taken a look behind this mountain wall, which would have shown us what actually closed those "strong castles" at the valley gates.

The parchment historian is immediately ready to give the answer. He says: "The nameless land, deserted by the migration of the peoples, was won by Carolus Magnus for the German country, colonized and called Ostmark. The plain east of the mountains (today's Neustadt plain in front of the Wienerwald mountain range), however, was turned into a desert, while behind the valley gates the new state formation took its start."

But Charles did not do this: the mountain range of the Zeizzoberge was fortified long before the invasion of the Romans and thus also long, long before Charlemagne to protect the hinterland and this fortification immediately after the Roman withdrawal from the Danube was recently restored in the old layout. Also the plain was not so desolate for a long time as one assumes, although it was in places marshland, even lake level. Otherwise ancient places could not be found on it, and it was too inviting for horse breeding as well as for agriculture. But at least one had more confidence in the mountain country than in the flat country for times of need and therefore one secured the valley gates, behind which the population of the plain could save itself in the approach of enemies.

Already the Vita santi Severini of Eugippius offers a hint in this direction.

The Roman Empire was in decline, and the Roman towns that had not yet fallen could only save themselves by taking in Germanic warriors within their walls and placing themselves under their protection. This was a natural consequence, an imitation on a small scale of what the Roman state had done before on a large scale by establishing the auxiliary troops, which corresponded to the modern concept of the foreign legion. For example, in Carnuntum, after its destruction in Vianiomina (Vienna), the prefect of the "Gentes Marcomanorum", the "Marcomanic (auxiliary) people" had his seat.

---

[113] First published: Vienna, Neue Welt, No. 26, 1883.
[114] See: "The Briihl", "The Helenental", "Merkenstein" and "On the Iron Road".

The abandoned municipalities on the Danube, if they did not want to be destroyed, had to follow this example given by Rome itself all the sooner, because opposite every Roman Danube city on the Germanic bank a Germanic city rose threateningly. This is the cause of origin of all sister cities on the Danube. For example Passau-Innstadt, Urfahr-Linz, Mautern-Krems, O.-Sz6ni-Komorn, Pest-Ofen, etc.

Thus the king of Rugen, Feletheus, had his seat in Chremisa, today's Krems, and from there he harassed Fafiana, today's Mautern, where St. Severin usually stayed. From Fafiana Odovakar moved to Rome, where he ascended the throne of the Caesars as the first German, as king of Rome. From these sister cities of Fafiana-Chremisa (Mautern-Krems) the power of the Rugen Empire on the Danube emanated and spread radially across the country to the Zeizzo Mountains.

Thus, the present Krems, as the seat of the king, became the center of the new Germanic Rugen state, which naturally used the mountain wall in the east (the Zeizzo Mountains, today's Vienna Woods, or the Kahlen Mountains) as a line of fortification, without, however, setting it as a national border. Since the following times became very turbulent, when not only Germanic peoples from the north, but also Avarians, Huns and Mongols from the northeast and east attacked, the mountain wall behind the Neustadt Plain proved to be the eastern shield of Germania, as if created by nature, and this part of today's Lower Austria naturally became the real eastern mark of Germanism long before the year 791. Behind the wall of the Zeizzoberge the Germanic life developed to rich bloom and therefore we find rich and important sanatoriums there.

One of the most important may have been the present Benedictine monastery of Melk, which in the oldest documents reveals the same name as Medling[115], namely Magilicha. That is why it was the first monastery founded in this area.

Around this ancient Germanic sanctuary there were many of them, such as those of Ostara (Osterburg), of Wuotan (St. Leonhard)[116], of "Agez" (Aggstein)[117], and the mighty one on "Schallaburg".

Since at the time of the Roman exodus Christianity had already taken root, although it was not yet able to displace the old gods, the belief in them was already too much shaken to recognize these healing places as post-Roman; rather, the greatest probability is that their foundation dates back to the times of the kingdom of the Noriscans (Noricum), that they continued to exist in Roman times and only later flourished to greater splendor when the Roman yoke was shaken off.endor when the Roman yoke was shaken off.

The mountain, which bears the still proud "Schallaburg", dominates far and wide the country around it, the plain up to Melk, while it shows itself as an outpost of a wooded mountain range, behind which, according to the old way of defense, the people together with their belongings could seek protection in case of enemy trouble. For the holy temples were not only places of devotion, not only did the believer find consolation, elevation and justice, but also protection against enemies, because a warlike people could only worship defensible warlike gods.

---

[115] See "The Bruhl." [Vol. 2, Ch. 13]
[116] See "The Bruhl." [Vol. 2, Ch. 13]
[117] See "The Bruhl." [Vol. 2, Ch. 13]

Also the Romans, who showed such a fortunate eye for the choice of those points that could serve as a support for their rule, recognized the strategic importance of this mountain, which could cover two roads for them. In the first place, the military road itself, which led from "Trigisamum" (Traismauer) to "Namare" (Melk), and in the second place, the reserve or trade road, which connected both of the first-mentioned places through the places: "St. Andra", "St. Pélten", "Grafendorf", "Hürm" and "St. Leonhard" and sent several road branches southward.

Schallaburg - the Roman name is no longer known - thus covered the fork of the two roads behind Namare (Melk) and formed a triangle of fortifications with the fortification of Namare and that of Mauer (here, too, the Roman name is missing). Several foundation walls and graves of Roman origin at the foot of the castle hill, on the road to Mauer, as well as parts of walls on the oldest buildings, such as on the tower of the castle, which are very likely to be Roman remains, remind us of the times of Roman service that Schallaburg performed. The following history of the castle is irrelevant for our purposes and only the fact that it was in the original possession of the sovereigns since the oldest times is significant, which indicates its ancient sanctification, because it was the sovereign or the church that took possession of the desecrated Wuotan sanctuaries after the fall of paganism.[118]

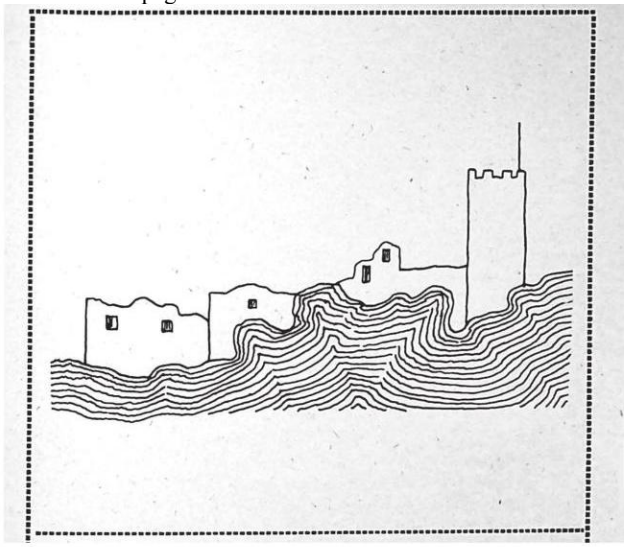


Fig. 41. See Chapter 14, "The Helenental". Rauheneck near Baden in Lower Austria.

But this belongs to history and what now follows in this history is more and more distant from the goal we are striving for; however, we will come back to what we have said so far about the Schallaburg later.

---

[118] Just as a millennium later, with the introduction of Protestantism, the Catholic churches and monasteries were abolished and their property confiscated, which profitable activity promoted the spread of the protestantism more than is commonly known.

That was such a separate matter. - It might have been almost twenty years ago, when I came from "Loosdorf" with a dear friend of mine to visit a mutual friend, Mr. Eduard v. H ...., who was the administrator of Schallaburg Castle.

Since we had planned a hike of several days through the charming, peculiar valleys and forests around Melk, this time the rowboat stayed at home and instead of the boatswain's outfit I was dressed as a hunter. This would have been quite nice if my escort, dressed in the same way, had also grown like a hunter fit for hunting and deer. But this was not the case. A shorter leg forced him to limp conspicuously, although this did not prevent him from running bravely and continuously. Even if the limp was a bad match for the hunter's dress, he knew how to make use of this limp in a certain coquettish way - he was a painter. A pointed black beard gave his narrow, sharply cut, pale face an almost infernal expression, which the pointed hunting hat with the rooster feather, as I said, increased to a certain intentionality.

In fact, we heard smilingly the comparison with "Samiel, the wild hunter", which flattered his vanity not a little.

So we set off on our own from Loosdorf to the old Schallaburg.

Visible from afar, it towers broadly on a wooded hill above the wide valley, which shines in the colorful splendor of midsummer. Wavy fields spread out and the peculiar smell of the ripe grain lay over the landscape, but also the glow of midsummer. We longed for the forest-cool Schlossberg, whose shade would refresh us before we paid our visit. -

After barely an hour's hike along the winding, bumpy dirt road, which ran rather hollow-like and led past a small, inconspicuous "Marterl", we reached the manorial Meierhof. There we could already sense the tree growth, because some thick-headed, disheveled alder stalks were leaning over a half-grown brook, as if they were peering curiously with their shaggy heads into the high foliage, in order to also spy something of the sparse waters, which had to be guessed there more than looked at.

We laughed at the exhilarating appearance of the trees, which seemed to us like shaggy thugs, especially since a distinguished company of stately lime trees appeared far away from them, behind which two tall poplars rose like parvenus. If the alders stood humbly inclined like neglected beggars next to the calmly proud lime trees, the obtrusive mobility of the poplars that had risen disturbed the picture; it seemed as if they were constantly chattering the most nonsensical gibberish. Thus the picture appeared peculiarly animated and joking about its momentary impressions, we walked towards the dense deciduous forest, which had folded its magnificent green mantle around the castle hill.

Then we suddenly stopped; a simple red crucifix - as one sees so often in the country - stood between the two poplars. The scenery had changed all at once; only now did the strange figure of my companion catch my eyes quite clearly, and half jokingly, half seriously, I said to him:

"Guy, whoever could see you here in the moonlight with the clouds chasing, while the castle clock sleepily snores out its twelve strokes across the land, would have to think you the God-is-with-us incarnate!"

But this forest place was also after that. - Involuntarily, Schumann's charming idyll "An unheimlicher Stelle" from his "Waldszenen" came to mind. I could not help but feel the shivering impression that this very spot had on me, and we silently followed the wide road that leads up the castle hill through the pleasant darkness of the forest. - One does not share such moods with everyone, even if he is a friend and fellow traveler; one is afraid of being misunderstood.

Silently we reached the mighty seven-gated castle, silently passed through the seventh gate and stood in the apartment of our friend. Of course, the second reason for our visit was to see the sights of the Schallaburg, which are as great as they are almost unknown and which were only discovered, so to speak, by Professor Kaiblinger in Melk.

These do not consist of the seven gates, the strong towers and mighty bastions, nor of the Roman wall remains or the castle chapel dating back to 1313, but of the highly interesting archways of the inner castle courtyard, which are virtually unique in Austria, perhaps in Europe.

This arched gallery, which encloses half of the courtyard, in the most delicate Italian Renaissance style, is supported by an arcade of twelve simple columns. The open gallery resting on it is formed by thirty-six arches, the pillars of which are decorated on the outside with Hermes and allegorical figures and above them with small Ionic semi-columns. The sides, however, are adorned with the most splendid ornaments of the noblest Renaissance. The arch angles between the arches and the Ionic columns are each decorated with a coat of arms, in such a way that the Losenstein coat of arms always faces another one; among these we recognized those of Starhemberg, Montfort, Scharfenberg, Zelking, Volkersdorf, Herberstein, Puchheim, etc. The stylobates of the arcade pillars show the deeds of Hercules in bas-reliefs in delicate niches, while the frieze contains portrait busts in skin reliefs. Inside the arcades, medallions with portraits of ancient Roman emperors decorate the wall and also in relief a woman drawing from a spring with a bowl. This woman and a bust with a dog's head are the emblems of the castle.

The most remarkable thing in terms of art history is the fact that the gallery, which at first sight seems to be carved from red marble, is made of terracotta and was once colorfully glazed. This must have been a splendid sight when the arcades still shone in full color.

Already fifty years ago[119] J. Fayl wrote about this unique specimen that if it were in Scotland, the whole world would know this miracle in oil paintings and steel engravings, that it must have inspired Walter Scott to another masterpiece, but only because it is in Austria, it is still unknown! - And today, after fifty years, it has not become much better known.

So we went to our friend, the caretaker, with the best intention to enjoy this unknown work of art, but as it sometimes happens, it remained with the intention. We had not yet seen the gallery when dusk fell and the bright full summer moon from the trembling starry sky, mixing its pale rays with those of the kerosene lamp, played in our diligently circling Romans.

---

[119] In 1838 - I have not changed those dates - also in the other chapters of this book - in this second edition and ask to always keep in mind the date of the first edition, 1891, for the same. - The author.

Such a drinking symposium in an old castle has its own charm. The paneled walls, the ponderously vaulted ceiling, the doors and windows that are out of all the usual modern proportions, which one can easily see how badly they are in harmony with the modern door leaves and window frames and how mockingly they look down on the antiquating modern "old-German" furniture, all this in its supposedly harmonious discord is as peculiarly stimulating as heavy, intoxicating malt liquor.

These, too, were in tune with the so peculiar chamber; old things were discussed in the light of the most modern conception. How our conversation resembled the notorious "old German" furniture!

"So the red cross is so at all uncanny to you?" asked the old aunt of the steward. She lowered the long knitting stocking into her lap, silenced the clatter of knitting needles, and looked at me with a half-curious, halffearful expression.

"So the red cross, and in broad daylight!" she repeated, becoming thoughtful. This began to interest me, although my friend grumpily mumbled something like "stupid stuff" into his beard and filled the glasses again.

Then he said half angrily, half jokingly, nudging my Roman. "The spirits you called, you can't get rid of them now! Now you must be silent, because when Aunt Mary's knitting needles stop rattling, it's a bad sign!"

A small war of words began; but since I was not at all averse to hearing "ghost stories" told - for such were now certainly in the offing - I took sides with the worthy aunt, to the obvious annoyance of the steward. He had most likely had to listen to the following several dozen times, which of course was not yet the case with me.

"So the red cross," the lady began again and solemnly shifted in her reclining chair. "The red cross! And did you not see the bullet hole on the side of our bloody Savior?".

"That had escaped me, madam," was my retort, "but -"

"Believe it, believe it," she said eagerly, brushing together the bread crumbs on the tablecloth. "Who should believe in such outrage! But he was also terribly punished. The knight Georg still haunts this place as a wild hunter, and when it's autumn, the wild G'jaid drives through the forest, so that the yellow leaves fly around like storm clouds - and then only in the twelfth! And did you see the dog-woman outside in the corridor?

"The dog-woman?!" I asked in amazement and answered in the negative.

"Stupid stuff - with your dog-wife, auntie" - laughed the steward; "that's a man, and the superstitious people there tell around that it must have been a knight of Schallaburg, who came into the world with a dog's head and dog's paws, lived here for twenty-one years. He was so wild that he was kept in his chamber on a silver chain all his life. That's what people say, but whoever believes it will be blessed, and whoever doesn't believe it will also be blessed," he said and drank his Roman empty.

Again a small skirmish arose between aunt and nephew, but the matter began to stimulate me lively. The shot after the cross, the dog's head, whether male or female, the

silver chain and the twenty-one years these excited my interest tremendously. But I did not have time to collect my thoughts.

"I must know better!" said very decidedly the aunt. "The lady, it's the dog-woman, I've seen her myself, in the white brocade dress, - with the old-fashioned fan, the big ruff, and with the lace hood on the black dog's head!"

"So the dog-woman haunts the castle here!? I asked involuntarily excited, because I thought of the eerie impression that the forest place at the red cross gives me; my cigar was extinguished. "And how is it tied to the red cross?" This question had slipped out almost unconsciously and earned me a mocking smile from the caretaker. I felt as if I heard his "stupid stuff," but his lips remained closed; he probably just thought it. For the hint of mockery that my friend had intended for me, however, a look of recognition on the part of the old lady compensated me, and that was of value to me, because now she had gained trust in me and told me without reserve, because she considered me to be a believer. And such is important for the one who has to get his materials from the people themselves. The mouth of a legend is as shy as a deer; as the latter slips away into the bush at the slightest noise, so the latter inexorably closes immediately if the listener is not recognized as a believer; only trust is able to open it to proclaim its treasure of legends. Mockery, however, irrevocably closes it.

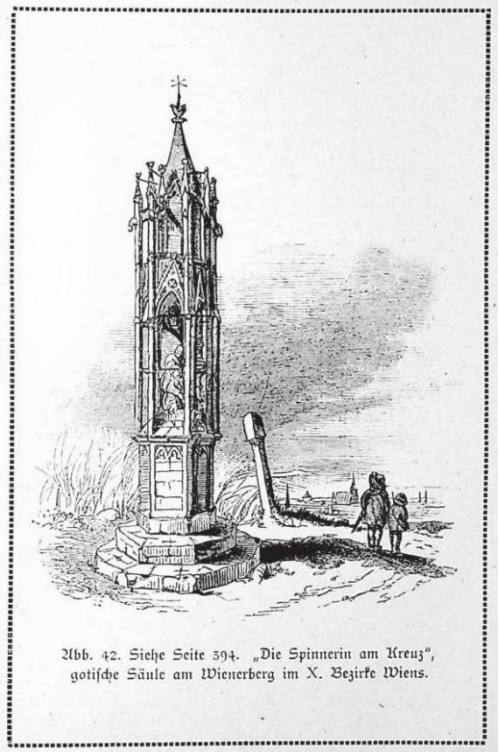


Abb. 42. Siehe Seite 394. „Die Spinnerin am Kreuz", gotische Säule am Wienerberg im X. Bezirke Wiens.

Illus. 42. see Chapter 14. "The Spinner on the Cross," Gothic column on the Wienerberg in the X. District of Vienna.

"Yes, yes," continued Aunt Marie, "the dog-woman is quite right for the red cross and for something else too! Did you see the old, dilapidated, round building on the right side of the road when you were coming up? People think it was a pagan temple, others even claim that it was a Templar castle. But they all do not know! This was the second castle and in each of them lived an enemy brother". You can still hear them fighting from time to time. The one who owned the Schallaburg had slain the other, and therefore, when he leaves the Schallaburg, he must enter the ruins of the other, for eternal punishment, to commit fratricide there again and again, until the last day!"

Then the good woman paused.

"Yes, but the red cross, the dog-woman - who is the dog-woman?" I asked sheerly.

Then the storyteller glanced shyly out the window across the moonlit courtyard, as if to make sure that the ghost was not yet walking outside, then she continued:

"Who was she, you want to ask! She was the daughter of the dogknight George."

And again Aunt Marie looked over the courtyard; it lay quiet in the silver moonlight, and deep shadows were cast by the graceful gallery arches on the old imperial medallions. But not so calm was the old lady; you could see it in her face that she was overcome with creepiness; for where one believes oneself to be in the realm of the spirit, there one does not like to speak of it. And yet this very subject was Aunt Mary's favorite topic of conversation. And again she started:

"So the dog-woman was the daughter of the knight George, the same one who killed his biological brother down there. Good people had put the red cross on the road, just as they put the "Marterl" over there about thirty years ago, where a rich man had been beaten to death and robbed. So - that I do not forget - the father of the dog woman, the knight George, was with body and soul hunter, yes, he was it even more than Christian. He was only comfortable in the thickest forest when he saw nothing but the stag in front of him and the dogs around him, when he heard nothing but hunter's cries, dog barking and horn calls. - I can guess why; his conscience must have reminded him too loudly of the fratricide. His seven big hunting dogs always had to eat out of silver bowls at his table like housemates. Yes, and when his good wife reproached him that such things were ungodly and sinful, then the madman answered her with a dog whip across her back! -

And there he had gone hunting once again, the dog knight. But that was an unlucky day for him, because no matter how much game came before his rifle, he hit nothing - absolutely nothing. Had he met an old woman on his way out, or was it just Friday, I don't know; but he hit nothing, that's for sure. It was as if his bullets had been bewitched! Furious, like a bull that has become timid, he returned to Schallaburg in the evening; the weather was as horrible as on All Saints' Day. As he ran home, thinking about whom he could vent his rage on, he suddenly found himself in front of the red cross. Of course, his heart was not softened, because the monument of fratricide was now shaking his conscience again. Senseless with rage, he tore the rifle from his armpit, aimed it at our Lord Jesus, and presumed to commit the most atrocious blasphemy. Seized by sheer madness, he cried out angrily against the Lord God, who so patiently hangs nailed to the cross with outstretched arms: "Because I have hit nothing today, I will at least hit

you on your crossbar!" Then he pressed the trigger, the shot cracked, - it was as if a terrible scream sounded from the cross, which was repeated in a thousand voices, as if every forest tree, every leaf, every insect wanted to shout it to itself, because of the most monstrous outrage. The dogs howled lamentably and scattered in senseless fear in all directions, but the clouds clenched angrily like giant fists and struck each other so that the lightning bolted and one had to think that the sky must be destroyed by the most horrible thundering. In addition, the storm in the forest whimpered and the trees stood on their crowns in immeasurable lamentation at the never before seen atrocious destruction.

Gripped by the most terrible horror, the knight hurried to the castle.

Deep silence reigned in the chamber, the Romans stood untouched, the cigars had burned away. Then there was an imperceptible crack in the old wall paneling - we were all startled. The narrator again cast an anxious glance from her now excitedly sparkling eyes over the courtyard and the gallery - but there it was quiet and solemnly still. It was a night made for raving and for - kissing! It was not at all in accordance with what was told here and it seemed as if the silent moon itself wanted to smile at the ghostly fear of the poor little people; and yet - - it was a night of the moon.

Almost trepidatiously, the question forced itself upon my lips: "Yes, but the dog-woman?"

Aunt Marie nodded her head meaningfully, shook slightly, and covered her eyes with her hand, as if she were afraid to go on, lest she see the dog-woman again. After a deep sigh and a long silence, she continued:

"So the knight George had returned home pale as death and trembling; then he saw the women in the castle running around in horror and not even looking at him. So he staggered into his room. There he heard the dreadful thing. At the same hour his honor had given birth to a girl who had a black shaggy dog's head instead of a human head. And this is true and true! Then the knight George uttered a ghastly curse and ran out into the wildly raging weather. - No one saw him alive again. Soon, however, the tale of terror was heard that he, followed by his seven black dogs, had been seen running through the forest as a ghost in a furious hunting frenzy. - The young lady grew up, but she kept the dog's head for the rest of her life and was therefore called the Dog Lady. Already at that time the three castles Schallaburg, Sichtenberg and Sooß belonged together and so that the poor dog-woman could go unseen from one castle to the other, all three were connected with underground passages. In these corridors she mostly stayed and was rarely seen by the people. Thus it came about that one did not really know when she died, indeed many believe that she herself is still alive today, and that what one sees from time to time is she herself, but not her ghost. God be merciful and gracious to her and mildly prevent her appearance, because if she lets herself be seen, then - without grace and mercy - an inhabitant of the castle dies within three days. - So, now I have told it, the horror story of the poor dog-woman -"

Aunt Marie was silent. She leaned back in her recliner with her eyes closed, and it seemed as if she were quietly saying a prayer. But the conversation didn't want to flow any more, and the drinking was over.

We wanted to say goodbye and stood up. There was a strong objection to this; "Now you are not allowed to pass the red cross, and also not to pass the dilapidated round

building! And so we had to put up with spending that night in a guest room of the old castle.

Soon we were led across the gallery to our bedroom. The moon stood high in the firmament, flickering with the countless army of trembling stars. The heavy shadows of the arches fell sharply into the gallery, and the black towers stood out almost eerily from the velvety starry sky. No sound was audible, deepest solemn silence all around. In the flickering candlelight we strode along the gallery, our footsteps booming eerily through it, no matter how hard we tried to keep our voices down. Strangely, the pale moonlight mixed with the flickering yellow light of the candles on the relief medallions of the Caesar images. The rigid features of these seemed to want to animate themselves and grinned at us almost eerily from their frames; some smiling, others grim. There we stood before the woman with the bow] at the spring.

She seemed to nod at me in a friendly manner, and I felt as if she were an old, familiar friend----.

Soon, after an exchanged handshake, the door of our guest room had closed, after we had been wished a "peaceful, good night's sleep". We were already lying in bed, and my friend the "wild hunter" soon revealed the unmistakable characteristics of the healthiest sleeping talent.

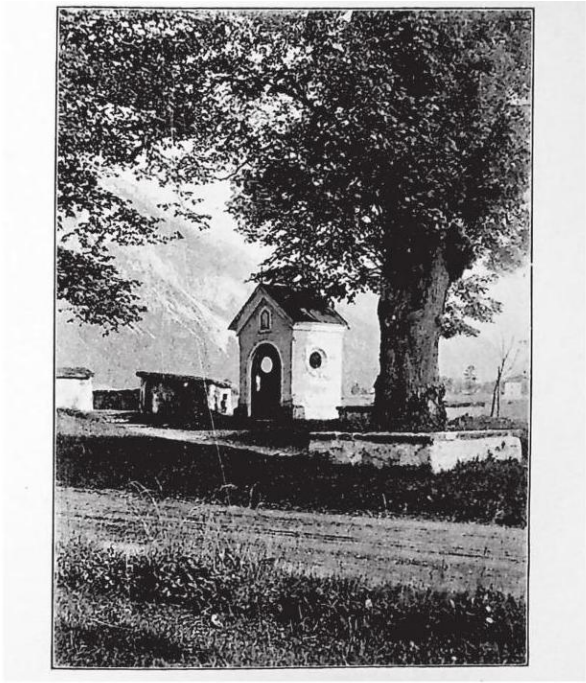
But sleep eluded me for a long time. What I had heard had taken hold of me powerfully. That inexplicable something came over me, which is usually called the fear of ghosts, and yet so incorrectly. No one will expect me to seriously think that the dog-woman would surprise me with her appearance, and yet the immediate surroundings of the castle had made such a peculiar impression on me that I had to feel it forebodingly, why this very place had once become a healing place. It was as if the woman with the bowl stood before me and smiled at me, and then she spoke to me. - Yes, now I recognized the glory! I had already drunk from her bow! myself! For me it is not an indistinct riddle picture, that relief with the woman with the bowl on Schallaburg.

* * *

Many interpretations of the name were tried. Some assumed that the bowl-woman as the name giver of the Shala castle; they were laughed at, and yet they instinctively guessed the right thing, but still did not grasp the meaning. Again others though meaning came from "Schalce" namely "servant" as "servant castle", so to speak barracks, as the interpretation of the castle name. I myself derived the name from the word "Sal", as such correctly, but I also made the mistake of interpreting this "Sal" incorrectly, namely according to its later Middle High German application. With reference to the takeover of this old sanctuary in Christian times as "allodial property" from the side of the sovereigns, I interpreted this name on "Salland", which wants to say so much, as "hereditary property" (Stammmeigen, Stammgut, acquired by bequest), which many word formations seemed to confirm such as "Salgut", "Salbuch", "Salhof", "Salmann" (executor) etc.. "Sal" is, however, the root word in the castle name of Schallaburg, but one must try to fathom its meaning in pre-Christian times. "Sal" is also the root word of the name of "Frau Salde", which is used by the minstrels in the same way as "Frau Venus", and like the latter was taken as an allegorical being.[120] But just as the "Venussin" turned out to be a German goddess, likewise Frau "Salde" can be

[120] See: "Ch. 9: The Venusberg near Traismauer."

explained as a German goddess, and the name of the Schallaburg can be traced back to her.



Illus. 43. Old Thing-site in Zell near Ruhpolding (Ruetpolding). (After a photograph by Dr. Hermann Haas in Traunstein in Bavaria). See Chapter 14.

"Sal" as a root word has the sense of "Heil" (hail, health, healing), "Glück" (luck, fortune), "Reichtum" (wealth), and therefore places Frau Salde in the German-mythological sense on the same level as the Roman goddess Fortuna.

Frau Salde thus draws from the fountain of Urda the tidings of the future, and this can only be that noble goddess who "produces children and fruits in abundance, to whom alone, therefore, belongs the right to give life, or to take it away." Frau Salde is therefore no less than the goddess mother Frouwa herself.

Strange! Saldenburg, Gnaden- or Heilsburg is the meaning of the name of the Schallaburg! And the legend connects three castles with underground passages, which probably really existed, maybe still do. Again the "three"! But as the one "who produces fruits and children in abundance" is formed from the three representatives of becoming, working and passing away, namely from Freya, Frouwa and Helia, which latter is thought to be black and in company of a black dog, so the ghost of the Shala castle, the "dog-woman" suddenly illuminated by the mythological light, emerges clearly enough as Helia, the terrible goddess of death.

The people always keep the legends more faithfully than the friendly legends, that's why they have forgotten the interpretation of the picture of the woman with the bowl. Helia is also a goddess of salvation, as the goddess of the dead in a religion that believes in rebirth, must of course be a goddess of salvation and birth.

Thus the ring closes: Birth, life, death,[121] rebirth. That is why the Tannhauser legend falls in November at the same time as the Christian All Souls' Day, because like Tannhauser in the Feneberg (Fenusberg) the dead sleep in Fene's (Freya's) castle Volkswang, the Volksanger (cemetery) towards the resurrection. That is why on December 24 Tannhiauser leaves the Feneberg, that is why on December 24 Widar leaves his forest home, that is why on December 24th, Wali, the young sun god, is born, that is why on this day the Christmas is celebrated, in which also according to the Christian doctrine the conqueror of death, the redeemer is born, because - from death new life blossoms.

If now, where Helia, the "dog-woman" rules in the subterranean castle, as emblem of the castle the woman Salde appears drawing with the bowl, then this very drawing indicates the rebirth, or in general the becoming born clearly enough: after all the water is the ancient symbol of eternity. As rain it falls from the sky as fertilizer; it gives life to the plants, it seeps into the earth just as the dead are lowered into the ground; but as spring it is born again, and therefore Frouwa rules as Frau Holle at the Kindleins- or young well (jungbrunnen).

But as now the female three is clearly recognizable here, likewise also the male three. The fight of the hostile brothers is the fight of the young sun god with the winter god. Balder is shot by Hédur, the blind "shooter", who is in turn slain by Wali. This is mixed up in the saga of the knight George, who is a free shooter as well as a wild hunter. The silver chain with which the "Dog Knight" is kept bound for twenty-one years (namely 3 X 7, that is "triple winter") points to the bound Loki, who, as is known, accompanies his daughter Helia as a black dog. The round wall - the temple, or the Templar castle, also the castle of the enemy brother is, undoubtedly, a remnant of the old round tower, which rose similar to the tower of Veleda at the Lippe, also here. That is why the oldest churches in the whole of Germany, also especially in Lower Austria, are rotundas, and some of them may be not only ideals off, but actually are those old pagan churches to which the letter of Pope Gregory the Great to Abbot Melittus of Canterbury referred.

Naturally, the priesthood of any religion, and therefore any cultus, is the most conservative of all contemporaneous stands, because it is based on the word of God, and this is unchangeable, rock solid. The oldest buildings of the Teutons, as such are represented on the Antonius Column at Rome, were circular, with a domed roof, quite similar to a beehive, and still in use.

Long after the Germans had learned to build houses with gable roofs on a right-angled basis, the divine round tower buildings, which concealed the entrances to the subterranean dwellings of the holy women, remained in use for a long time out of sacred habit, and finally passed over to the old Christian architecture in a form-determining manner. That is why all these round chapels are called Knights Templar chapels (Tempelritterkapellen) by popular legend, connected with gruesome ideas of a secret, atrocious worship.

---

[121] See: "Ch. 9: The Venusberg near Traismauer."

But it was not Templar sites, but Germanic-Wuotanistic temple sites, so-called Halgadome, whose Armanen priesthood were precisely those Templars, which in the Grail saga of "Parzival" by Wolfram von Eschenbach is described, but so artfully "twisted".

But still the "red cross" is to be mentioned and its interpretation is to be striven for. - There are unspeakably many red crosses in the country; but why red crosses in particular? What does the red color have to do with the cross, especially with so many?

According to the legend, the cross was erected here as a symbol of the law; the knight George violated the law by shooting into the cross and here at this place the punishment of the heavenly justice hit him, the divine law was given to him.

After the Schallaburg as "the Salde castle" proved to be a place of salvation, it was - or in general the area on which it now stands - not only called to give comfort to the faithful as a place of worship, or to serve in times of danger as a "fortress of God", but it was also the noble sanctuary of German law. This German law, after it was displaced by Roman law, was secretly taken into consideration by the Femgericht, and lived on in the so-called peasant laws for a long time, long into our days, here and there as so-called customary law even today.[122]

As a sign of old painting or court sites, Roland columns were erected, which in Christian times even bore crosses, as does the "spinner on the cross" near Vienna, as well as the column of the same name near "WienerNeustadt".

But the name Roland means "rout-land" = land law. It has forgotten the old meaning of the word and has been confused with the names of the paladin of the king Charles - intentionally by the "Kala".

Similarly, this "red cross", like its innumerable namesakes in the country, will probably have been called "ruot-cross", i.e. the cross of law, and thus will probably have designated a place of secret or at least of "peasants' court". It is not to be overlooked that up to the year 1848 each dominion exercised the administration of justice itself, thus the landlord himself was the highest judge. Therefore, it is not always necessary to think of the secret court where such Ruot pillars or Ruot crosses are found. Even late into the Middle Ages, the courts were held publicly in the open air, and the fact that this took place in the usual places is guaranteed by the conservative customs of the people.

Only such Ruot-pillars or -crosses, which are surrounded by such legends as that of Schallaburg or the two "Spinnerinnensaulen" near Vienna and Wiener-Neustadt, are designated by these legends as old holy places of painting, and at these also the German law will have been secretly taken care of from the distance as at an old holy free place, after it had become a refugee from the Roman law, a refugee just as the German gods from the Roman hierarchy that was the most irreconcilable enemy of Germanism.

It only remains for us to interpret those place names which occur around the Schallaburg and throw an explanatory light on those distant times and their cult of gods.

---

[122] See: "The Helenental" and "The holy Feme on Rauhenstein".

Right next to the castle of the Salde (Schallaburg) is a Scholach, that is the river of the Salde; then very significantly a Merkendorf. It needs only the memory of the landscape of "Merkenstein" to recognize this village as the village of the healers. Then a Steinparz and a Maria-Stein-Parz are found, "parz" basically means part, parcel. If Maria had such a plot here, it may have once belonged to a German goddess, the more so as a "St. Frein" appears not far from it. The Christian calendar does not know a saint of the name Frein, but the German-Wuotanistic one knew a goddess Freya. The place name Od, which also occurs here, usually points to a deserted Roman building. Now there is a Loizbach and a Loizdorf, which can be traced back to "liut", light, further, and means much the same as WeifSache (whiteness) as an opposite of the Schwarza(che) (blackness).

A Lebersdorf has nothing in common with the liver, but probably does have a Leeberg connection; a Leeberg however is an old-wuotanistic burial place for cremation graves, as the countless ones in the country were proven.[123]

The large market Loosdorf, however, is called by its name to remind us of the fateless, which Fra Salde drew the people, from the fate-well of the Urda.

We have already traced back two of the medieval-wuotanistic essentializations, as far as they are female, to their mythological origin; namely the "Frau Venus" (actually Fenus) on "Fene" or "Freya", then the "Frau Salde" also the mother of the gods and queen of heaven "Frouwa". But still a third transformation remains to be written, in order to make the "three" full, and this is the "Frau Sorge" veiling the luck with her black veils.

Who does not immediately recognize in this the ghastly Helia, the third evil, advising mischief-norn, the third black-veiled healer Wala? Or the Sculd, as the Edda so significantly calls her, because the guilt is that which determines the future for the people. The guilt of the gods causes their downfall, the guilt of the people their future fate; and therefore the third, the evil advising Norn is called the - guilt. Therefore she is also the connoisseur of the deepest secrets, and therefore even Wuotan rides to her for advice; she is the dead Wala, whom he asks about the destinies of the future, she is finally the one whose name the mystical song "Vo6lu-spa" bears, and it is she, in turn, who conceals the future in the mysterious Tarnhari-spa. - Egge sola rohand Hofut! - Eternal cycle! Eternal rebirth!

* * *

Such were the thoughts that robbed me of sleep in the guest quarters of Frau Salden's Castle. Deeper and deeper I became entangled in the web of musings, slowly, like the hand of the clock, the moonlights moved along the wall surface, finally fading, mingling with the cloudy gray color of the morning. The daughter of Narwe had passed by in her silverembroidered velvet cloak, and already the fiery crest of the golden rooster shone above the mountains.

There it suffered me no longer in the bed; to sleep was anyway no longer to think. Quickly I had dressed and hurried into the open air, silently scurrying past my sleeping "mild hunter".

---

[123] See Illustrations 3, 4, 5 and 17.

The first reddish sunlight was already playing around the peaked roofs of the towers, a refreshing morning coolness was pleasantly fanning my temples, and I sucked the strong air into my lungs with the happiest comfort. That did me good. For a little while I had the feeling of a hangover; the sleepless night, the strong wine-----.

So I stood on the gallery and the dreams continued to buzz around me, and soon I had forgotten the gallery and what was hanging around it, and was again chasing after the formations of my research dreams.

It had completely escaped my notice that an old maid - who must be an ancient inventory of the castle - was constantly watching me, and that soon a steadily increasing circle of castle servants of all ranks gathered around her. At last the matter caught my attention, as I clearly realized that I must be the object of the lively interest of the small gathering. -

Curious as to what this meant, I slowly descended the stairs, and suddenly they had all disappeared, only the old maid stopped timidly in the courtyard, looked at me almost startled, and followed me with her eyes until I had stepped out of the courtyard.

Outside in the other courtyard I met the girl who had waited for us yesterday, who also stopped in amazement and looked at me almost horrified. She barely managed to stutter the morning greeting and then looked after me shaking her head.

This made me angry; I turned back. Again I stood in the courtyard in front of the gallery and looked for the bust of the dog-woman under the ledge, and again the old woman stood behind a column, anxiously eyeing me. The whole morning was spoiled for me; discontentedly I climbed the stairs to wait upstairs in the room until we would be called for breakfast, and then to turn my back on the castle as soon as possible. Only now I was terribly tormented by the hangover; almost enviously I looked over to my "wild hunter" who seemed to be far from having reached the end of his Morpheus symphony.

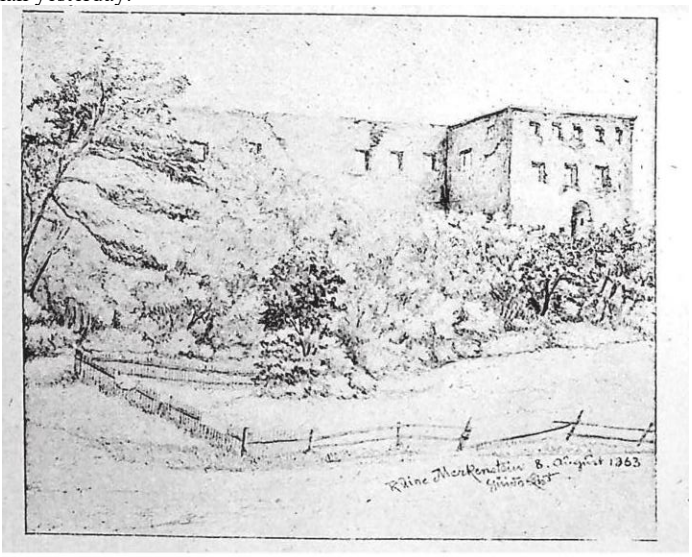
Dressed, I threw myself on the bed, then I jumped up again and looked out of the window, there were already curious people staring up and denying me from there; - it was pure hell! Once you get into such a mood, then I think the lovely Freya herself could come and embrace you cosily, you would be tempted to bite the tip of her nose rather than to put the sweet rose seal of love on her kissable little mouth! - It was, as I said, purely for the hell of it. -

So quite a few quarters of an hour or more passed. My wild hunter was still snoring; he had not even reached the Scherzo yet; - still "Fuga obstinata perfida". This now went beyond comfort after all. I lit a cigar and blew the smoke into his smelling organ, which had been misused as a bassoon, until he closed his snoring symphony with a "Grande Finale furioso maestoso", sneezing violently.

We had suddenly deceived the roles; all my bad mood was with the devil, for I felt very much exhilarated; but my "wild hunter" was only the wilder for it.

Then there was a knock; a servant entered the room to ask us to come over for breakfast. He, too, gave me an eerie, inquiring look, but when he saw my wild "mild hunter", he himself became almost eerie, for he apparently hurried to get rid of his message as quickly as possible and to leave us to our morning pleasure again, undisturbed. -

Soon we were back in the same room where Aunt Marie told us the story of the dog-woman yesterday.



Illus. 44. see Chapter 15, "Merkenstein". Merkenstein Ruin in Lower Austria. (From a hand drawing from the author's sketchbook).

She was also present and was handling the coffee pots and cups; she was very excited and looked at me and my friend with that anxious shyness which I had observed in the servants today and which had deprived me of my good morning mood. The steward was monosyllabic, but he too had such peculiar looks, which I could not explain. Should he also be so happy to call a cat his own! This seemed to me the most explicable and so I consoled myself about my misfortune, because - a sorrow shared is a sorrow halved.

When the good aunt had finally finished her cups, she approached us to return our morning greetings, which she did almost tonelessly, visibly trying to disguise her embarrassment.

At last she asked the usually insubstantial question of how we had slept, fixing her gaze particularly sharply on me; at last she blurted out the unexpected question, "Yes, for heaven's sake," dear friend, are you unwell? You look dreadful!"

This question stunned me. I stepped in front of the mirror and noticed that the good lady was right; my eyes were reddened and lay deep in their sockets, but thick blue rings stretched around them, otherwise, moreover, I was very pale. I was now almost frightened myself about my appearance.

"Are you unwell?" urged the lady.

"Not this - madam!"

"Have you slept badly?"

"That is -" I answered hesitantly.

"Yes, you just don't want to confess, you saw something?!" the good woman hurried out and now blanched herself.

"No, certainly not - madam -"

"Don't keep anything from me - the whole castle is already talking about the fact that the dog-woman appeared to you tonight. You were seen distraught this morning and the servant saw your friend - o, it's horrible!"

Crying was closer to the good woman than laughing, and it took great persuasion to talk her out of appearing to me as a dog-woman. Only gradually did her fearfulness disappear, and only slowly did her amiable nature regain the upper hand. The sun laughed so kindly at the window that it was impossible to stay in the parlor, and so we said goodbye as soon as the propriety and gracious hospitality of the steward's family permitted.

He still gave us an escort, and only then did I tell him the correct solution for the cause of my sleepless night. I would not have been able to tell the good old lady this solution. With the tenacity of old age, she was too attached to the fact of the dog-woman's wandering for me to have had the courage to raise doubts in her. - Such a belief also belongs to the habits and therefore to the main pillars of life of old age; it is sacrilege to shake it.

The steward agreed with me, then we shook hands and parted.

But we walked over to the Osterburg, the ancient healing place of the lovely Ostara, the patron goddess of our glorious Ostarland.

Chapter Eleven

Osterburg, Hohenegg, Mauer and the Great Saint

Coming from Schallaburg, we strode bravely along; myself and my "wild hunter", who had finally kicked off his bad mood and had become cheerful again. - But the clear sky that had delighted us yesterday was over. Soon the landscape bathed itself in the burning gold of the sun, then just as quickly wrapped itself in cloudy camouflage - the most faithful image of capricious fate. But it was this that gave the landscape its charm and life, when suddenly a church tower rose out of the darkness in the glare of the light, like an unexpected flash of lightning, or even like the snowy peak of the Otscher shone out of the eternal blue, only to be immediately hidden again behind the clouds. The wind also roared, but it did not bring any coolness; after all, it was around the time when the dwarves stole the golden hair of the noble Sibia. After a long march, we had crossed the valley plain and entered the wooded hill country again. Once again the border mountains greeted us from the southern edge of Lower Austria, once again the snowy head of the Otscher shone like a distant wave of cloth, then a friendly forest valley took us in its benevolent domes of shade. In front of us, however, stood the Easter Castle, or the Osterburg - the sanctuary of the lovely "Ostara", the friendly, ever-smiling spring goddess with the lovely wreath of snowdrops in her golden blond hair.

Who else again than Freya in her conception as sun-bride is Ostara! The divinized materialization of the German virgin as bride! And she wears snowdrops as bridal main ornament, instead of myrtle! Only the English brides still adorn themselves with the modest snowdrop that heralds the spring of love; our German brides believe it must be the myrtle that symbolically adorns her when she steps down the aisle.

And how the dear girl, who flies towards us as a bride in our springtime of love, promising happiness as the patron goddess of our lives, resembles so completely the first flower! -

The first flower rises from the greening earth, the first swallow circles around the gables of the houses, there is rejoicing in the breast of man, for she foresees the approach of spring!

The first flower? - Yes, March violets, cowslips and snowdrops! Who does not know the violet festival, which still the Viennese with their cheerful Duke Otto celebrated at the Leopoldsberg? On the Leopoldsberg, which like here the Osterbergehemais was also consecrated to the bridal "Ostara"; after all, it bore the name of her beloved bride husband, the name "Zeizzos the Beautiful! But who thought that this primeval folk festival was an Odinist Spring festival with a worshipful background?

The first violet, to whom else than to the beloved Freya did it blossom? To whom else than to the love-gratifying valentine queen freed from the power of the winter giants? To whom other than Iduna, rescued in the form of the swallow, to whom other than the friendly Gerda, the bride of Frey, to whom other than Isa, freed from the ice shackles, to whom other than the returning spring goddess Ostara, the bride of Zeizzo the Beautiful!

To whom else did the first three flowers blossom, violets, snowdrops and cowslip, than to all the variously named polyglots of the Germanic Minne mythology, which, after all, only ever signify one single noble goddess, and this one, single one was and is - the fair German virgin!

When the first violet was found, only the prettiest girl in the neighborhood was allowed to pick it in the presence of everyone; it was the high price of soul beauty. How different from our modern frivolous beauty contests! And the snowdrop? With it the German bride adorned herself and the heavenly key then opened the heavenly joys of spring!

Why, why do our German brides wreathe themselves with myrtle? Out of foreigner's addiction or lack of understanding? This question is difficult to answer, but nevertheless it might not be bad to investigate, whether really the myrtle is a bridal-virginal symbol? -

Myrtle was considered a bridal plant preferably because it was sacred to Venus Martia, the goddess of love. This, however, because it should have healing power against female diseases and erotically stimulate. This already shows that the relationship of myrtle to chastity is unsubstantial and a false interpretation of later times. Precisely because myrtle does not refer to chastity, it was hated by the chaste virgin Diana. At the nothing less than chaste festival of Myrta, who had begotten Adonis in incest with her own father, married women appeared with myrtle wreaths. In Paphos, where the goddess of love, who was also called Paphia, celebrated a debauched erotic cult, she had sacred myrtle groves, and the city of Aphrodisias, named after the goddess of love, was built on a spot where a hare had slipped into a myrtle bush. The hare, however, is the well-known symbolic animal of reproduction, similar to the sparrow.

Also this last mystical feature certainly does not increase the alleged symbolism of the chastity of the myrtle wreath. Finally, it was again the myrtle wood that was the most popular material to carve Venus images from, which after the aforementioned was certainly not without symbolic reference.

Of course, one often tried to save the honor of the so unfortunate symbol of chastity by boldly claiming that the myrtle wreath was therefore a sign of victory for the bride's preserved chastity. Other peoples take instead of myrtle rosemary, ivy and immortelle, only the British remained true to his inherited paternal custom, he decorates his bride even today with - snowdrops.

German brides, shouldn't Freya's bridal adornment adorn you more securely than the misinterpreted, foreign myrtle wreath?! -

Barri is the grove named, which we both know,
the grove of tranquil paths.
Nine nights hence, there to Nidrd's son
Gerd will grant delight

Yes, and it is a grove of flowers from which the Osterberg rises. The part behind the wall of the Zeizzo Mountains is a unique land in the middle of the other Lower Austria. It is obvious that it was protected against the first onslaught of the peoples from the east; life developed much more freely there, its buildings are more artistically decorated than the Neustadt plain can show outside. Even if Lower Austria enjoyed the

heavy honor of being the eastern hat of Germania in the heavy role of shield for almost a millennium and a half, the part behind the mountain wall was not exposed to the devastation of war for a long time like the part of the country in front of the mountain range with its well-sealed valley gates. That is why the legends are better and more abundantly preserved here than outside the mountains at the borders of the once so wild stream of nations, at the borders of the iron road of nations to the south.

Passing the ruins and the enormous round tower of the Osterburg, from which underground passages are supposed to lead to Hohenegg, we moved over the forest heights and soon we saw the old Hohenegg with its bold towers and stately fronts on a distant forest cone looking over in a very funny and defiant way.

Here, too, the special nature of the country, the old tenacious adherence to Wuotanistic patriarchal customs, becomes apparent. The often quoted word of Tacitus finds surprising confirmation here: "Besides, it does not correspond to their view of the majesty of the celestials to imprison them between walls or to make images of them with human features. Forests and groves are their temples, and under the name of their gods they invoke that inscrutable power which reveals itself to them only in worship."

Illus. 45. Sleeping chamber scene in an earthen stable.

Stepping out of the forest onto a hill that rises above a village, a round place surrounded by trees and bushes widens. How amazed we were! There was a large crucifix, and next to it, on a pillar, a bell, just like the ones we find in pictures of hermits. In front of this cross, however, there are two rows of prayer chairs, like in a church. And this is the place for Sunday prayers, although the church is by no means too far away, since there is no lack of places of worship there. And there are many such places of prayer around here; they are all alike. Sometimes there is a cross, sometimes a stone pillar with an image of a saint in place of the altar, and next to it hangs the bell. - But there is no priest up there. When the mass is said in the nearby church, the bell from the steeple gives the sign of the continuation of the service; so at the Asperges (beginning), at the Gospel, at the Offertory, at the consecration, at the communion and finally at the end at the "itemissa est". The small bell at the prayer place repeats the sign of the tower bell and so the devotees participate in the mass without having been in the church; - this is real and true forest devotion!

But also the villages themselves have so uniquely beautiful, picturesque views, groupings and individual pictures, which the village landscapes of the plain hardly offer.

It is a pity that these parts of the country are so unknown! Perhaps this is their good fortune, because there, where the city-dweller's train goes, the peculiarity either flattens into the most sober platitude, as in the villages of the plain, or in the modern "new-old" style of the fashionable places, which is already at the point of degenerating into complete caricature.

Who can say whether the baroque Indian style was not perhaps preceded by noble stylistic forms in the distant gray ages, from which it first developed, as our modern Old German grew as a distorted image of the noble German Renaissance? And then the horrible new styles, like the "New English", the "Secession", etc., in the most horrible ungracefulness and crazily unnatural! It is precisely here, on a place of grace of good, old, German art, in the midst of magnificent castles and magnificent ecclesiastical buildings, where twelve magnificent Gothic winged altars stand within a few hours of each other, where works of sculpture and painting as well as the minor arts lie in abundance, where even the burgher's and peasant's house appears to be breathed upon by the noble spirit of art, precisely here that one must feel what aberrations our modern copycat styles and even the violently ingenious reinvention styles must lead to. We are not too far from the time, which will still outdo those baroque over-Indian Kielkropfstil! -

Hohenegg now emerges in its stately dignity. The huge size of the castle, the myriad of round, square and polygonal towers with their pointed conical roofs, oriels and battlements, the variously broken fronts, all this offers in the overall impression the most stately picture of a castle of the 16th century. Hardly would the imagination and inventiveness of a decorative painter be able to create a more fantastically ornamented castle picture.

But the proud builder also knew what kind of a building he was putting in the beautiful Ostar country. How self-confident do not sound these verses of an inscription stone:

"Although the house is not built according to the
Ornament of the present kind is built herefore,
Or everyone does not like it,
That I say to the same all:
Because therefore it is my money that is spent
So I build it also, as it pleases me.
As now the heads are so many,
I will give no order,
But they shall all be dear to me
Who come in friendship,
That I write at the beginning,
God keep the first and the last."

But this beautiful castle, although it is still under roof, the windows are still hanging in the frame to a good extent, is - ruins! Inside there are only traces of old glory and splendor, but everything is mutilated and wantonly destroyed, as if the Turk had resided here, whom the castle rejected twice!

On the first floor, an alcove consisting of a single huge stone slab surprises the visitor to the desolate castle and kindly invites him to enjoy the incomparably beautiful view from this airy spot. But no one dares to go out there. When the metal railing was stolen, the slab, which hovers more than twenty meters above the bedrock, was smashed,

so that it now hovers over the abyss, threatening to collapse. Even we did not dare to put it to the test by stepping on it.

But the view from here is also too charming! At such a point should stand the one who always from the scholars' room insults the prehistoric times as "the raw Middle Ages"! People who show joy in the beauties of nature - and the builder of that balcony showed such joy in nature cannot be "crude"; also "crude" people do not cultivate the art as it was cultivated here. This beam was only built as a devotional point, in order to eavesdrop on nature from here, since one stands on this very beam much too high above rocks and forest trees to be able to be seen and admired, which - as is commonly assumed - is supposed to be the building purpose of our modern balconies, in our of course much finer "Zeitlauften"! -

There from the eagle's nest-like place, vertically above the depth of the rocky gorge, the view swings freely from east over south to west, the friendly villages of Wimpassing and Hafnerbach, the Mitrau castle stand out enchantingly between picturesque groups of trees, then the broad plain with the seed-colored harvest carpet, interspersed with castles, churches and individual farmsteads; It is a picture of peace and happiness, and in the midst of it rises the ancient holy seat of the patronizing Ostara. Then the poplar avenue of the Linzer street forms the horizontal border between this and another, more serious picture. Above the avenue of poplars, the Austrian-Styrian border mountains rise in a boldly formed blue wave. From this, the Schneeberg group, the Rax and Schneealps with Gippel and Gdller, and so on to the proud peak of the snow-glowing Otscher, which rises here in proud glory from the sea of rocks that runs westward into the jagged masses of the Dachstein and the overcast Alm.

One can hardly force oneself away from this overwhelming image! -

A slight chill shakes one, however, when one turns one's eye from this view and fully overlooks the disastrous devastation of the proud castle building again; a wantonly made ruin, still under a roof!

And it was not the hand of the enemy that gave the death blow to this proud splendorous building! This castle, a manor that cannot be thought more beautiful, decays, still under roof, abandoned to robbery, desecrated by neglect of its owners! -

The building description as well as the actual history of this castle, as interesting as they would be, do not fit into the framework of these descriptions, and may only be mentioned here that it belongs to that area, which we discussed under "Salland" occasionally the Schallaburg. Hohenegg also belonged with Schallaburg and the rest of the surrounding area to the oldest allodial property of the sovereigns, namely of the still far pre-Babenberg ones.

Crawling around in the ruined rooms with the swinging floors, the half-destroyed stairs and the already collapsed wall debris, I quite unexpectedly came across a "native", whose "dérperheit" I liked very much!

"This is also one of your customers!" I thought to myself, and began to engage him in conversation. With great patience, much effort, and the usual small coin of the tongue solution, namely cigars, wine, and cold cuts, which were brought out of our backpacks, I got little coherent out of this codger, but what I learned, however seemingly minor, was valuable to me.

Anton Seitlhuber, as he is called, has a reverent love for the "old castle", where his mother lived blessedly long, who still pulled the tower bell here daily and otherwise looked after the castle. He himself was born there and visits the scene of his youthful memories as often as he can; he wanders through the decaying halls, alone, dreaming, as if he were the castle ghost himself. He may well feel quite deeply, much beauty and love, but his language is not given the power to clothe his feelings in words. The Orientals call such people darlings of the gods, with us they are called idiots and sometimes even mocked.

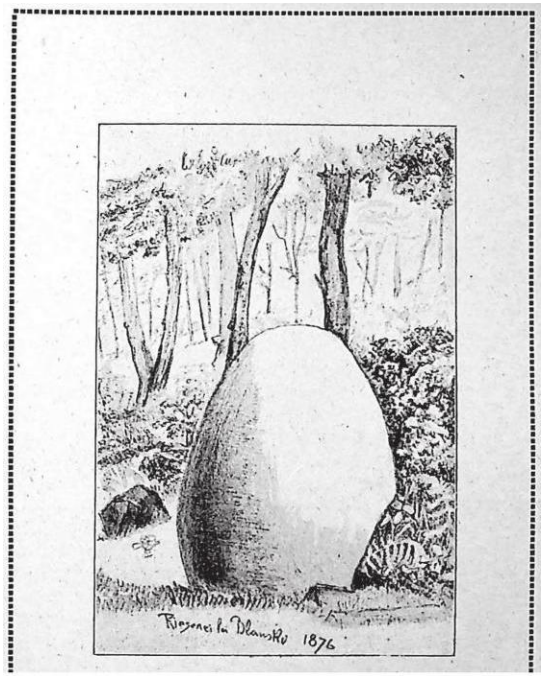
And yet Seitlhuber was not stupid, he was at most "slow in spirit". Of course, one should not look for historical data with such people, because they even report what they have experienced themselves inadequately and inaccurately. But as story and fairy tale tellers such dream-living natures are often the most splendid guys, and also my honest Seitlhuber turned out to be such an excellent one. At first I asked for the usual country ideas and horror stories of castle dungeons, prisoners, beheaded people and the like, in order to rehearse the depth of his belief in miracles. Soon he was on the train; his tongue was wonderfully loosened. -

He knew a lot about the subterranean passage that led from the kitchen under the big stove to Osterburg. He corroborated this statement with the very precisely determined local information, where horses and plows had sunk in and in such a way had exposed and pushed in the passage. He also knew a lot about enchanted treasures, which were supposed to be magically held in the old round tower. - "Yes, if one only knew the right word, and could not be distracted by any spook, then one would become rich - very rich! Yes!"

"Yes, I" - he continued - "I was also once - yes also once inside, there in the thick, round tower, yes. - It was coal pitch black night, and the wind has blown that it was pure out - yes! - And in the woods it was roaring and whizzing, so that it almost made your head spin. - Down in Hafnerbach it was twelve o'clock. - Now it started with howling and screaming, rumbling and rattling of chains - yes. - But he who wants to dig up the treasure must not be afraid - not by a long shot - yes. - He must not let himself be misled by anything, and certainly not speak anything -yes; - otherwise the black man has power over him; -yes! - Well - and how the rumbling came closer and closer - well - when it finally cracked, as if the tower was about to collapse - well, that's when the shit hit the fan, I got really scared - well - and I ran away as fast as I could! - Yes!

"I learned that he had "tost" and "wormwood" with him for protection against evil spirits and also something "consecrated", and that there in the round tower the devil himself was guarding the treasure. What conditions for its lifting the legend set, he did not know, or did not want to say, which should be the more likely. He knew nothing about white women or other spooks. But he remembered something vague and indefinite about a white woman in the Osterburg. -

Thus we had gradually come almost unnoticed out of the castle; past the graceful fountain temple of red marble, which would be an ornament even to a city square, but here perishes mercilessly. - Soon we were on the path that leads to "Mauer".



Illus. 46. The giant egg near Blansko. (Hand drawing from the author's sketchbook).

There the devil's banner told me in his broad, formless way about a "great saint" who was near here. I could not quite make sense of what he had told me and let myself be led to the "great saint".

It is a two-man high bishop statue in pigtail style without any artistic value. It is poorly painted and represents St. Zeno, bishop of Verona.

Now I understood Seitlhuber's description.

On the bank of a small stream stands the colossal statue of the saint on a boulder, in which footprints are pressed, in which footprints the rainwater collects, which is supposed to be good for "evil eyes". The saint had stayed here during his lifetime, and he had pressed the footprints into the stone by his persistent kneeling in prayer. Also, the "great saint" suffered no roof and no compartment over him, and as often as the priest of Mauer had a roof erected over the statue, wind and weather often tore it away again the next night.

Over on the hill, however, stands the ancient church of Mauer. The unusual shape of this church, where the roof of the nave is significantly lower than that of the presbytery, the massive ashlar tower, the gray-aged appearance of the entire building, all this is wonderfully in tune with such mythical land. It should be noted only in passing that this church also contains significant art treasures.

But also this church "suffers no attack from the outside", as often as it is plastered, wind and weather throw it down, also it does not tolerate a high roof in front: that always collapses, and only the low roof remains durable.

This is pure, unadulterated Wuotanism.

First of all, the underground passage, whose existence I do not want to deny; its starting point under the hearth is significant.

The hearth might be only the uncertain memory of the old sacrificial altar of the old sanctuary of Hohenegg, which was certainly like Schallaburg. The connection with the Osterburg is also, at least mythologically important. The devil as the guardian of the treasure has already been encountered repeatedly and only needs to be remembered here as St. Christopher and the treasure saga of Rauhenegg (today Rauheneck, or Helenental), where the condition of the collection of the treasure is still unforgotten. But all this recedes into the background before the great saint.

The statue stands on a "wuotanistic sacrificial altar" the footprints are the troughs for the offerings and the sacrificial blood. Therefore it does not tolerate roof, not compartment, because already Tacitus testifies that the Germanic gods likewise did not let themselves be enclosed in temple walls. Also the church of Mauer, which stands lonely on the hill, proves to be a pre-Christian sanctuary. There the wild Gjaigd probably moved and tore away the roof, because it stood in the spirit way. There are many equivalent examples.

So also here again the "three"; Ostarburg, Hohenegg, Mauer, and in the middle of the three the sacrificial stone!

Which eye now the great saint replaced? Wuotan gave his one eye for the drink from Mimir's well, and the rainwater collecting in the footprints is good for - "evil eyes". "Helblindr", the Haidblinde, one-eyed, is the epithet of Wuotan as winter god, yes, in his special form as the Balders murderer Hader (Hédur), he is even completely blind, because Loki must guide his arm to the mistletoe shot. Also in fairy tales and legends his attenuations occur as half or completely blind; so in the many one-eyed giants, in the one-eyed Siefriedstéter Hagen von Tronje, even in the old blind boar.

That is why Wuotan is also called as a healing god for eye diseases, and that is why all "Augenbrünndln" (e.g. at Edlitz behind Reichenau and others) also point to old sacred "Phols-" or Wuotansbrunnen". - The Horse-fountain depicted the stomping of God's horse (Phohlen, fillings) on the earth. -

Therefore, in this highly significant sanctuary we have to recognize the following tripartite division:

"Osterburg", as the place of becoming, of birth',

"Hohenegg", as the place of salvation of action or life', where in Wuotanistic times was the place of things, but in the Middle Ages the seat of lords and courts; and finally.

"Mauer" as the sanctuary of passing away or death.

Mauer, which was undoubtedly the ancient burial place for cremations, remained consecrated to the cult of the dead even in Christian times, as the unusually rich inventory of graves and precious tombstones from the earliest times into the later Middle Ages, as well as other votive possessions of this church clearly prove.

This short, enjoyable day of hiking has revealed undreamt-of things through local inspection and the honest Seitlhuber's simple stories, and has provided a new building block for the development of a longforgotten history from the youthful age of our people.

But it began to get evening; moreover, a thunderstorm was approaching, which threatened the whole day. Therefore, we hurried to Loosdorf, in order to start the journey home to our old Vianiomina, possibly without rain.

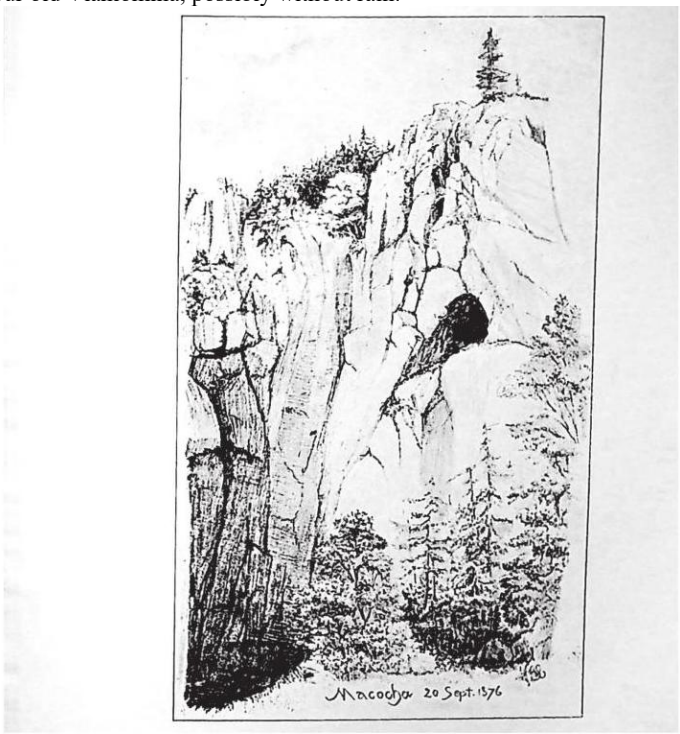


Fig. 47. The "Macocha" near Brno. (Hand drawing from the author's sketchbook.)

Chapter Twelve

St. Christopher[124]

Hail the great Christopher!
Who brought Jesus the Christ
through the red sea
And yet you did not break your legs.
But this is not surprising
What a great man you were.

- Old song of traveling scholars

He who needs his feet to efficiently walk through all countries per pedes apostolorum (as the apostles walked), as the traveling students of the Middle Ages of honest and dishonest memory did, may not be counted as a sin even such barbaric Latin, as that scholars' song offers a sample of seen at the beginning of these lines. After all, no people on earth has wandered around the world like the German, from where the wealth of its wandering songs in all dialects, even in Latin verse, originates. Even if the railroad has changed a lot of the customs and traditions of the people, and has banished the institute of the "traveling craftsmen" to the museum with the rest of the cultural-historical junk, there is still a lonely little rice paddy of the traveling scholastics that sings its songs when the vacation season spreads its golden days over the land. Of course, it mustn't rain, because then the songs fall silent and the rain-splashed street inns are silent; only the clattering of stone jugs tells us what the unenthusiastic scholars are doing to sweeten their annoyance at the weather.

So we too sat sullenly with St. Christopher in the inn and looked out into the dripping foliage, which seemed to hold a wedding with the fringes of the clouds today.

"We must have spoiled it with St. Christophoros" - said one. - "The great water spirit, who is invoked and banished in the "Christopheles Prayer", lest he appear in too terrible a form, is loose and clearly won't be banished for some time!"

And so it was, for it continued to rain, as every one of the unfortunates who was wandering in the autumn of a rain-damp one thousand eight hundred and eighty-ninth year can sighingly confirm.

The joking combination of the infamous "Christopheles prayer", which the church itself pursues as a spell, with the place Christophen, where we sat rained in, led to stimulating discussions and finally to this mythological landscape:

Christophen is an ancient place, which, although it is only mentioned in documents as a parish in the thirteenth century (Marquardus plebanus de sancto Christophore, 1239), is nevertheless believed to be older by the otherwise very skeptical antiquarians. Exceptionally, they believe a tradition, which, according to a later inscription on the parish house, states that the Passau bishop Berengar assigned the parish

[124] First published: Vienna, Deutsche Zeitung, January 30 and 31, 1890, on the funeral day of my first wife, my poor Helene, on January 29, 1890, buried on January 31, 1890.

to the monastery of St. Pélten in 1040, which was also confirmed five years later by bishop Engelbert with a simultaneous increase of the endowment. Now, despite the assumption of this certainly high age, the same is still underestimated, because undoubtedly the foundation of the place goes back to pre-Christian days, that of the church, however, to the time of the introduction of Christianity itself. The churches of St. Christopher, like those of St. Leonhard, St. Ruprecht, St. Stephen or St. Michael the Archangel and other saints, grew out of old famous Wuotan churches, as we have already shown many times, and here, too, the only question that remains to be answered is which of the Aesir was once sacrificed to here.

Also in the legend and worship of St. Christopher (the Christ-bearer) indelible traces of the Germanic Wihinei are preserved, only with the difference that these were not, as for example with the cult of St. Leonard, tolerated by the church, but directly persecuted and forbidden. The legend is told soon, according to a book of legends printed in Strasbourg in 1517 in an excerpt.

Before his conversion, the saint was a pagan and born in Canaan; he was a giant and twelve cubits tall. He wandered to find the greatest and most powerful lord to serve. Thus he came to the court of a king. When Offero[125] - that was his name before baptism - saw that the king, as often as the devil was mentioned in speech, crossed himself, he asked what this meant. After receiving clarification, Offero said to the king, "If you are afraid of the devil, I have served you long enough." He now went to seek the devil, found and served him. Once the devil could not pass by a cross, Offero saw that the devil was not the most powerful, and left him as he had left the king before. After a long wandering, he found a hermit who instructed him in the faith, but the cautious Offero was not yet baptized, because he still doubted whether he had now come to the most powerful. The hermit ordered him to fast, to watch, to pray. Offero said: "Instruct me another way to serve him. Said the hermit: "In that rocky gorge flows a water over which there is no bridge, no footbridge. If you want to carry people across for God's sake, you are doing Christ a service, for you are tall and strong.

Offero did as he was told. There he built himself a dwelling and carried the pilgrims across the water for God's sake, i.e. without thanks and reward. Once in the night he heard a child calling: "My dear, my tall, my strong Offero, bring him over! He went to the shore, but did not see the child and returned to his hut. The child called a second time and even then he did not find him, only after the third call he became aware of him. He grabbed his pear wood staff[126], took the child on his arm and went with him into the stream. But the water swelled to the sea and the child grew and grew and became heavier than lead. He was afraid of drowning. As he stood in the middle of the stream, he said to the child, "How heavy you are, child; I feel as if I were carrying the whole world!" Then the child said, "You are not carrying the world, but the one who created it." With that the child pressed the Offero under the water and said, "I am Jesus, your King and your God, and I baptize you in the name of my Father, in my name and in the name of the Holy Spirit. Before you were called Offero (I offer myself), and now you shall be called Christophorus (Christ-bearer). Put your scrawny staff in the ground; if it bears fruit tomorrow, you know my power!" With that the child disappeared. Christophorus did as

---

[125] The one who offers.

[126] This is real Ario-Germanic-Wuotanistic Kala! - Pear wood: Pear = bir, ber" bar= I. coming into being (giving birth), II. life, growth, working (giving birth), III. empty, passing away, death (bare of all knowledge, barefoot, bier, etc.). On the scrawny pear tree of the Walserfield after the last battle Wuotan will hang shield and sword, whereupon the tree will green again and bear fruit!

he was told, and the same night the scrawny staff shot up into a tree and bore blossoms and fruit. Christophorus rejoiced greatly at this and clung to his Lord with love and loyalty. The further fates and martyrdom of the saint have no further reference for this study, so they can be passed over here.

This legend receives a strange extension and addition in Tyrol.

On the road from Mittenwald to Innsbruck, between Seefeld and Zirl, there is a farmhouse, the so-called Riesenhaus. It is decorated on the outside with murals and on the wall facing the road one sees two youthful giants fighting with each other; Heymo, holding the sword with both hands, thrusts it into the head of Thyrsis. On the opposite wall, St. Christopher is depicted carrying the Christ Child through the waves, holding in his left hand an uprooted tree and using it as a staff. A naked mermaid, half rising from the water, with a crown on her head, touches the root of the tree with her left hand. On the other side of Christopher stands the mother Anna with the child Mary. Next to it the year 1507 is legible. Next to Mother Anne stands an angel and a bit apart a hermit who seems to step out of his cell with, a burning light in the lantern. In the background a castle is visible.

Near this Riesenhaus, in a narrow, steep valley, the Türschenbach flows towards the Inn. The small hamlet in this valley is also called Türschenbach. Nearby, asphalt is mined, which the people of the area use as a powerful miracle cure for all kinds of diseases and livestock epidemics, as well as the stone oil (naphtha), which they call Türschendl. A plot of land not far away is called "beim wilden Mann" ("at the wild man").

Continuing towards Innsbruck, one finds the larger-than-life statue of Heymo, harnessed, the dragon's tongue in his left hand, at the mortuary chapel of the cemetery of Wilten.

The legend tells of this:

The image of Our Lady of Wilten was hidden under four pillars, which is why it is still called "Our Lady of the Four Pillars". This was revealed by revelation to Heymo, who soon brought the image to light and decided to build Wilten Monastery on the site where it was found. But what he built during the day was torn down at night. Heymo, who was at odds with Türsch, suspected this, sought him out, found him sleeping in a meadow, and dealt him a fatal blow with his sword. The giant Türsch picked himself up, tore a tree together with the roots from the earth and struck around. Striding over the mountains, the blood flowed from his wound, and "where it flowed, there is the Türschenol".

Before he died, he cried out:

"Go, innocent blood,
And be good for cattle and men!"

But even now the monastery building collapsed again every night. Then the Hero watched out and saw a dragon coming from Sillbach. With the help of Mother-God, Heymo pursued the dragon to the waterfall, where he cut off the head of the fire-breathing monster and tore out its tongue.

When the construction of the monastery was completed, Heymo seized a large stone and threw it over the monastery with such force that it fell far, where it still lies today. So far the monastery should be freed from the tithe.

The connection between the giant legend of Heymo and Thyrsis with the Christophorus legend is forgotten here, but it will be found, especially since Thyrsis and Türsch are direct giant names and agree with Thurso, Durso, with which name the giants appear in the Edda as in many legends.

Certainly it is not accidental that in Apollonius I. 502 a Titan king Ophion is called husband of Eurynome, who, defeated by Saturn, was thrown into the sea, where Rhea threw Eurynome after him, who both drowned. Also among the giants, which Zeus slew, an Ophion is likewise called. But Ophion and Offero sound very related, and the latter name seems to have originated from the former.

In the legend, the wandering of Offero is first noticeable, as is his height, which is given as twelve cubits. Further his service to carry the pilgrims over the water, and finally the staff from pear wood, which, planted in the earth, greens and blossoms and bears fruits. These are genuine Ariogermanic characteristics, which, brought in connection with the Heymo-Türsch legend, lead to interesting solutions.

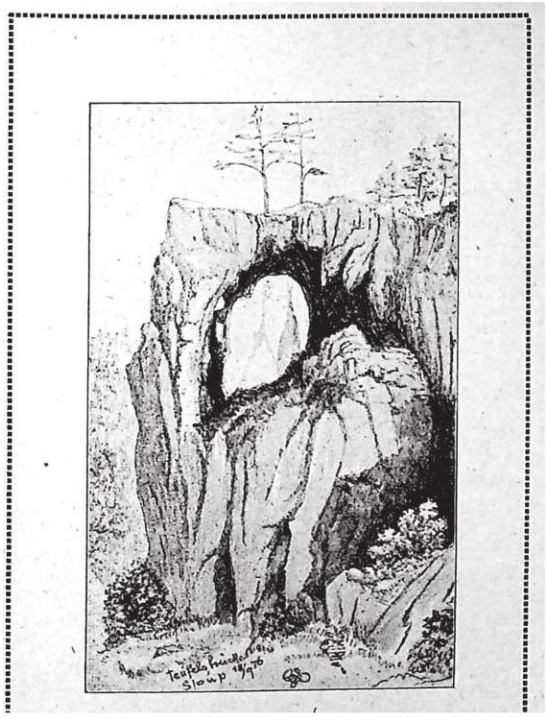
Wate was the name of a giant who fathered his son Wieland with the mermaid Wachilde. When he grew up, he carried him across the sea so that he could learn to forge a sword. This son, however, whom the father carried, was the people whom the god carried over seas and countries, that is, whom he led on the wanderings. -

If Wuotan shimmers through as a wanderer behind the mythical figure of Wate, this should not be surprising, because Wuotan is everything and the individual other gods are only personifications of individual characteristics of the supreme god.

Christophorus was also interpreted in this sense; he protects the wanderers and on the day when such a person sees a Christophorus image somewhere, he is protected from untimely death. That is why the mostly huge images of the saint are mostly found on the outer walls of churches, on rock faces, as for example on the Hollerfels near Vellach an eleven meter high image of St. Christopher appears painted on the rock, as well as on the church of Merano (Illus. 55) and naturally also as inn signs, to which the latter had been transferred from the old hospices, which were established in the times of the Crusades. St. Christopher carried his people like the old Wate across the sea to the Promised Land.

Now a dragon fight and a giant fight are found here. The dragon fight agrees with Balder or with Siegfried's, as especially the trait reveals that the blood is "good for cattle and men". The dragon's blood made Siegfried "horned," that is, invulnerable, and made him understand the language of the birds. Although the blood of the giant Türsch is explicitly mentioned here, this does not add anything to the name, because dragons are giant animals and Fafner is, as is known, dragon and giant in one person.

The giant fight, however, points to the giant fights of the other son of Wuotan Donar, while the building can be referred to the building Wuotan as well as to the building giants.



Illus. 48. The "Teufelsbrücke" near Sloup. (Hand drawing from the sketchbook of the author.)

There would be no less than three Aesir, namely Wuotan, Balder and Donar, and a giant, Wate, who claim to have had their sacrificial sites at the places of today's Christophorus worship in former times.

But there it is again - the giant house between Seefeld and Zierl, which here throws a weighty piece of evidence into the scale, which piece of evidence is the crowned mermaid; Wieland's mother was the mermaid Wachilde. Just as the belief in miracles, because Offero was immersed in water by the Christ child, believes that he has power over all treasures that lie in the water, so also Wieland's gold is described in the legends as coming from the water, in that it was thought to come from his mother, the mermaid Wachilde. This was correct, however, insofar as the first gold was washed out of the river sand.

Thus it seems decided that the worship of Christophorus replaced that of Wate, to which another noteworthy point is added, though it belongs to a different mythological cycle. This is the "wandering Jotun," who in the course of time became the "eternal Jew," but who is in truth none other than Wuotan the Wanderer — **perverted and recast by Christian tradition** into the figure of Judas Iscariot. Especially in Tyrol the legend goes that Judas hanged himself on a Wednesday; but this Judas is in fact that very "wandering Jew," and therefore the Christianized distortion of Wuotan. The hanging is Wuotan's

self-sacrifice[127] [in the runic song Wuotan sings of himself: “I know how I hung on the wind-cold tree nine eternal nights, I, Wuotan, consecrated to myself, etc.”], and Wednesday is the day of the week sacred to Wuotan. It is also worth noting that just in the Danube valley of the "Wachau", which we already recognized at "Agestein" as the floodplain of Wachilden, the "Watstein" lying on the left bank of the Danube is, so to speak, opposed by the "Aggstein" lying on the right bank. Agez (Aegir), the winter sea giant, illuminates his hall with the golden light of the sun imprisoned in the underworld (the darkness, the winter). We recognized this mythical treasure gold, however, also as the golden seed grain slumbering in the winter earth, from which mythical gold treasure the legendary hoard of the Nibelungen, the Amelungen etc. developed. As here the "Wate" is opposed by the water giant "Agez", so in the "Christopheles Prayer" the saint "Christophorus" is opposed by the "great water spirit" as the keeper of treasures, whereby the latter turns out to be Agez. Since now to the St. Christophorus also this water spirit compelling power is attributed, as such just the Christopheles prayer proves, so the wuotanistic materialization hidden behind these saints must have been a more powerful one than Agez himself.

Wate is, as already noticed, a weakened secondary figure of a mighty Aesir, but still the question wavers whether that Aesir was "Wuotan" or "Donar"; the former has been the god of the noblemen, the latter the farmer god. Both are wanderers; but an Eddic song: "Harbardshliddh" introduces Donar as the one wading through the water.

In this song a quarrel of the sun (Wuotan) with the summer thunderstorm (Donar) is mythically described. The sun was victorious; after the thunderstorm had passed, it shines again calmly in the sky. The sun (Wuotan) is meant here as a ferryman over the crossroads between giants and Aesir, which is otherwise called Elbing (Ifing). In the thunderstorm myth the representation of the sun god as a ferryman across the Elbing river means the sun veiled by thunderclouds, which travel back and forth from one bank of the river to the other. That is, the storm clouds actually move once there, then back again. But the sun refuses the crossing and remains the winner, then finally the thunderstorms move away and go to look for a ford in the "west" to wade through.

In "Harbardshlisdh" this myth has already become very unclear, because the song is a late one, from the time of the decline of the Skaldic art. But it characterizes very well the character of the knightly as well as the peasant god. Both quarrel, the warlike Wuotan and the "giver" of sheaves" Donar, and both are right.

Wuotan boasts of love adventures and deeds of war, Donar boasts of his benefits shown to the people and donations as a guardian of agriculture.

If we now see here the dividing stream between Aesir and Giant, which Donar wades through, if we compare this dividing stream with the Danube (see Aggstein), where on the northern, left bank the Wadstone stands, on the southern, right bank the Giant Stone Aggstein rises, then the conclusion is that Wate, who carries his people across the stream, can be none other than the "wading Donar" in fabulously attenuated form.

If now, however, in the Christophorus legend the "great sea or water spirit" " is recognized as Agez, then the Aesir superior to him and conquering him must be the giant

[127] In the runic song Wuotan sings of himself: "I know how I hung on the wind-cold tree nine eternal nights, I, Wuotan, consecrated to myself, etc."

conqueror Donar, who, in spite of the fact that the crossing is refused to him by an actually friendly side, is strong enough to conquer the water giant by self-help and to gain the river crossing by wading.

Thus in the treasure legend of Christophorus actually two treasure donors would be hidden, as such also clearly emerges, because it is not only about the treasure gold which the great water spirit hides in the water, but also about the treasures buried in the earth. So water and earth unite here to hide the treasure gold. Already in the Nibelungen saga it can be found that the dwarf "Antwari" hides his hoard of gold in the cave located under the waters.

Illus. 49. See Chapter 14, "The Helenental". St. Leonhard in Carinthia.

Now the German miracle faith knows also other treasure legends, which point like that of Christophorus from earth and water, to earth and air like to earth and fire, whereby here again the mighty three suddenly breaks through.

If also the alchemy four elements, namely:

Earth V
Water V
Fire A
Air A

and forms from it the Universe #, the German mythe knows only three elements in their influence on the earth, namely: air, water and fire. To this trilogy correspond:

Wuotan (air), Donar (water) and Loki (fire).[128]

Since the treasures that lie in the air, like those that lie in the fire, are comprehensible only spiritually (psychically), but physically (physically, materially) only to a few knowledgeable people, it is easy to explain why just the treasure legend, which is based on Donar as the lord of the buried and sunken treasures, as Christophorus legend pushed the other two into the background, because it was more obvious to the treasure diggers to deal with buried or sunken treasures than with those that lie in the fire or even in - the air.

After all, we will also roam the other two areas on our Germanmythological wanderings.

Now it does not need further the special reference that the treasure digger belief, strengthened by accidental treasure finds, lost itself ever more deeply into the area of the sorcery and the magic belief and in the "Christopheles prayer" like in the "violent sea spirit" of Dr. Faust's threefold hell compulsion solidified in the crassest superstition.

The church had not succeeded in eradicating the old cult of Wuotan, although it made the most far-reaching concessions to the people. Thus, a good part of the Wuotanic holy beliefs remained alive in the Christian confession in its exotericism, which soon became a belief in the devil and thus a secondary belief, which, however, soon developed into a counterfaith and finally into a superstition.

However, in order to protect themselves from persecution, this devil or counter belief was clothed in forms that resembled the Christian ones, incantations were combined with prayers and thus the infamous Christopheles prayer was created, which despite all secular and ecclesiastical prohibitions is still printed, bought and prayed with all the prescribed magic apparatus even today - on Christmas Eve.

It is hair-raising, which nonsense is to be read united on the thirtyeight narrowly printed pages of the booklet, which leads the promising title:

"The Call of St. Christopher Or: The So-Called Christopheles Prayer."

First of all, this booklet brings the instructions for the preparation under the inscription: "Science of the hearings and requirement for the attainment of these petitions". There is a lot of talk about Christian exercises, especially about "fasting with water and bread" and the like. Then follows a myriad of real and proper magic conditions, as they only ever fit into the witch's kitchen, although apparently in the Christian sense. Thus, three or only one of them must lead the incantation; a picture of St. Christopher and a picture of the Virgin Mary must be set up together with a crucifix, in front of which a consecrated candle burns. In a closed lantern, however, a hidden candle burns. This covered candle burns of course for the devil, "to whom one must also sometimes put a light"; this shows so quite clearly how here Christianity and Wuotanism stand side by side. It is not unbelief, no! This is full, true faith to both sides, but misguided in the delusions of an overstimulated, overheated imagination.

---

[128] More about this in G.-L.-B. No. 5, "Bilderschrift der Ario-Germanen", especially plate I of that book.

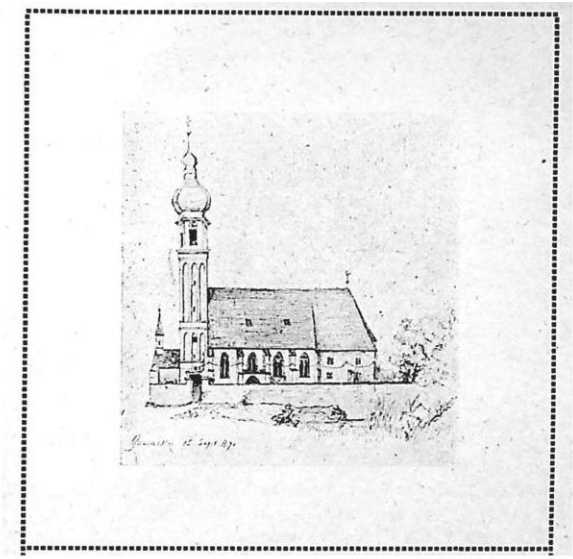
Thus it goes on in the desolate nonsense, to the Christianity and Odinism equally abhorrent!

The next chapter is called: "White and manner to make the circle." This is the famous magic circle, common in all incantations; but as it may not be known what such a circle looks like, let us try to describe it here. First, a straight line is drawn from east to west, which crosses another from north to south, as on the compass rose. Around the center of this cross now three concentric circles are drawn. The picture looks almost like a target for target practice; it consists of four quadrants and eight ring quarters, four of which are always the same size.

In the quadrant between north and east is the cross with the image of Mary, in the next between east and south is the image of St. Christopher, in the quadrant between north and west is the holy water font, while the quadrant between west and south forms the entrance and designates the place where the invoker must kneel. The ring formed by the first and second circles, counting from the center, contains the names of the four evangelists, namely: East: Matthew; South: Mark; West: Luke; North: John. The ring between the second and third circles contains in each celestial region, progressing from east to south, one of the four words: Jesus, Nazarenus, Rex, Judaeorum, between which four words, separated by crosses, are inscribed the following four archangels' names: Gabriel, Raphael, Uriel and Michael. When the ceremony of drawing the circle, very complicated by many prayers and formulas, is completed, there come terrifying quantities of long prayers, which become more and more importunate and insolent, for they have the purpose of compelling St. Christopher, as the bestower of hidden treasures, to pay such in the modest figure of 999,999 ducats in fully important, customary coin, and not to reward the many labors of conjuring by deceptive sham gold, which could turn into misty coals or the like, in an evil way. This is the "true prayer of St. Christopher, prayed with devotion and purity". This terrible nonsense, several pages long, is followed by an equally blatant "Prayer to God Almighty", which is now finally followed by the "Invocation to St. Christopher". Only now comes the actual witchcraft, namely "The Weighing and Listing of the Spirit of the Treasure". An attached "Note" foresees the not impossible case that the spirit would still not be inclined to bring the 999,999 ducats, which is why it advises: "Speak the following charges with sharp constraint three times." Of course, now an incredible thing is already done and if the spirit has only some sense of honor in its body, it must come, it may want to or not.

The author of the "Compulsion" has also seen this and now brings rules, how to meet the spirit, in the following order: "When you hear something, speak immediately so". "Answer the question of the spirit; when it asks you what your desire is, answer it immediately in this way." "When the spirit says he has no money (sic) or such coin, speak thus." Of course the conjuror does not let act; he behaves by the way exactly as brutally, as at most a usurer opposite his debtor, if this does not want to honor the words of the long prayer. But the spirit has a sympathy, because the next chapter is headed: "If the spirit has brought you something, speak immediately after his good deed". There the man becomes polite, but he does not trust the spirit nevertheless quite, because now the "summoning of the treasure" follows and on it immediately the "abdication of the spirit", so that they "come in peace from each other."

This is followed only by the following four sections: "Vacating of the "spirit", "Extinction of the Circle", "Before Leaving the Circle" and "Dismissal of the Circle".



Illus. 50: See Chapter 20, "Saint Leonhard". Leonhardi Church at Ganacker. Outside, one can see the chain hanging around the church. (Hand drawing from the author's sketchbook).

This is followed by many more prayers, in order to - as I said - also calm one's Christian conscience and to shield oneself from the devil, whom one has happily gotten rid of.

This so-called Christopheles prayer contains as much of Christianity as of Wotanism, namely of neither of them even the dust of a mildew, because it is sheer madness, the spawn of the brain of many traveling scholars of dishonorable memory, whose descendants we still meet here and there as market criers and Theriakkramer in the country. It grew and grew, everyone tightened here and there to make it quite gruesome "and thereby squeeze the last pennies out of the poor peasants. Thus this "prayer" grew and was finally printed and reprinted and perhaps experienced a circulation that surpassed that of Scheffel's "Ekkehard"!

And this, the more the church, "the more the state zealously opposed it, because - forbidden fruit tastes best.

The rain had stopped, but the great spirit of water had settled so broadly and softly into the wet herbiage as into the slippery paths, that we persistently remained behind our jugs of Christophe, in order to indulge in the noble activities of drinking men.

There is also a poetry of its own in being thus watered in the countryside.

Vale magne Christophore!

Abb. 62. Nixenreigen im Kloſtertal bei Gutenſtein. (Nach einem Kunſtblatt von Ernſt Kutzer.) Siehe S. 486.

Nixies (fairies, mermaids) dance around in the Klostertal near Gutenstein. (From an illustration by Ernst Kutzer.)

Chapter Thirteen

The Bruhl[129]

Even before the cruel Turks attacked, occupied and burned the homes and buildings below the town of Enns with their murderous gangs, and behaved in most abominable and frightful ways, such that only the stones had pity for them, "...there lived a knight named George at the Burg Médling with his dear wife, who was devoted to her lord and husband with special love and faithfulness. And there was a very sinister gentleman, the knight of Schonegg, who was lying to her with many false blasphemies, so that she might give him her love, but this did not work with the good wife and was a useless thing, because the virtuous wife only mocked him.

Schénegg, however, had a very evil temper, and could not bear the especially well-deserved scandal. He spoke evil against the innocent woman, so that the knight George raved and blasphemed, and swore an oath that he would sell his arm to any innocent woman for a penny. George was thrown into the tower and kept there very under very hard circumstances. But there was a faithful servant, who took pity on the innocent wife also imprisoned, so that he secretly led her out of the dungeon, and safely hid her in the forest, where he also provided her with food and drink, though not to excess.

The oath of the knight George greatly pleased the evil Neydhardt von Schoenegkhe, so that he presumed to want to take the poor women of Riedelingen for the three pennies. But the knight George was tormented by his wealth. All his days he was full of sadness and bitterness, and it was only easier for him when he was engaged in noble hunting.

Once upon a time, while hunting, a very bad weather started; it darkened and hailed as if the world was about to go under. The horse of Sch6negg spooked, stumbled and crashed into the rocks with the rider, so that the latter threw his soul out of his body and died a horrible death. His quite miserable cry confirmed his fear of temporal and eternal punishment because of the many wicked "Freffelthaten" he had committed in his lifetime. He saw a poor woman comforting him in his dying, and he implored the all-good GOD for mercy. But this evil one, half-dead from pain and misery, thought to see a ghost of the devil's deception, because although very much disfigured by weariness and privation, he saw that the miserable woman, who helped him now like the noble Samaritan in his mortal need, was none other than the outcast woman of Medelingen.

So in order to save his eternal soul, he struck down the civil honor and confessed to the knight George his shocking misdeed, whereupon he miserably gave up his soul.

God be merciful to the great sinner.

---

[129] First published, as "Hangender Stein", Vienna, Const. Vorstadt Zeitung, June 2, 1880, as "Pfennigstein." Vienna, Deutsche Zeitung, 1885 and as: Der Briihl: Vienna, Deutsche Zeitung, May 22, 1889. This latter "Feuilleton" hung under glass and frame some years in the Hussar Temple at the Kleiner Anninger, where it was donated by the "Deutsche Zeitung".

Knight George, however, went with his recovered wife to his castle, where he lived with her for many more years gloriously and closely until the blessed hour of death. This cave, which served as a shelter for the innocent, faithful housewives of the knight George, has from time immemorial been called nothing other than the Pfenningstein. Later, Medelingen built a young women's monastery on the same site for eternal remembrance, but the monastery in question has fallen into disarray in various difficult times, so that it is impossible to say at present where it stood. The Pfenning stone, however, still stands and shows the wisdom of the one who takes all creatures into his special protection.

This "Genovese legend" and many others are still floating around Modling's old stone castle, as well as around that rocky valley that opens its stone portal behind Austria's youngest city, and is erroneously called "die" instead of "der" Brühl.

There is no doubt that this valley is one of the highlights of Vienna's surroundings, and long before the old Schultes began to walk from Vienna to the Schneeberg by pedes apostolorum and described the "journey" to this mountain in a two-volume work (1805), and even earlier than Seume undertook his "walk" from Grimma to Syracuse (1801), the Viennese were already making pilgrimages to Médling, because there in the area grows an excellent wine. Who could blame our forefathers for the fact that it was precisely this wine that excited them more than the wildly jagged rock formations of the Brühl? For the latter, understanding came only later.

But even later than the understanding of the natural beauties of the "Brühl" came the understanding of the word itself. Just fifty years ago (1839) Franz Feyl in "Schmiedls Umgebungen Wiens" (Schmiedll's Environments of Vienna) gave the first hints about the meaning of the name of the Brühl, and only in recent times it was reserved to take a deeper look behind the mystery. The word Brithl means basically an enclosed forest, for example according to today's concept a "Bannwald" or an "Tiergarten"; also in the early Middle Ages this valley and forest name was still correctly addressed with the masculine article. Thus Gertraut, Friedrich des Saithovffers Wittib, bequeathed a vineyard to the monastery Heiligenkreuz, "der da leit ze Medlich in dem Pruel". If we now investigate the name Medling according to its meaning on the basis of its oldest form of name from November 20, 861, which reads: Magilicha also Megelicha and Medlica, this means as much as girls' property, girls' estate.

This "girl's own" associated with the "Hague of the Brühl"- stimulates investigation, especially since in the "Brihl" there still appears strange names and legends, which are deeply hiding some mythical core.

Let's start the hike.

With the aqueduct of the Vienna High Spring Water Pipeline behind us, the valley quickly narrows. The freshness of the pines welcomes us with its twilight shadows and leads us on park paths almost imperceptibly to the narrow valley gate, the Klause. This is such a magnificent small picture of a rocky wilderness that it seems quite suitable as a Sunday play to prepare the eye for the more massive rocky parts of the Hollental and the Gesaeuse, or for the wild high valley pictures of the high Alps, to which those form the second gates. -

Above us, broken masonry rises from the cliffs; this is where Veste Magilicha stood. But the landscape seems strange to us. Dark green pines in sparse groups lets the

gray-blue of the limestone rocks shimmer through, but the picture seems almost strange, almost Italian. This is not the usual shape of the pine that confronts us here[130]. It is towering, lacking almost two-thirds of its branches, broken off by wind and weather, and near the summit it spreads its crown like an umbrella, giving us a pinelike view that we are accustomed to find only in the Italian landscape. There are few pine forests that have preserved such a very special characteristic as the Brihlerforest. This peculiarity, however, affects the viewer unconsciously and gives the picture its very special charm.

Between these unique pines with their broad, mighty tops now shines down the yellowish-gray wall remains of the old Miagilicha.

But this wall rubble has nothing to do with the old fortress, because it is a fake. Already half ruined, the fortress was completely destroyed in 1685 and then the Medlingers came and used the dead castle as a quarry, as if they had a lack of stones. At the beginning of this century, a new ruin was built in place of the old one, of which only a pile of stones will be found at the end of the same century. But the castle rock - at the hermitage - is circumambulated, and a wide, cheerful valley welcomes us. "Two Ravens" and "Meierei" - no more needs to be said to put any old Viennese into raptures. But we walk along the left side of the Tallehne, still on park paths, alternately under linden, beech and pine shadows, past the Jagerhaus, to where the park paths give way to narrow forest paths, where the Mille-Juives-Fleurs perfume becomes rarer, but the strong forest smell more palpable.

At a fork in the road stands an ancient pine tree of majestic stature. The entire trunk is hung with images of saints - probably more than a dozen - and in front stands a prayer desk. There cannot easily be a more idyllic spot for forest devotion. And yet, how strange is the Christian cult here! The whole environment reminds of Tacitus' words: "Besides, it does not correspond to their view of the majesty of the celestials to imprison them between walls, or to make images of them with human features. Forests and groves are their temples, and under the name of their gods they invoke that inscrutable power which reveals itself to them only in worship."

Yes, this is the first point of our mythological pilgrimage; the tree is old enough to be a real Blétbaum, and not only its ambiguous memory; its imagery also guarantees this, because Christianity could not blur its sanctification, it was hidden from the apostle to protect it from the axe, and finally Odinism and Christianity were merged into each other, and so it still stands today, while its comrade in Vienna today stretches its withered roots like branches into the air and is called - "stick in iron".

A prayer without words rises to that inscrutable power from our heart, then the cooling freshness of the forest blows around us again.

There we meet a company of ladies, very exhausted, excited, almost anxious; they are summer visitors, apparently Viennese. Their question to us about the way to Médling opens the conversation and leads to the assumption that they are lost in the maze of forest paths. But this did not explain the anxious excitement, which could hardly be explained by a simple mistake. That was appealing, and soon a conversation was in progress, because ladies are especially communicative after adventures. Soon we learned

---

[130] This very peculiar pine, which - as far as I know - only occurs in the Anninger area between Médling and Baden, has the botanical name "Pinus austriaca", which is particularly characteristic for it.

that our "tourists" were on their way down from the Hussar Temple and had been walking for three hours without knowing where they were going. They had been warned by a farmer's wife to take the "three hour long path"[131] on which the "three ghostly dogs" would follow them if nothing worse happened to them. In fact, they had come to this path, and not only had they not been able to leave it for three hours, but in all seriousness three dogs had followed them, which did not make a sound, always ran tightly side by side with their tongues hanging out, and always remained at the same distance from the frightened ladies. If they hurried, the dogs hurried; if they stood exhausted, the dogs stood; if they walked slowly, the dogs followed in slow trot, always silently with their tongues hanging out. At last one of the ladies had the idea of hurrying off the path at random through the forest; the others followed, and suddenly the dogs were out of sight.[132]

These messages in that place had a different effect on us than they may have on the reader of this essay. He will perhaps smile, which we however did not do. We, too, were now looking for the "ghostly way", without, by the way, discovering anything that would have reminded one of a fourth dimension.

After barely half an hour we reached a boulder about eight meters high, which is split at the bottom, so that one can crawl through it; a still partially preserved stone circle surrounds it and testifies to its ancient sanctification. This is the Devil's Stone, which is the subject of the legend mentioned at the beginning of this article. However, the name and the legend are erroneously transferred to it, because they apply to the rock group next to St. Nicholas' Cave, where the three stones stand. The erroneously named Pfenningstein is in fact a hanging stone, one of those boundary stones so often mentioned in the early Middle Ages and so much disputed, the "pendentes lapides".

If already the sanctification of the stone circle is testified to by similar examples as boundary stones, this "hanging stone" as an old-pagan cult place is unquestionably recognizable, and the memory of the people speaks still more clearly for its former veneration. Even today, the peasant crawls through the crevice to protect himself from illness, especially from the sore of the cross, and this crawling through is also supposed to protect from other misfortunes, especially from impoverishment. Every child knows that this crawling through must be done without shouting (silently) and without looking back. These magic customs have long since become part of children's play, as this nursery rhyme, among many others, proves: "Don't look back, the Plumpsack is going around". That this rock, split without human intervention, must have been a highly sacred sanctuary, is clear, and possible, even highly probable, that it was also the highest sanctuary of the "Pruel", since it lies on the long road, whose sanctification is also still unforgotten.

---

[131] Designated on the map as "long way".

[132] This fact was communicated to the writer of this in all seriousness and completely credibly. A coincidence may be involved, because the lady who witnessed this is nothing less than superstitious, I vouch for that. The voice of the story, even if legend and opinion, however is nevertheless noteworthy. There were also several ladies who can confirm it and, if necessary, testify to it even today. If nothing else, this proves how inseparable the old Wuotansglaube, the belief in miracles has grown with the German soul, so that a Christianity of one and a half thousand years was not able to stifle it.

Illus. 51. St. Leonhard with horseshoe chains and blessing a calf. Stone statue in Perchtoldsdorf near Vienna

It is to be reminded here of what has been said on page 47 about the stone settings[133], and repeated that the individual stones, usually called "menhir", differ into two main groups, namely 1. into the upright rock needles, Illus. 7a, Illus. 17, p. 127, which show their development from the Nordic "Bautasteinen" up to the Egyptian obelisks and symbolized the begetting sunbeam. They are "phallic stones" and are called in our regions mostly "gate stones", "bearing stones" and "spindle stones", as e.g. near Arnstein (Arnstein = Sonnenstein), the "Koglstein" and the "Fehhaube" (Femhube) near Eggenburg, Illus. 14 and 15, or that stone in the Klostertal near Guttenstein, which is called St. John because of its human-like form, and many others. This group symbolizes the divine-male creation or procreation being. The second group are the naturally split stones, Illus. 7 b, the models for the artificial dolmens, in our areas mostly "penny stones", namely "feness stones", - from "fene", "Fenus" (Venus), also called "phoenix stones". These naturally split stones form the divine-feminine creation or birth being. These are the "vulva stones, the natural models for German-Mythological Landscape Pictures

the artificial dolmens.

In these two kinds of healing stones the Ariogermanic cult thought as a principle of the doctrine of the rebirth expresses itself clearly, as it can still be recognized

[133] See Dr. Jorg Lanz v. Liebenfels' "Ostara", issue no. 50 "Urheimat und Urgeschichte der Blonden heroischer Rasse", from which issue the esteemed researcher kindly gave me two picture plates, in addition to other rich illustration material, for the present work, for which I would also like to express my heartfelt thanks here.

in the remains of custom, opinion and legend, which appear bound to them. As the male-divine direction finder, like the sun sword points upward, so the “feness” stone points to the earth or more clearly through this, namely through the grave, to the rebirth! - Eternal cycle! - Eternal return! - That is why still today custom and opinion prevail that the one who crawls through such a feness stone - what must happen without shouting and without looking back - will be freed from his illness. If the gap of the fenestone is so narrow that the person seeking healing has to be pulled through it, this pulling through is called "beating". This is the origin of the misunderstood joke word as a consolation for those who suffer from torn limbs (rheumatism): "Let yourself be ironed," which today is misunderstood for "ironed with a flat iron”. But the hidden meaning is that the one who was born again, who as a dead man crawled through the grave (the earth) to the rebirth, has "stripped off" all his sufferings in the grave and now walks without the suffering; a living man among lovers. And strange! The Pfenningstone in the Brühl is called also "Muatterhorndl" (mater = mother), thus with meaningful reference to the maternal creative power, to which the "girl's own" (Magilicha) was sanctified. This speaks clearly without further justification! -

Still, it may be noted that the supposedly Celtic generic names are Urariogermanic: Menhir, is the same word, only reversed as: Hiermen: Hermann = Arman, thus: sun man. - Dolmen’. Dol = tel = earth; men = man, actually masculine, Franz thus: earth woman, earth mother. Cromlech'. Crom (as in Krampus, page 73) enclosed rebirth, lech = le = grave. - Stonehenge = hanging stones. - Sapienti sat! But also the "Three Stones" and the "St. Nicholas' Cave" are near here and it is precisely the St. Nicholas' Cave on which the legend of the "Pfennigstein" and of the virgin's cloister fits, if one transfers the concept of the cloister into pre-Christian times and assumes instead of the nuns = norns or healers, namely Wuotan priestesses. These, however, might have lived in that cave, whose further passages and chambers might have already collapsed. But still more of the mythical names in the Brühl strike us, so the "tote mann", the "otter", the "krauste linde", the "wide ferry" and the "Hundskogel". Certainly the "Heilstatt" or temple site in the "Brühl" was very richly endowed with land and may also have drawn rich profit from the sacrifices as a place of pilgrimage, so that the name "Magilicha", "girls' own" with reference to the Wuotan priestesses probably gives a hint.

It may still be remembered that Médling was a Templar command post and the people refer to it as the "Rotkappler", even the rocky path that leads from the Brihl through the hermitage to the church is still called the "Templerweg". It has been claimed as often as it has been denied that that church was a commendation of the Order of the Knights Templar, but it may be mentioned that those "Rotkappler" must have been not exactly Knights Templar, but most probably "Templeisen", namely Wuotan priests or Armans, who were so often confused with the Knights Templar. After all, it is possible, even probable, that there was an inner connection between the Wuotanist Templeisen and the Christian Templars.

If we now examine the sagas for their mythical core, then, as already mentioned, the Pfenningstein saga is based on the Genovefa saga, which we, like so many other sagas, encounter very often, and indeed always bound to certain localities. Since "historical" events do not always repeat themselves at different places, also an immigration of a historical legend can hardly be thought of, so it must have mythical reason, and it does.

Wuotan, the embodiment of the kingdom of light and air, has Frouwa, the embodiment of the earth, as his wife, or in other words, the sun god has married himself

to the earth goddess. In winter, however, he has seemingly cast her out, she lives hidden under the snow cover in the earth like the little flowers, like the sown grain. Only with the death of the traitor, the winter, are the spouses reconciled again, and the earth goddess blossoms anew in youthful beauty. As there Genovefa, as elsewhere Griseldis or Isolde, so here the "wife of Medlingen" took the place of the forgotten earth goddess Frouwa. Likewise the three dogs, the animals of the underworld, are inseparable from the three healers. It is not by chance that the cart of the miner, with which he drives the ore from the shafts, is called dog.

The dog is the animal of the underworld, the dead animal. And as birth, life and death is the oldest three-unity, so this three-unity is also the basis of all three-god-groups, of which the Germanic world of gods can bring many examples; therefore also always the third person of each of these three-entities is thought black and evil. But also the "Otter", a mountain name frequently occurring in Austria, is represented here, and this name presupposes the existence of the Kyffhauser saga in the Brühl's Gétterhaag, although this is either not known or already forgotten. The Kyffhauser Saga, which makes Redbeard sleep and which is proven four times in Lower Austria alone, also has mythical grounds, like the Genovefa Saga. Like the latter, it can neither be "prehistoricized" nor "literalized", because it is neither the "old emperor", nor "Barbarossa", nor one of the "Karle" who sleeps, but Wuotan with his Einherians, in a double conception as god of the year and as god of time. As a yearly god he sleeps through the winter months and awaits the spring wake-up call of the cuckoo; as a time god he sleeps until the last of the battles, when the old world will sink.

"For there comes a rich man to the ring of the counselors,
A strong one from above ends the dispute,
With conciliatory conclusions he decides all,
What he gives shall remain forever."

(Véluspa.)

This is just the highest and most beautiful conclusion of the Germanic concept of God, that he knows no complete annihilation, but in the smallest as in the greatest, is always permeated by the conviction of rebirth after death, of eternal cycle and eternal return! - The field name "dead man", which also occurs in the Brühl, has reference to the winter, by whose death the faithful, misunderstood woman is taken up again in love by her husband. Some other field names may have disappeared, some others are too far away to be included in this frame with certainty; so "WeifSenbach", "Rabenstein" and "In den Juden". With the latter one is to be thought of course not of the "chosen" people, but of the Jotunen or Joten, the giants namely. Which, by the way, also corrects the explanation of the names of Judenburg, Judenau and other place names considerably.

Nevertheless, this yield is rich enough to recognize also here in the "Bruhl" one of those highly sacred nature temples of our ancestors who had such a high opinion of the majesty of their celestials that to them only the whole great glorious world of God was just big enough to consecrate it as a temple to that inscrutable power which revealed itself to them only and only in the worship in the forest dome. And from this conclusion, every German may now, without coming into the smell of heresy, call himself a "Teutonic heathen" without shyness, because what more magnificent, what more sublime can there be, than to soar, surrounded by the mysterious forest, to that inscrutable power in a prayer without words, which reveals itself to the feeling man only and only in the midst of the weaving and life of free, unrestricted nature.

Chapter Fourteen

The Hellenental[134]

Aquae, Padun, Baden! - What images do not these three short words awaken in our soul! A lovely pair of sisters of imperishable youthful charm are looking at us in a blissful way and this divine pair are what we might call “history” and “prehistory”. The dark, glowing eye of history is steady, but serious; it is obvious to the eye that it is used to seeing the iron dice roll under the thunder of the battles of Valhalla, with which the fates of the nations are decided amid seething blood vapor and unspeakable pain. But the same eye is also able to smile kindly on blessed fields and economically active states, because also the golden word peace is familiar to the divine. The fairy-tale blue eye of her sister, on the other hand, laughs like that of a child; always cheerful and joyful, and although she may harbor in her lake bottom terror and distress, those things rise transfigured out of the misty veils of the past, becoming the fragrant figure of our lovely Freya out of the foam of the waters when the moon's fairy-tale light glides over her.

What Sister History tells us? Everyone knows that, and those who do not know it may read it; for what else would Gutenberg have invented his "black art"?

But a warning word must be given to everyone who goes that way, those who want to read their history; namely, not to believe everything she says on her word, because she sometimes makes a small mistake; often accidentally, often intentionally - depending on the case.

Today, however, we want to pursue the legends of Sister Prehistory. Stretched out in the soft forest moss at the "Jungendbrunnen", she awakens sweet dreams, like Scheherezade in the famous one thousand and one nights; but it is the strong resin smell of pine that blows around us, not the slackening haze of jasmine and lotus.

Then the Prehistory smiled mischievously and pointed to the stone, under which the crystal spring of the Jugendbründl murmured forth.

"Look," she said, smiling again, "look at the antics Sister History is up to!"

Really! There is a picture of the Virgin Mary hanging on the rock wall, a prayer stool in front of it, and above it is written, "MariaJungendbrunn, newly erected in 1825." Next to the picture of the Virgin Mary, however, is an inscription board that says:

Epitaph:

General-Lieut.: Adolph Jungend, Died from a bullet from a snake’s gullet (cannon) on July 31, 1624, in the 6th year of the 30-year religious war.

"Don't believe a word of it! Sister History sometimes has her quirks: what would the blessed Lieutenant General Jungend, if he had lived, have had to do with the well there, and how could his name be mentioned in the same breath as Mary's! Also,

---

[134] First published: Vienna, Deutsche Zeitung, May 23, 1889.

these guns are said to have been most clumsy things at that time, so that one was glad to drag them away on the streets; they would not have brought any up there."

"But the inscription, the "epitaph", name, year, day -?"

"Made up, lied about! He who wrote it, knew quite well that he wrote a lie!"

"A lie, and why?"

And again the divine smiled strangely, then she drew a pitcher full of crystal-clear water and handed it to us with the words: "From Urda's spring the world tree was watered; the people's consciousness shall be watered with the tidings of the past, so that it will grow strong and not wither. Therefore drink from Frouwa's Fountain of Youth!"

With that, the incomprehensible had disappeared.

Fountain of youth! Fountain of Youth? Now everything was clear. In order to control popular superstition, prudent men have put a false cloak around the time-honored fountain of youth, since they could not destroy it after all; just as they did with the "Jungfernbründ|" at Hermannskogel near Vienna. But it was of little use to them there and elsewhere; all these wells are still bubbling today, unforgotten and faithfully guarded.

And indeed, here at the Jungendbrunnen, the venerable Jungbrunnen, we are standing in the middle of one of the three mighty Wuotan sanctuaries that Baden possesses and which can best be grouped after the two castles of Rauhenstein and Rauhenegg as well as after the little church of St. Helena.

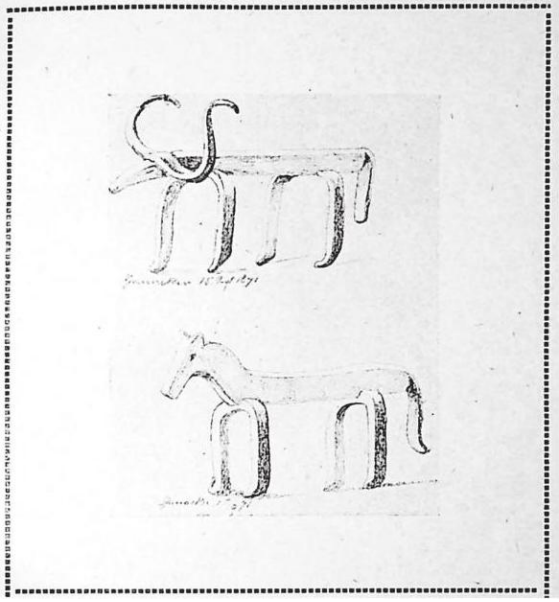
It is well known "that the wide plain surrounding Vienna, divided by the Danube into two halves, the Marchfeld and the Neustadt Plain", has served as a stomping ground for the armies of nations since the days of primeval times. On this wide plain the man of the Stone Age still hunted the mammoth and the wool rhinoceros with his weapons splintered from the rock, the later men, who had already united to nations or at least to tribes, led on this plain the fight for existence, which was fought out at that time, however, in another way than in our age of train conductor and coal worker strikes. Later, the Roman moved from the south and built his stone road where the iron road now runs; then five hundred years later, the Romans moved back home again and behind him the armies of the Germanic peoples rolled towards that spacious Germanic grave - Italy. Then came possibly even more turbulent times - Huns, Avars, Mongols, Magyars, Turks and Tartars surged past here, for all of them longed for a good German blow. No nation of the old world, no people of Europe, have not left behind several split skulls on this field."

But also this must not be forgotten that that plain was partly lake or swamp ground, as it still is today in the area of the Neusiedlersee, the Hansag and the Laxenburg area, which we will talk about in more detail in the picture of Merkenstein.

Under such circumstances, no prosperous life was to be hoped for in front of the mountains, and even the most intrepid sword-wielder of those days longed to choose a quieter region as his residence, where he could unbuckle his harness from time to time and did not always have to sit in the saddle when he wanted to drink that home-brewed decoction that had become the ancestor of our brown-red "Bavarian".

So it happened that those old lords withdrew behind the wall of the Vienna Woods, which at that time was called the Zeizzo Mountains or Mons Cetius, and closed all valley gates with "castles", which opened from the mountains towards that somewhat too lively plain. Thus it happened, as it was not otherwise possible with a warlike people with warlike gods, that those valley castles and mountain castles were at the same time temple places, which is why just in that mountain range, which stretches from Semmering to the Danube near Vienna, proportionately most of the mythological landscape pictures are found. Among these castles or palaces, however, one does not think of those buildings that are still preserved in ruins; these were built several thousand years later and took over nothing from the old castles but the name and here and there the earthen tunnels, the so mysterious underground passages.

Already the similarity of the names, Rauhenstein and Rauhenegg, indicate a simultaneous origin, because "Egg" and "Stein" are synonymous with "castle". Significantly, however, is the fact that the first dynasty mentioned in possession of both castles were the "Thurso", and that likewise on Dürrenstein and Lichtenfels families of the same name sat. "Since at that time family names were almost not mentioned at all, this exception to the rule rightly makes one pensive, and this all the more, since just Thurso corresponds to the giant name of the "Dursen", equivalent to the other designation as "J6tunen" or "Joten", from which later erroneously the word Juden was formed (Judenburg, Judenau, with the Jews), which gave rise to many misunderstandings in history, legend, heraldry and topography. The giants, however, as the embodied natural forces of the mountains, fit quite well as guardians of a valley gate, like this.



Illus. 52. Iron animal sacrifice objects from the Leonhardikirche in Ganacker. (Hand drawing from the author's sketchbook.)

Now that we have recognized the castles of the gods built by the giants or the Dursen, let's take a look at the gods of the Rauhenstein group, whose center is the Jungbrunnen, the Jugendbrundl.

It rises at the foot of the Hühnerberge. The name is significant because chickens were sacrificial animals and especially the rooster is a pointing, even a ghostly animal. The German myth knows three chickens, the gold-combed, the red-combed and the black cock. Also here the third of the three is black. Still more of the proof could be brought, but this is enough. But not far from it stands a second chicken mountain, probably only a precursor of the first, and on this is very significant the occurrence of the flood name "at the witch circle" (beim Hexenkreis).

Although now the name "chicken mountain" seems to point to the sacrificial chickens, so this reference is, nevertheless, only an apparent one which hides or conceals the true name sense according to the rules of the Kala.[135] The name comes from "Hun", and Hun is the great, powerful, the judge! Therefore "Hun bed", "Hun grave", "Hun" and "Hun mountain", from which just Hun mountain had misformed itself. The "Hünenberg" is therefore the "mountain of the high one", the mountain of Wuotan, in which he sleeps, like the Red Beard in the Kyffhauser. That clears up a great deal! -

As Wuotan is the first of the male three-gods, thus the "Hun", and also in single form represents these, as the entire lower god world, as with Frouwa this applies in regard to the female deities, so the same relationship results with the Hechs, as the most distinguished of the three priestesses. (Hechsa, Truda, Wala-.) Especially at the time when Christianity overthrew the cult of Wuotan, when the formerly highly respected, divinely revered "wizards" were persecuted as "witches", the name "witch" was attached to all gradations out of misunderstanding. So also here the "witch circle", should actually mean "priestess circle" or "healer circle" and remind us of the place, where these sang their magic songs in the "Ringel-Ringel-Reihen". Today, this custom has also become child's play. But there, where the giants build castles, there is the realm of death, of winter, and therefore down in the valley lies the castle of Hela, the goddess of death, and her sacrificial stone, the "Urteils-Stein" or "Urdas-Stein". But when churches were built in the country, when, according to the instructions of Pope Gregory the Great, the churches of the Crucified were raised in place of the sanctuaries of the pagan gods, they were baptized after saints whose names corresponded to those gods who had been worshipped here before, and so the new little church was baptized - St. Helena.

Once in the valley, we climb up the other side of the mountain to reach the Rauhenegger group.

Just opposite the "Urtelstein" is the "Siebenbründileiten", over which, through cool forest, past the "Jagerhaus", the path leads us to the ruins of Rauhenegg. In the surroundings of the ruin, there are again strange-looking field names. The Linden tree is Wuotan's holy tree, and a strange coincidence unites the cross and the linden leaf to the cause of Siegfried's death in the Siegfried legend.[136] Next to the Lindkogel a small forest parcel is called "Eichkogel"[137]. Should the memory of Donar resonate here and perhaps even the Three Gods once had their seat here, as on the summit of the Schneeberg, which rises above the Heliaklamm (the HGllental), as here the Lindkogel rises above the

[135] See the Pictoral Script of the Ario-Germans

[136] The linden tree explains itself "kalisch" as a death tree; because "linet" = alleviate, stop, end! The dying alleviates the life. Therefore the linden leaf in the Siegfried legend is the preannouncement of his death!

[137] The oak is the tree of life in contrast to the linden, "eok" (oak) = ag = to come forth! This is highly significant by the name confrontation of linden and oak.

Helenental? There also arches the small King's Cave, possibly once an Erdstall. This assumption becomes probable when the small valley there has the very significant name "Rauchstall Brunngraben", thus the Erdstall already appears mentioned in the name. It is proven that in such places the Erdstalls with their chambers and corridors served the healers as a dwelling and for underground worship. Still in the Rauchstall Brunngraben there is again the mythical sieve well (Sieben Bründeln), the original holy sun well! In greater distance lies still another "Lehnstuhl" (not that of Merkenstein) on the hunter meadow. The latter, like the one at Hermannskogel, probably points to Wuotan, whereby this armchair can also be understood as Wuotan's seat. There now the old allodial lord of this district may have taken the same as "sun fiefdom" in possession, to the sign that he recognized no overlord than Wuotan, the god king, over it. The Richtberg next to the Hühnerberg may speak for it, because only the free head of the tribe was allowed to sit in judgment, because he led the title, the "Hun"!

Since the Dursen are now also considered by some to be the tribe of the Türkilinger, which would still have to be proven, one could recognize a settlement of this tribe in Baden with its castles. With the Dursen or Thursen in the mythical sense, however, another place name is connected, and this is the small place Guttenbrunn'[138], which means giant well. But also behind the "Urtelstein" lies another mountain with the name "Burgstallberg".

All these names again give a very peculiar overall picture of mythological background.

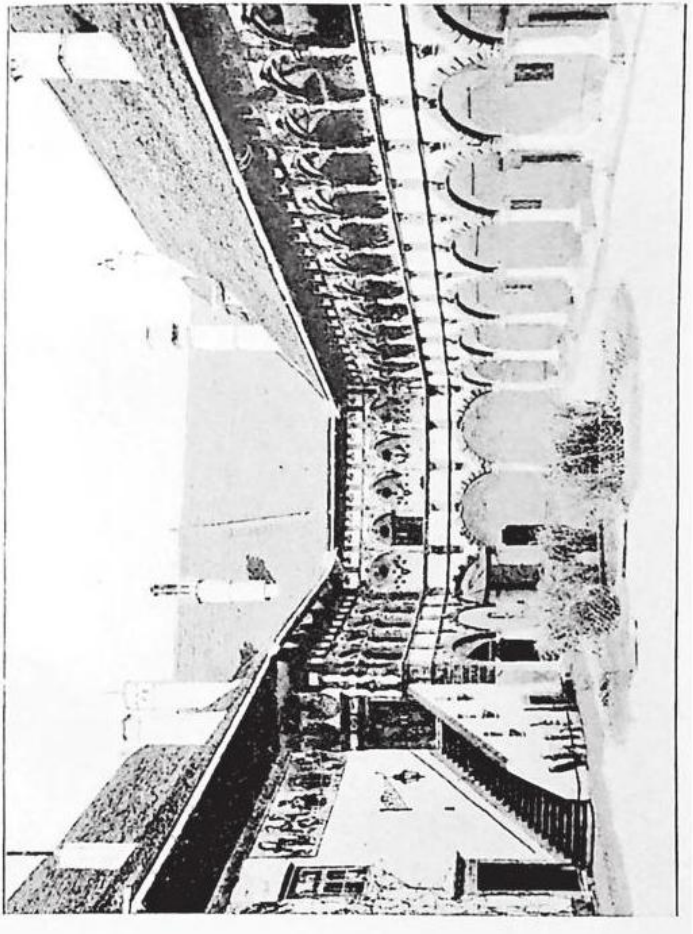
The in ancient times undoubtedly very dark Helenental, especially there, where the "Urtelstein" (Urdas stone) closed it off, had to remind the naive people's mind of the myth, which tells how a builder wanted to build a castle for the gods, as a protection against the ice and mountain giants, and as a reward for this he asked for the light Freya, together with the sun and the moon. The construction was to be finished on the first day of summer (May Ist). At last the gods realized that they were being harmed by Loki's malice, and they forced him to prevent the master builder from completing his work. The trick succeeded and so the castle of the gods stood without the gods having to give up Freya, the sun and the moon.

The valley closed off by the Urtelstein may have appeared to our ancestors as such an inaccessible giant castle, and indeed it was even to them a very safe refuge against the armies of nations, which out on the plains let their ravening waves of peoples roar in.

But not only place names give the Helenental its mythical character. Numerous folk tales still remind us that people there once worshipped other gods than today.

Only one of these legends may be remembered here, because it brings the "healing place of the Heliatal" into contact with that of "Merkenstein", although not through the legendary plot, which only disguises or covers the mythical core.

[138] Gutta, Jutta, Jena, Jotun, Jote, Riese.



Illus. 53. The Arcade of the Schallaburg in Lower Austria.

Berta von Rauhenstein was loved by a knight of Merkenstein, whom she sent to the promised land to test his loyalty. Later, however, she sat spinning, waiting for her knight, on a pillar by the road and this pillar was later rebuilt from the proceeds of the spinning to the still standing border pillar of Vienna, which therefore bears the name "the spinner on the cross". This spinning Berta is no less than the queen of the gods Frouwa, then Perahta, the shining one herself. Rauhenegg is also the origin of a legend with a deep mythical core, with a clear reference to the underworld and the Helia valley.

The castle spirit of Rauhenegg (today Burgruine Rauheneck) guards a treasure. This spirit can now only be redeemed by the one whose cradle is made of the wood of a cherry tree, which sprouts from a pit carried by a bird to the tower pinnacle.

These conditions seem harsh, and yet the meaning is that the gods who sleep in the underworld in Helia's hall, released from hibernation, return in the spring. As a messenger here the cherry is thought to be the first fruit. Its cradle is precisely the wood that grows from a cherry stone, namely the cherry tree itself.

Everything else is poetic accessory and later extension, when the mythical sense of the legend was already obscured.

Also in this great sanctuary, which consisted of the two castles Rauhenegg, Rauhenstein and the church of St. Helena, this holy three, as: "birth, life, death" or "becoming, living and passing away" clearly appears as a place of "becoming" Rauhenegg is easily recognized by its "cherry stone legend" and it is no coincidence that the watchtower of Rauheneck on a basic triangular form[139] still towers in the air. But the triangle as "Triag" is the ancient salvation sign of the emergence from the procreation! This is a building-in-clear reference to the cherry stone legend and as such of highest mythical-historical meaning! - As a place of salvation for “passing away” or of death, the little church of St. Helen appears and as a sanctified place of the "Living" only Rauhenstein still needs to be proven. And of course there occurred for this very castle a myth as a place of "Living":

The Legend of the Femgericht on Rauhenstein

The legendary tale of a "secret court", connected with all the frightening apparatus of medieval justice, iron maiden, secret executions, subterranean halls, dungeons and corridors, or court hearings in the midnight gloom of the forest, and all the like, fluctuates through the gradually fading popular memory. The scene of these horror stories is or was the ruin Rauhenstein.

One was only too gladly ready to push these legends aside unnoticed as "old wives' tales", since no documentary evidence could be found which would have testified to the existence of the legend in Austria. But just as the existence of underground passages was denied until several hundred of them were actually found in the country, the existence of the Feme in medieval Austria will only be acknowledged when at least the proof of probability will have succeeded.

The first witness to be heard is definitely the people's memory, the legend. The people's saga-speaking was at all times a truthtelling; they never lied and it was certainly

[139] The castle ruins "Arnstein" and "Araberg" in Lower Austria - former Sonnenhalgadome also had triangular towers.

not their fault if they were misunderstood or misinterpreted. Of course, the legend of the people does not go exactly with the names and the dates never seem to be quite right. What were initially giants, later became Huns, Tartars, Turks, Swedes, even French. It seems as if old traditions were lame companions of history, because they gradually advanced from an age of memory into a more recent epoch, as soon as this began to fade from the clear memory of the contemporary into the saga form of the narration of the experiences of those who are deceased. As said, the event which the legend tells - had really once happened, and also the place is really that which is called the scene of the crime, only the time determination is almost without exception a missed one, much closer to the present, than corresponds to the facts.

So the thing stands also here on Rauhenstein with the "secret court".

The people tell once that it was cherished "secret wisdom" in old time here, and this shall be accepted as a fact.

Now the question is to be discussed, for the protection of which right, under whose and under which name that court met and why secretly and at night-sleeping time?

For the time being, forest and field names shall speak here again.

In the middle of the Helenental there is a huge boulder that completely blocks off the valley, and especially in primitive times, when the waters of the rivers were even more powerful, the primeval forests even more impenetrable, the further advance must not only have been hindered, but must have been gazed at by the primitive people as being closed by the gods themselves.

Today, our over-saturated modern world wanders through the tunnel that pierces this boulder and finds the landscape at best "lovely", because to be "magnificent", the rocks are not high enough, "picturesque" can only be a "Tamino Gorge" or at most a "Liechtenstein Gorge", and even though "wildly romantic", torrent and glacier are missing.

But the very rock through whose wide body the tunnel is bored is called "Urtel-Stein" and later there is a bridge, the "Urtel-Brückel", then there is a "Richtberg" and a "Lehn-chair".

At Urda's well, however, the gods sat in judgment, and the fiefdom of the sun, of which we have spoken above, touches intimately with the solar law, the ancient folk law of the Teutons, the Germans.

The king as "Koting", as offspring of a family, which counted a god to its first ancestor, united, as already said at the beginning, three dignities in itself, that of the king, the priest and that of the judge.

At Urda's well, however, the gods sat in judgment; but at that healing place, which was to symbolize the mythical spring, the earthly gods, the sons of the gods, judged the kings. Therefore, in ancient times, the stone and the bridge were not called Urtels, but Urdas-Stein and Bridge. There the open court was kept on the three commanded things in broad daylight and certainly also, if the need required it, at other times.

So it was held everywhere in German lands, so on the Weser, so on the Rhine, so on the Danube and so on the Etsch.

But when Charles, the king of the Franks and the slayer of the Saxons, the executioner of Rome, crushed all the old institutions with an iron fist in order to put his own institutions in their place on behalf of Rome, when he exterminated the native dynasties in order to make the people leaderless and thus more docile. The survivors of the doomed families fled to the mountains with a few faithful and became the defiant guardians of the Ariogermanic solar law that had been banished with them.

Roman law had come into the country with the Latin church as a very questionable gift of the ruthless conqueror. Roman law was the law of a slave state, while German law was the law of a free people. But a Charles could not like the law of free men, he needed the law of a slave state, which was already accustomed to lawyer's intrigues and violent legal contortions in its deceitful ambiguity.

There, in the ghostly twilight of the moonlit forest, hooded figures met on hidden paths at night-time to secretly cherish the old sun law of the Germans, so that it may shine again for later generations.

It was not the sword of Charles that was hidden, as later ignorance or deliberate deception would have us believe, for how and where and when would the sword of the victor ever have been hidden? Not Karl was the founder of the Feme, but the Feme was the suppressed German right, which could be practiced only in secret, like a conspiracy. The hidden sword is to be referred therefore only symbolically to the hidden, suppressed right as to the sword fallen from the conquered.

Charles destroyed the Irmensuls not only in Saxony alone, but everywhere where he swung his land-grabbing sword. But just these Irmin columns were the emblems of the Germanic solar right and therefore he overthrew them to put others - his emblems of sovereignty - over it, to displace the solar right of free German men by the intrigue laws of the slave state Rome.

But today Lower Austria still possesses many Roland columns, as ideal successors of the Irmin columns, one of which also stood at Hermannskogel near Vienna. But again a mistake has been made here, if it is believed that the "Roland" in the column name refers to Roland the palatine of Charles.

This "Roland" is derived from "ruod", law, and from "land", land, and thus means "ruotland", "land law", and thus those columns were nothing else than signs of the land law at those places where this was cherished. Therefore, these columns stand and stood in the marketplaces and served at the same time as pillories and pillars, in order to execute the law at them or to expose the one who violated it to focus public contempt at them.

Equally noteworthy are the many "red crosses" that are spread all over the country[140]; their name comes not from the color, but from "ruod" = right. Also here near Rauhenstein stands such a one. And also from most of these "right crosses" go uncanny legends and their locations are considered disreputable places.

---

[140] Read more about one of them in a paragraph from the chapter: "The Schallaburg."

Now it is to be reported that the family of the Thursen, which was powerful under the Lombard kings Aitstolph and Desider, must have been resident here already before Charles. Thurso is synonymous with giant and as shown above, the building of the castles of the gods here was thought to be a giant building.

Rauheneck is considered to be the oldest building, in 919 Reichenstein and later Scharfenegg are said to have been built by the Thursos. This can at most only refer to new buildings, but not to new foundations of the three castles.

It is safe to assume that this family, which goes back to preCarolingian days, was certainly not favorable to Charles, but defied him here behind the mountains. The Thursos may have granted here an asylum for the old Wuotan services, the German law and the German refugees and have erected a "Freistuhl" on "red earth". Again here the "red" is to be understood as nothing else than "ruod", namely in the sense of "legal ground" and not in the sense of the earth "reddened by blood".

However, the family of Thursen died out in the middle of the 14th century, as the number of the native noble families in Lower Austria, which was already very reduced by Charles, decreased more and more.

But even after the end of the Carolingian Empire, after Germany had become free again in accordance with the Treaty of Verdun and had its own kings, over whose German royal crown the Roman imperial crown shone, the spirit of Charles, his institutions, remained in force, including Roman law. Later, probably since the Saxon emperors, the Feme was under the protection of the German emperors until Maximilian I abolished it, but even the Free Counts had already forgotten the meaning and purpose of the institution, and the Feme fared like the Wuotan faith, like the magic, it suffocated in the formalism of a misunderstood ritual, it had lost sight of its aim. -

Later, many other secret societies are said to have suffered similar fates.

Despite the solemn abolition of the Feme by Maximilian, it nevertheless continued to exist in secret, for on March 24, 1826, the last Freigraf of the holy Feme, Zacharias Lobbecke, 98 years and 5 months old, died of old age in Dortmund and took the secret of the Feme with him, undisclosed, to his grave. But what he guarded so faithfully was recovered - through the "Kala" - and has come back to life, to future times for benefit and piety. “Alaf sal fena!” -

Also in the peasant law still traces of the old "ruotland" have been preserved, as the "Siebener", the "Feldgericht", the "Haberfeldtreiben" and many other folk customs, which are not extinct yet for a long time, testify.

Since "Thursos" as a pre-Carolingian "Kotingsgeschlecht (royal family)” were undoubtedly the first native "Freigrafen" (free counts) here, who derived their judging dignity from the sun as the highest symbol of German law as "Sonnensdhne!" (sons of the sun!), the people's memory may not only be linked to the old commanded three holy things, but to the "secret things" cherished by the "Thursos" in post-Carolingian times. That Germanic law was derived from the sun is attested by many proverbs, such as: "The sun brings it to the day" and still many other, in which the proud right consciousness of the German people expresses itself, which had suspected nothing before of legal intrigues. But when German law and German faith had to flee the country, it was precisely those old Koting (royal) dynasties and their faithful who took their fathers' customs, their

fathers' violated laws, into "secret custody" and became their protectors as "chair counts of the Holy Feme".

But if now Rauhenstein is recognized in the sense of the popular memory as a "Freigrafenstuhl der Heiligen Feme", then suddenly the legend of "Berta, the spinner at the cross" at the border mark of Vienna gains peculiarly increased importance.

It is probably self-evident that the Femgericht, as having emerged from the old royal rights, was not made by the - modernly speaking post-Carolingian pretenders to the crown solely because of the custody of the law. It undoubtedly served at the time of its inception also the cult of Wuotan and certainly also in political conspiracies to help the dethroned dynasties to rule again.

But as the old royalty found its expression in the three-dignities: "king-priest-judge", so the old faith in the three: "birth, life, death". The symbol of the old faith is now either the male or the female Three or the mystical representative of one of these two threes, namely the All-Father Wuotan or the All-Mother Frouwa, also called Perahta, the Shining One. This Perahta is always thought spinning, because the spinning, mythically interpreted, expresses the procreation or sexual reproduction, as such the old mythical picture of the spinning on, spinning on and cutting of the thread, confirms for birth, life and death. Death, however, was considered in the German belief only as rebirth to new life, in order to begin from the beginning the cycle of coming into being, becoming and passing away to new coming into being again.

Illus. 54: St. Marein in the Hohenburg near Pusarnitz on the Lurnfeld. Type of popular pilgrimage churches in the Alps. (From a photograph by D. Egger-Brücklhofer in Spittal.)

Thus the spinning Berta was the personification of the old German faith.

But how did she come to sit outside the border of Vienna? Why did she sit there, waiting for her distant lover or husband, in tears? -

In Vianiomina (today Vienna) in the year 740 Christianity had finally gained a firm foothold; above the sanctuary the cross was raised, the proud tree of the gods, the palladium of the city, was cut down and the sanctuary of Hruodperahts was transformed into the church of Ruprecht[141]. The Christian mystagogue banished the old faith with censer and holy wreath far before the borders of the city, "on the heath to the wolves" and erected there as a mark a cross. There the faithful folk belief let the banished queen of the gods sit spinning and crying and wait for the return of the mighty Wuotan, because only in his absence the unbelievable could happen! As the divine wife, so the people waited for his return; they waited and forgot about his name and now thought that they waited for the return of the emperor Redbeard! But they did not forget their spinning goddess, although the same was sighted.

Out there on the heath, where the cross stood, on which the banished goddess sat spinning and weeping, looking after Vianiomina, who was so dear to her, out there moved many a sad procession. Not only those who were banished "to the wolves of the heath", but also those who, for the sake of crime, were to be brought from life to death by the executioner's hand, were led to that cross, for there also stood the gallows.

A wicked and therefore very significant folk joke compares the hanging with a "wedding with the ropemaker’s little daughter".

As is well known, all hanged people before were considered victims of Hangatyr (Wuotan), and therefore it is not a coincidence that the place of execution of Vienna was until the sixties of the 19th century, since primeval days out there at the "spinner on the cross". It is no less known that Wuotan received half of the dead, namely the disembodied soul, Freya (Berta), however, the other half, the soulless body[142].

The joke about the wedding with the spinning ropemaker's daughter might have been aimed at this; perhaps in later times it was believed that Berta spun the ropes for those who were to be hanged, because the rope of the hangman had a certain sacredness as a talisman.

In the course of the Middle Ages, the former simple cross was transformed into a stately Gothic column, which still bears the name "the spinner on the cross". The cross that adorns its top has a very peculiar design; it has double arms that point to the four points of the sky like a weather vane, so that it forms a cross seen from all sides.

Among the people, the opinion goes that that strange double cross that offers perspective this view: X, is a spider and therefore the column was called the "spider or spinner cross". Others think that the cross is therefore double, so that the banished pagan god (Wuotan), whichever heavenly region he comes from would always see the cross, which prevents him from approaching. But these are opinions that are completely unfounded, because the meaning of that riddle cross is quite different.

---

[141] Read more about it in the chapter: "Vianiomina".
[142] See also the earlier chapter: "The Venusberg near Traismauer".

It is namely the ancient-holy "Hag-Kreuz", the "Hagal "* X, and says: "I guard the universe"; therefore it is also called descriptively the "space cross". As such it encloses also in the figurative sense the space of an area and appears in this sense here at the boundary column, but not to guard the area of Vienna, but another area, as will be shown later. But since the "Hagal" (X) was already forgotten as a Wuotanistic sign of salvation at the time when the column - the "Spinner on the Cross" - was erected, it is self-evident that those who erected this column regarded and applied the "Hagal" as a secret sign known only to them, and thus concealed or "restrained" both the purpose and the meaning of the column.

In the certain sense now also this "spinner at the cross" is a "ruodlands column", because a few hundred steps away from her the high court rose in former times. If this interpretation seems to contradict the conception of the "ruodlands-pillars", then this is only an appearance. In former times the cross, which stood before at the place of the present way column, indicated the border between the Christian Vianiomina and the still Wuotanistic flat country and can - particularly since at that cross Berta spun - can quite well be interpreted in the old, original sense.

That spinning Berta, who perhaps spun the side for those to be judged, could be understood as the Germanic Justitia vis-a-vis the Roman one, which had to give way to the Roman right, which took root in Vienna (apart from the change of religion), whereby the meaning of the wayside column, as a border column between Roman and German law, thus as a "ruodlands column" would become even more noteworthy.

Quite strange, however, is the fact that the city of Wiener-Neustadt, located south of Vienna, has a very similar border column, which is also called "Spinnerin am Kreuz" (spinner on the cross), and is surrounded by similar legends as the former. In addition, these two pillars stand facing each other, the one from Vienna on Vienna's southern border, the one from Neustadt, however, on Neustadt's northern border. And neither of the two cities has a second or third equally outstanding border designation in any other place besides the inconspicuous border stones.

It is also strange that pretty much in the middle between these two "spinners on the cross" lies the Helenental with the castle Rauhenstein, the mysterious seat of the holy Feme.

And strange! In the legend of the "spinner on the cross" near Vienna, the spinning Berta has the name "von Rauhenstein".

In consideration of this circumstance, the two way pillars seem to be less border pillars of the two towns, but rather border pillars of the area of the Freistuhl of Rauhenstein.

Recently, a very peculiar archaeological discovery was made, the riddles of which are almost solved by themselves from the aforementioned.

The "Monatsblatt des Altertums-Vereines zu Wien" No. 2 of the year 1889 brings the following information, taken verbatim from the same:

"An artificial hill. During an excursion to Untereggendorf for the purpose of an inquiry about the old castle peace border of WienerNeustadt, the author of these lines was made aware by the head teacher there that there was a hill in the vicinity of Sollenau,

which bears the name "King's Hill". During a visit to Sollenau, he found this information confirmed; there is indeed, south of the road that goes from Felixdorf to Ebenfurth, about ten minutes from Felixdorf, between the said road and the dirt road that branches off from it to Unter-Eggendorf, an artificial hill, about which Mr. Radler, landowner in Sollenau, gave the following information:

The mound used to be about 4 meters high, of the circumference of a large room, and has already been partially examined and broken up by the father of the aforementioned, so that it is now barely half as high. In the middle it is deepened, because the investigator had found and taken out ashlars without inscription in the hill. At a greater depth, more ashlars were discovered. According to the information of the mentioned gentleman, three things are said about this elevation:

1. there had been a Turkish camp here in 1685.
2. there was the "sharp border" between Austria and Hungary.
3. from here Przemysl Ottokar II overlooked the land that had come into his possession after the extinction of the Babenbergs.

Curiously, these narrations do not mention the king "Matthias Corvinus", whose incursions into Austria could perhaps most likely explain the name "King's Hill" (formerly also "King's Mountain").

The editors follow this note with the following gloss:

The news about this "King's Mound" is very interesting, even if the assumptions about its origin can be explained as not at all valid. The very fact that ashlars were found inside the mound indicates that there was a solid structure here, which the Turks must not have had the time or inclination to erect either in 1529 or in 1683. Ottokar II, who ruled as far as the Drava, could not be expected to erect a structure to overlook a country from Sollenau. To assume a border mark for the three countries Austria, Hungary and Styria here does not correspond to the actual conditions, because the Hungarian border in the Middle Ages always lay east of the Leitha, and even today's border is disputed by the country as running too much to the west. There could have been a marker at that point from which the border between Austria and Styria left the Piesting and moved in an easterly direction towards the Fischa, but even this assumption is very difficult to reconcile with the known fact that the border still intersected the bridge at Sollenau and only diverged from the creek below it. In order to relate the existence of the King's Hill to Matthias Corvinus, we still lack any clue. During the sieges of Neustadt, the king hardly needed to build a bulwark so far away from the city, then it would certainly have been built behind the Piestingbach. Thus, all the popular opinions seem to be invalid, but another "incontrovertible" fact has emerged, namely that the line from the Spinner Cross Column (near Neustadt) to the center of the King's Hill falls exactly in the line of the meridian. Perhaps this will be a connecting point for further research."

Well, all these attempted explanations move on the wrong track. Also the assumption is an erroneous one to conclude the existence of a "solid" building on a hill, which does not exceed the size of a moderately large room, only because some ashlars were found there. Likewise, the name "King's Mound" does not coincide with the line of the meridian, although such lines are often observed in prehistoric constructions.

Certainly, here again the popular memory is decisive.

The people preserved the name "King's Hill", the memory of a camp and of a "sharp border". The king, after whom the mound is named, is to be looked for in the antiquity, and not in the Middle Ages, in which people did not pile up mounds any more. A Germanic army king probably defeated a Roman army here, built a victory monument in the form of this hill and buried in this hill some ashlars of a destroyed city or a guardhouse - in the sense of a counter-spell.

Illus. 55. Old image of St. Christopher on the parish church of Merano. (From a photograph.)

To give an example, it may be mentioned here, how the "Free King's Chair" was established at Hegung of the field court.

The "Free Field Court" consisted of sixteen persons; the oldest was called "Graf" (Grefe) or "Ober-Richter", the youngest the "Frohnde" or "Frohner", while the fourteen others were the "Schdppen".

If there was any occasion to open the "Free Field Court, then the Free Count, in the presence of two Free Schéppen, had ordered the Fronden "to summon, in shining sunshine and under the open sky, all the Free Judges, including the freemen of the area itself, where the court was to be held, for the next Saturday, at the proper time of day, before the ordinary, and in the old law, recognized King's Chair, where all shall arrive at penance and punishment in the ancient ways."

The "Free King's Chair" was a square, free, green square; each of its sides measured sixteen shoes. In the middle of the square a pit was dug, into which each of the

sixteen "Schéppen" had to throw a handful of ashes, a coal and a piece of a brick, whereupon the pit was closed again and the carefully lifted lawn was spread over it. But the ashes, coal and brick had to be - and this was the secret sign! - had to be put into the pit in the form of a fyrfos QS, by which, when the pit was reopened, it was recognized by those who knew whether it was the "perfectly right and just king's chair" or not. But ash, coal and brick (or ashlar, stone, as here) had special Kala meaning: coal = Kuol, source = coming into being; brick = Tegel = secret rule; ash = Ask in the third word stage = passing away to the resurrection! That is the high-sacred original three of the Femanenschatt. - Still today similar ancient mysterious customs are valid with the "Siebenern" in Bavaria, which were still practiced today, but never betrayed and are certainly buried with the last Siebener into the grave. Only the "Kala" is able to offer the key to solve those mysteries. The chair of the Frei-Graf was placed on this covered pit by the Fronden. If one doubted whether the place was a right permanent king's chair, then the landmarks had to be searched first, because otherwise the created judgments would have been invalid.

For this reason, when the Fronde went to court, he carried, in addition to the Frei-Graf's chair, a pole sixteen shoes long, to measure and determine the exact location of the Frei-Graf's chair.

From this process of the peasant law, which certainly preserved old features and is rooted in the same reason as the Feme itself, if not even in it, it is clear that the erection of the king's chair must have been preceded by a sacrifice in Wuotanistic times. What else would charcoal and ashes mean but the remains of a sacrificial fire? The sixteen pieces of bricks are found in our "King's Mound" in the ashlars, and the name itself sounds very related to "King's Chair".

This king's mound may have originated in the times of the migration of peoples, as a painting place of a victor, it may even have formed the "sharp border" of some small territorial king, and as such painting place border stones were always considered sacred - a place of judgment. But if coals and ashes are missing here, they may have been thrown aside unnoticed by the one who took out the ashlars.

Thus this king's mound came into being and retained its old sanctification, the origin of which had perhaps already faded away in Charles' time, while the old sanctification still remained unforgotten.

After Charlemagne, when the secret court began to meet, people sought out old holy places to hold court there. As the forest and field names show, there are many forest and field parcels whose often mutilated names suggest such a court place, because there must have been not only several, but even many of them, especially in the area between the two "Spinnerinnen am Kreuz".

Thus the certainly highly significant hill near Sollenau might have been such a "Free King's Chair".

If now, in consideration of all these reasons, despite the lack of documentary evidence, the existence of the Feme in Austria could hardly be doubted, another court, which suddenly arose in 1402, appears too unexpectedly on the scene of national history to have fallen from the sky, so to speak, without being based on a preliminary stage.

It was a very peculiar, secret court, which had a frightening, terrible name, the "Geraune" (from murmur, to whisper to).

This court was very closely related to the modern law of the state, and it seems that it emerged from the Feme in a renewed form. Similar to the latter, it had the effect of paralyzing fright, which it spread, as well as the short, sure and hard hitting procedure.

Ulrich the Daxberger, marshal in Austria, the nobles Friedrich von Wallsee, Otto von Meissau, Heinrich von Zelking and the Viennese burgher Albert Ottensteiner formed the superiors of this peculiar court, which executed its sentences with army power. These five[143] went through the country with 200 spears (horsemen) and 200 marksmen (pedestrians), then with a convoy of 50 wagons, carrying siege engines, battering rams, and rifles as well as provisions, in order to cleanse the country of the riffraff. The dreaded procession moved from castle to castle, mainly clearing the Moravian and Bohemian robbers. Reinforcements were drawn from the castles of the honorable nobility, and the robber castles of the brigands were called upon to surrender. The peasants welcomed the liberators with joy and joined the small army of revenge in wild hordes.

The inhabitants of the robbed houses were not treated with mercy; they fled or resisted. In the first case, the peasants, when they were caught, beat them down without any trouble; in the latter case, they were not able to resist the experienced warriors for long. After the capture of the nest, they were hanged from the nearest trees by a very summary procedure, or actually without any procedure at all. This is what happened to the garrison of the castle of Leiben in Lower Austria, quarter above the Manhartsberg, conquered by Daxberger in 1402. Only rarely was an exception made in favor of the mostly noble leaders, by dragging them to prison and then judging them under observation of some formalities; formalities that were otherwise considered highly superfluous and far too time-consuming.

Illus. 56. Witch and treasure hunter circle. (From the author's sketchbook.)

[143] The mysterious number "five" = far, points alone already certainly to the origin from the Feme!

The Geraune may possibly not only have arisen from the Feme, but may even have been its executive power. If such were the case, then the Daxberger would have been a Freigraf or the deputy chair lord for the archduke of Austria, since he held the dignity of a land marshal.

Be that as it may. The scaffolding shows that in Austria the feud had not only existed, but had even, one would like to say, renewed itself in accordance with the times, whereby the legend of the secret court on Rauhenstein gains actual background not only in the mythical sense alone, to the court of the gods at "Urdas Stein", but also in the historical sense, that a "Freistuhl der heiligen Fehme" really existed there.

May that spinning Berta at the "spinner at the cross", the wuotanistic Wihinei (religion) banished from the soft image of the cities, may she be the suppressed Germanic law, the German Justitia, her epithet "von Rauhenstein" brings her into undeniable connection with the legend of the secret court on this castle and thus establishes the proof of the actual existence of a free chair of the holy Feme on Castle Rauhenstein.

And so the friendly Baden may boast without hesitation that in its district on the now decaying ruin Rauhenstein once was the seat of a free court, that it itself stands in "ruotland", built on ruoth earth. - Egge sola rohand hofut! - Reinir dor feueri! -

Chapter fifteen

Merkenstein[144]

Following the iron road, which goes from the old Vianiomina to the south, one rolls comfortably past a mountain wall in which the valley mouths seem to be broken by gates, which already mythologically opened our landscape pictures. The first was Médling, the second Helenental. The very next valley south of Helenental, the next railroad station to Baden[145], again forms such a gate. This valley was also closed with a "fixed castle", known as Merkenstein Castle.

The history of the castle[146] remains unmentioned here, it is enough that its name is mentioned in documents as early as in the 11th and 12th centuries, namely as Merchenstein (The "ch" is read like "k", so also in the following names; thus Merk, instead of Merch.) - or Merkenstein? What does the name mean? The historians assume that it was corrupted from Markwartstein, thus pointing to a violent naming, as such a naming could hardly have happened at that time. The names as explanatory designations, whose sense at that time was mostly already forgotten in tradition, clung to the localities as still today and went then, after they had already forfeited their meaning as an explanatory concept long ago, and became empty place names on the developing castle, place, monastery or city nearby, as such examples prove in the thousands. So also here. Of course, some legends have dealt with the naming of Merkenstein, but only a few features of these legends are genuine, they smell too much of the disreputable legend fabricators of the previous century.

Let's see what they tell.

Thus a legend wants to say that a knight "Leodegar" had two sons, who were twins, and he was in embarrassment, to which of the two he should award the right of the firstborn. In their twentieth year he led them to a stone and said that whoever of them would find this stone after three years, he would recognize as the firstborn. Winfried, one of the two, "remembered" where to find the stone. When the sons returned there with Leodegar after three years, he received the birthright, built a new castle on the stone and called it Merkenstein, of course. The strategy mentioned here to solve the question of the decision of an uncertain matter is indeed a genuine Germanic trait, which often recurs, but there is hardly a connection of this legend with the history of the castle in any other respect; and with the naming, however, this trait of legend has no connection.

Another legend says that Knight Walter of Merkenstein was the lover of Hulda of Rauhenstein, who, according to the custom of “minne” singing, not only sent her knight on the crusade to the Promised Land, but also imposed on him the condition that he bring her the most pleasant and useful gift from Palestine. It is to this vow of love that we owe the saffron which the Mercenian, in fulfillment of his duty of love, brought to his lady and which she planted in German soil. By the way, this Hulda is said to be the legendary "spinner at the cross", after whom the old famous landmark is said to be named.

---

[144] First published in the Deutsche Zeitung, April 1st, 1889.
[145] Voslau.
[146] "Merkenstein: Berichte und Mitteilungen des Altertumsvereins" [Reports and Notices of the Merkenstein Historical Society. Vienna, Book 1. Page 143 and forwards.

Since Hulda of Rauhenstein as "Frau Holle", and also Berta of Rauhenstein as "Frau Perahta", are equivalent to the mother of the gods "Frouwa", the differences in the names "Berta" and "Hulda" in the legends of Rauhenstein and Merkenstein seem to be completely irrelevant.

The knight Walter of this legend has nothing to do with the naming of Merkenstein, Hulda or Berta von Rauhenstein is too loosely related to their own castle, and finally the transplantation of saffron into our regions is out of consideration here, although this part of the legend is correct in the main.

But what does the place name Merkenstein mean?

In Lower Austria we still have three similar place names, namely a "Merkenbrechts" in the Kamp area, a "Merkengersch" in the Thaya area and moreover a "Merkenstetten".

But similar place names also occur in other regions. Thus "Mergentau" near Friedberg in Upper Bavaria, "Mergentheim" in Württemberg, also called "vallis Mariae virginis" and "Mariae domus" in documents; in the vernacular this town is addressed as "Mergental". A wasteland near Heidenheim in Bavaria is alternately called "Mergenbrunn" and "Mariabrunn." The Marienrdslein is also called "Margenréslein"; likewise the Stendelwurz, Marien- or "Mergentrane", also "Magdeblume". In family, personal and field names this "Mergen" is found even more often, for example: "Merchenbaum" a baronial family; Marchwart et filtus de Mergen (1160); predium in Merchenmoos situm (1160); Henricus de Merchenberge (1185); Ullrich von Merchenstein (1322) and others.

If in all these compositions the word "Mergen" shows itself quite in respectable, partly even elevated relations, then also connections occur again, which intend a degradation of the term, which this word also holds. Thus, for example, the word "Mergensohn" occurs as a severely frownedupon insult in medieval town books, where it contains the accusation of dishonest birth. "Schiltet er in (ihn) vor der Christenhait, das ist, ob er in (ihn) haizzet einen Zohensun, oder Merchensun, oder Mussensun / If he shields (him) from Christianity, that is, if he has in (him) a Zohensun, or Merchensun, or Mussensun" etc.

Merch, Merg is therefore virgin, which term we find in the place name Mergentheim and its Latin forms straight to the Queen of Heaven Mary (vallis Mariae virginis).

This gives the hint that our Merkenstein actually means “virgin stone”. But still the question has to be decided, to what extent this virgin stone is to be brought into relations with the Germanic world of gods and their sacrificial and magic service.

And of these confirmation points there is more than one at Merkenstein. In the first place the names of the localities, which are in closest contact with the main names, come into consideration.

There is in the first consideration a point, with the "beech at the stone" called, then the "Türkenbrunnen", the "Merkengarten-graben", the "white way" and somewhat more remotely a "Lehnstuhl".

The "beech by the stone" points to Frouwa's sacred tree by the sacrificial or magic stone, the sure sign of a healing place of the Ariogermanic Queen of Heaven and Mother of the Gods. The Merkengartengraben again points to the serving virgins, the healers. Also at the Hermannskogel near Vienna the holy beech (felled 1811) was found, further the Frauengraben like here the Merkengartengraben, and also a well just like here. This well rises in an underground passage 136 steps long and is called very significantly the "seven wells". The well in one of the castle courtyards is also noteworthy; round walled at the bottom, it turns into a regular octagon at the top. In this well shaft, at a considerable depth, there is a tunnel that undoubtedly belongs to an extensive Erdstall, inseparable from a sanctuary, which from its very name indicates that it was inhabited by virgins.

Thus also an important earth stable is found near Mergenthau in Bavaria.

As far as the "seven wells" are concerned, this designation as a field name is such a frequently recurring one that it is never to be thought of the occurrence of seven wells, but of a mythical designation with a dark meaning. The number seven repeats itself infinitely often, for example in Siebenhirten, Siebenlinden, Siebenbürgen, Siebeneichen, Siebenborn, Siebenegg, Siebenlehen, in the good and the bad seven, in Siebenjahrgarn, Siebenmorgen, Siebenstein, Sieben Nonnen, Sieben Narren, Sieben Hunde, Siebenmeilenstiefel, etc.

All these names, which could be multiplied by numerous examples, have nothing to do with the number "seven" as such and all assumptions based on it and right at the beginning we are to be reminded that compositions of place names with the term "seven" occur everywhere and have preserved themselves in the most different word formations where Aryans and Ario-germanen are or were settled. Without going into such place name formations in more detail, it is only to be pointed out that Donar's wife was called Sibia (Sif), that the family in Ario-Germanic was called "Sippe", that the expression "a little sifted (etwas besieben)" means something oathed, the expression "Siebener" means approximately “sworn” (Geschworner), that the "sieve" was regarded as a consecration or magic device with a meaning and finally that the number word "seven" derived from "Sibun" preserves a deep mystical meaning and for itself again founded and conditioned a hardly surveyable quantity of further designations and relations with a meaning. "Si" designates the sun both as celestial body as such as also representatively in the figurative sense God, right etc., depending on the determining epithet, as for example: "sigi" = the giving sun, "sibi" = with the sun, sun-like (sonnenahnlich), "sifa", "sife" = sun-begotten, "sibiun" = setting with or at the sun etc.. The holy forest (as an area of administration!), in which the sun seemed to set, from which it flared up as it separated for the last time, was the place of judgment, the place of divorce or decision, because - si-bi-un! - with the sun (Arahari! Hari-Wuotan!) also the right had gone down, which was broken by the criminal. In the names "Seven"-forests, -mountains, -hills, -guards, -towers, -linden trees, -wells etc. that the reference to the sun still resonates clearly enough.

So the seven-well is a "sun-well" in contrast to the "Hel-well in the Helaklamm" and that's why also with the healing place of Merkenstein no field name is found in connection with black, nothing points to Helia, Loki or death, but certainly the "white way" leads there to the healing place of the sun Araharis!

Illus. 57. the Great Sea Spirit from Francisci "The Infernal Proteus".

If now, however, also here the "Mergen" or "Nomen" will have changed to three and, as everywhere, here the third in black clothes will have followed the two white-clothed ones, as "the evil-advising, hostile Norn", as the "Unheilsratin" the two "Heilsratinnen", so the "Heilsdienst" cultivated here had nevertheless cheerful sense. The "Siebenbrunnen" was therefore before probably a holy spring, at which fate announcements, healings and incantations might have been practiced. Close to the ruins is a small hill, inside of which is the ice cellar of the new castle, hewn out of the rock. This room, however, is demonstrably old and is considered to be a cellar of the old castle; this probably with injustice, because this chamber lies outside of the old castle. The correct assumption is that this rock hall was the great hall of the Erdstall, from which the many corridors and chambers branched out, as was necessary for such a temple. There is no doubt that a large part of these passages also extended under the old castle building, one of which is connected underground with the old castle well. It is also worth remembering that small mountain cone, which stands out from the "Hoher Lindkogel" and is called "Lehnstuhl". There are an infinite number of mountains with the designation "chair" in their name, and mostly their name form is related to the old Wuotanistic Wihinei.

Was there a "Lehnstuhl" for the judge of a county court (Gaugericht) ora "Lehenstuhl" of a men's-group (Mannergebieter)? The former assumption could be connected with the Merkenstein, because the "Albruna" could have sat in court there. The latter assumption must remain undecided, because the question about this male lord is almost impossible to answer. However, it may be reminded here that one should not look for this feudal lord at all in the Middle Ages; the medieval feudal law is by no means a medieval, but an ur-ariogermanic institution. Already Marbod, already Armin had exercised feudal rights, just like the medieval princes. However, it is possible that also the highest priestess of this "Maidenschloss", the Albruna, exercised feudal rights, like later abbesses in Christian times.

Here, too, it should be noted that Christianity merged the Wuotanistic customs with its usages as much as possible in order to make the people more inclined to accept the new doctrine. Just as later many places were named after saints, after whom the newly built churches were baptized, likewise in pre-Christian times many place names arose from wuotanistic-wihineilic causes and many of these place names were later as can often be proved - transformed into Christian-religious ones.

It is unlikely that this "Lehnstuhl" served a similar purpose as the "Lehnstuhl auf der Jagerwiese" next to Rauhenegg, although it is separated from the latter only by a ridge, although the sanctuary of Merkenstein must have been directly connected with that of the Helenental, as will be shown immediately. At a little further distance from Merkenstein, namely just towards the top of the high Lindkogel, which belongs to the area of the three sanatoriums of the Helenental, there are two more important names, namely the "iron gate" and the "iron hand." - We may only remind that the "Hollental" was inaccessible in primeval days, because the Schwarza completely filled its mouth. There, too, we found at an important height, in a rocky gorge at the Jakobskogel of the Grünschacher, an "iron door", which in former times surely offered the actual access to the healing place of the "Heliaklamm" in today's Hollental. The access led, as it is quite correct for a Germanic mortuary, from the south to the north. But also our "iron gate" leads from the south (Merkenstein) to the north over the high Lindkogel into the Helenental, which was formerly also inaccessible, because "Urdas Stein" closed the valley, which offered there only the Schwechat space. - It was not until the 19th century that the Helenental - like the Héllental - was made accessible by a road artifice, which here, however, is a long tunnel that had to be broken through the "Urtelstein" (Urdas Stein). But since now the "iron gate" lies between the "Hoher Lindkogel" and the "Eichkogel", thus between passing away (Lind = lined = lessen = decrease) and coming into being (Eiche = eok = ag = to come forth), so here the iron gate of dying separates sensuously the passing away from the new coming into being and connects it at the same time in the "eternal cycle" in "eternal rebirth". - What tremendously high, what unsurpassable holy mystery of Ario-germanic Wihinei!

And isn't it significant that the high Lindkogel is also called the "cold" mountain? The "cold mountain"? - It - connected with Eichkogel and Eisernes Tor - "conceals" just that highly sacred mystery of the Wuotansmythe before all the others, who despite their "enlightenment" do not understand anything about it!

Also here at Merkenstein the iron gate, like the iron hand, has to mean actually an ice gate, an ice hand. Now it is also clear, why otherwise with Merkenstein no sign exists, which lets conclude on the dark Helia, since their dark realm is to be looked for above the "ice gate" in the "Heliatal" (Helenental). That is why "Merkenstein" bears the

gentle, mild character of a girls' home, from whose area everything was banished that could remind of terror and horror. Even the gloomy Eistor with its admonishing ice hand softens kindly in the mild-girlish, laughing Merkensteinertal. Once again it should be remembered at this point what was already mentioned at the beginning, that the development of the naming took place from the mountains towards the plain, thus here from west to east, and not vice versa. Today one is used to move from the plain towards the mountains as a result of the road installations, thus what in primitive days formed the resolution - since one avoided the plain - today in contrast is regarded as the beginning. Today one comes from Véslau over Gainfahrn to Merkenstein, while in those distant days the way led from Merkenstein over Gainfahrn to Voslau, which was then closed off against the plain by forest entanglements and a mile-wide swamp or lake.

Now we have named two places which were closely connected with Merkenstein, namely Véslau and Gainfahrn, both of which offered so far unsolvable riddles in their names, but which we will have solved soon. Voslau is the well-known bathing resort near Vienna with its thermal spring, which has a constant temperature of 24° C in winter and summer. There is no doubt that in ancient times such a spring was not only not unnoticed, but quite naturally highly sanctified. Now the coat of arms of Voslau is formed by some barrels between trees, thus a "Au", and corresponds - dialectally! - the name "Fasselau". Others derive the name from "Fesselau", thinking of the Tacitean word, Germania II, ch. 39, which reads: "No one enters it (the sacred grove of the Semanen or Armanen) other than "bound" as a sign of submission to the deities' omnipotence. If anyone falls to the ground, for instance, he must neither rise nor allow himself to be raised: on the ground he must roll out."

Both interpretations of the name "Véslau" as it is written today) have a grain of truth in them. In the old spelling that place name should be "Fasilau", namely from the original word "fas" = to beget, to originate, to make, to arise. Faselnackt means: as naked as at the origin (birth); Fasilau means the birth dew or origin, procreation dew. The healing spring, whose name has been forgotten, but which was undoubtedly "Fasilsbrunn", was a "fountain of youth" consecrated to the maternal deity, whose healers lived deep in the mountains in Merkenstein. This "Fasilbrunn" bubbled in the sacred grove of Frouwa, which, as already mentioned, was made inaccessible by forest entanglements and had its sacred entrance in a westerly direction, where Gainfahrn lies today, namely at the point behind the "Kahlenberg" through the so-called "Schwabengraben", because the valley, which is still swampy today (as its deepest parts, still called "sour meadows", testify), was in primeval times a wide swamp, if not a lake, and therefore impassable. The fact that a "Kahlenberg" - that is, a hidden or concealed Wuotansberg - also rises here is sufficient proof of the sacred, hidden or concealed entrance to the holy slope of the "Fasilbrunnen". But just there, under the "Kahlenberg" on the valley slope lies the village "Gainfahrn".

What does this place name mean? - Answer: "By the joyful riders". This name confirms the assumption that the healing place of the "Fazil Fountain" was already in ancient times, thousands of years before the Roman rule, a highly frequented healing place, which was visited by numerous pilgrims and healing seekers. These healing seekers, who "drove" to the "Gay" of the goddess, 1.e. went on pilgrimage to her healing place in order to find healing there, must also have found accommodation for a short rest or a longer stay, as this corresponded to the purpose of their coming. The place name "Gainfahrn", which expressly designates the place where the "gay riders" found accommodation, testifies that just there, at the foot of the cold entrance (today's Kahlenberg near Gainfahrn) to the Gay or Hag of the sanctuary, those lodging places

existed, which had hospitably received the gay riders. What those lodging houses or inns were like, however, remains an open question, but certainly the catering of the Gay riders must have been better than one is usually inclined to assume, because more and more witnesses accumulate for the fact that our Ario-Germanic ancestors were also artists of life and possessed high culture - admittedly no over-culture! - and understood how to arrange life very pleasurably, more pleasurably certainly than some of our modern - ornaments of their kind.

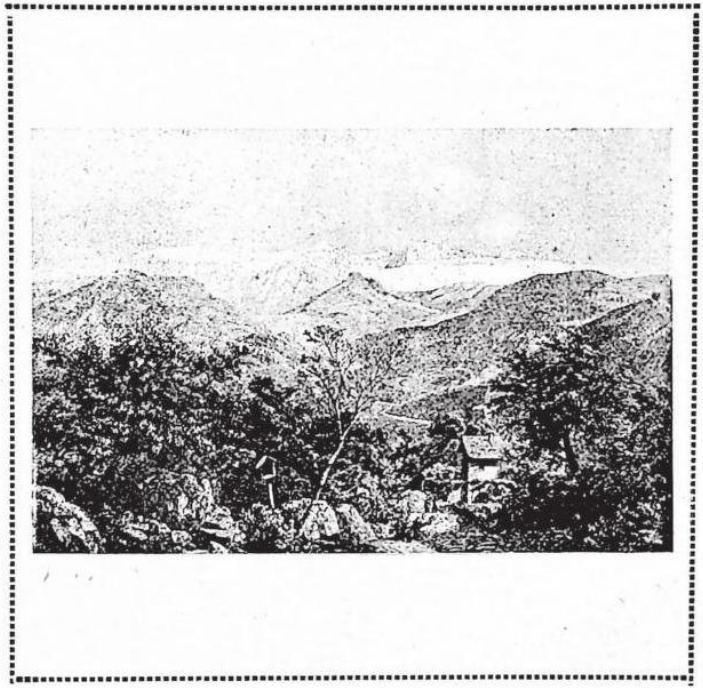
Just as the valley of Merkenstein was undoubtedly marshy at its outlet into the plain, near Véslau, just as undoubtedly the plain itself was a swamp and formerly a lake, the state of which is recalled by numerous legends. The accesses to the Gay of Fasilbrunnen must therefore have led over the mountains, as still today various path and stone names seem to indicate, but to discuss this in more detail would take us much too far beyond our "German-mythological area".

But a place name in the immediate vicinity of Véslau should be mentioned. It is: "Kottingbrunn" and points to a spring, which a god caused; This god could be Phol (Balder), whose horse struck a spring with his hoof from the rock. Now, however, there is no spring in "Kottingbrunn" which - especially so close to the "Fasilbrunnen" - would justify such a myth, and thus the interpretation of the name "Kottingbrunn" would remain unfounded. But Kottingbrunn is not further away from the "Fasilbrunnen" than Gainfahrn! If one does not want to estimate the Gay or Hag of Fasilbrunnen too small, then just outside of its cemetery both Gainfahrn and Kottingbrunn would be situated just at its border, the former westward, the latter southeastward. Kottingbrunn would then have been the civil settlement, because in the holy Gay no dwelling place was allowed to be established, and so Kottingbrunn would have been the place of worship and Gainfahrn the inn, while Gainfahrn entertained the Gay riders, and moreover the administration of the sanctuary, so to speak, seems to have been sought there in Kottingbrunn. From this relationship it follows that the Fasilbrunn was a well of God, which stood in high sanctification, that the place Kottingbrunn must have been the place of worship and Gainfahrn the inn of the Gay. Merkenstein, however, as the hidden seat of the salvation councilors, lay deep in the mountains, far away from the stream of people, in the blossoming, blue fairy tale grove.

In the winter time the Aesir sleep in the mountains like the seed in the earth under the snow cover; also Frouwa goes like Wuotan to sleep in the "glass mountain" (glasberg) which is actually an iceberg, an ice castle, and moves naturally through the "Eistor" into the same. On the twelfth of the winter solstice she also holds her procession - as numerous myths, fairy tales and legends report - and then she too holds her exodus from the "Eistor".

It is known that many heights of the low mountain range, favored by their peculiar days, by a not inconsiderable span of time not only take off the winter dress earlier, but also already show the first blossoms, when on other heights, but especially in the valley still the most severe winter prevails. It is due to this circumstance that in the mountains the farms are mostly situated on low hills or on mountain slopes considerably higher than the valley floor. Only the latest weather science has scientifically substantiated the rules that were familiar to our ancestors from constant observation of nature. They knew that the winter was less severe there than in the valley and on the top of the ridges, and that therefore the effect of the spring sun was earlier and more lasting.

So it is also on the "Iron Gate", so it is also as well known on the "Hermannskogel" near Vienna and on that the festival of the marriage of Wuotan, the violet festival, was celebrated. Thus, the name of the "icy gate" to the Glass Mountain is justified here as well. It adorns itself early with the tender green of spring to beautify the departure of the good Lady Frouwa, when she emerges from the gates that open booming, dressed in fresh spring green, adorned with a wreath of snowdrops and cowslips.



Illus. 58: The "Rose Garden" near Bolzano, home of the dwarf king Laurin.

The time has come again when the gates of the Glass Castle open, where hidden in the young greenery everywhere the keys to heaven await those who are to come and pick them and open up heaven for themselves. The "good woman of the mountain" strides down again, at her side a blissful goddess, the dear, sweet woman Ostara, to greet and bless her beautiful Ostarland on the Danube.

But people have become blind and deaf, they overlook the golden keys of heaven, the charming smile of Mrs. Ostara and think to hunt for happiness elsewhere. The "Iron Gate" will be correct, but it includes neither the good Mrs. Frouwa nor the fair Mrs. Ostara, but all those for whom the approach and greeting of the two goddesses means nothing more than an empty dream. To these I want to leave their "Iron Gate" in peace, may they let me enjoy my opinion of the virgin stone under the ice gate, with a joyful heart in the calm peace of Ostarland.

Chapter Sixteen

Saint Corona[147]

Who moves from the old Vianiomina on the venerable people's army road to the south, he sees, the more he slips out of the gray folds of the metropolitan mantle of fog, above the brown-green plain, above the winegreen terrain, the wide blue mountain range rises from the horizon like a fairy tale structure and lines up in a wide ring of innumerable towers, an interior of jagged peaks, some of them snow-covered, but all of them surrounded by the cool darkness of the forest.

But he who walks the road like a poet, who, after he has slipped out of the fog of the big city, is enveloped in the fair blue coat of Frau Silden, no longer sees the terrifying images of the wild hunt for acquisition that rushes past him, no longer sees the devil of the present time, who no longer knows how to captivate even Dr Johannes Faustus, because he is no longer Mephistopheles, no longer even a ghost called Auerhahn, like the one who seduces Christoph Wagner, but bears the genuine Styrian name, which reads: "Egoism - the only one and his property. " - The devil has indeed become invisible and noble scoffers deny his existence, but he has become far more diabolical than in Dr. Faust's time, in that he has taken full possession of man's inner being and renounced his old name. - But he who walks his road onward as a poet cares little for such devilries, the nightingale flutes more sweetly for him and the liquid gold in the Roman bubbles is all the more refreshing for such a happy man. Hello, Frau Salde! Under your banner wonderfully, many a trip I joyfully took! - And whoever feels like hiking along, and whoever is not afraid of the expense of using one or two pairs of boot soles more than usual, can join our poet's journey, into the blue; soon a guide will be found - even if it is the way-knowing Gotzwin of the Vilcina legend, who already served us once as a scout when we hiked from Trident to Fritilaburg.

And whoever wanders through the beautiful "Ostarland", towards the blue mountains, escaping the dusty roads, will find his heart widening at the sight of the approaching mountain splendor in its proud power and glory; all this ever more revealed glory will force itself into his senses so that his heartbeat will almost stop. The further away from the city, the further from the iron road, the freer the terrain widens; blue-dark waves of forest alternate with light meadows and golden-blond strips of fields, interrupted by vineyards announcing grapes, in between individual farms, crumbling ruins or the steeple of a village.

If one has sharp eyes, he may still look over the plain after sunrise; nor can he see the tower of St. Stephen rising above the more than threethousand-year-old sanctuary, which before was sacred to the Aesir Frey, of which the "Stick-in-the-Iron" still bears witness, or he may look for the stone pillar on the horizon to the left and the same one to the right, both called the "Spinner on the Cross", both border columns of the "Free Chair of the Holy Feme of Rauhenstein", one near Vienna, the other near Wiener Neustadt, and many a wandering memory will dawn in him, strengthening his mind and feet for today's journey.

---

[147] First published: Vienna, "Heimat," 1885.

But where the last fringe of the plain blurs towards noon in the fragrance of the indeterminable distance, there rises mightily mountain to mountain, ridge to ridge, next to and above each other, and you seem to look into all the cauldrons and valleys, all the gorges and ravines that descend from all the peaks and ridges, walls and cones, where the chamois still graze in packs and the noble aar draws his circles.

Still look and look your fill, for soon the forest will have wrapped its dark cloak around us; then we'll go on forest paths, avoiding the road and the everyday world, which is incompatible with the sacred forest sanctuary!

Good hunting! Even without the deadly weapon! A true huntsman does not always think of the Halali, because his first duty is not to destroy, but to protect the forest dwellers, and to such a true huntsman our huntsman's salvation goes out! -

Our mostly untraveled paths lead over the mountains; map and compass are our guides. Down in the valleys the fruit ripens, the wine, on the slopes along the path that leads us to the mountain, dense bushes grow and on the edges rose hips glow and ineradicable blackberries ripen. Behind us, the Wiener-Neustadt plain spreads out beyond our view, bordered in the far east by the blue crests of the Leitha Mountains. The higher the path takes us, the broader the plain lies in front of us in the changing illumination of chasing clouds and once again shows its fields and meadows, towns, villages and castles in a captivating picture. Along the path, a brown woodlark hops and from the bushes the lively song of the stone curlew resounds.

That was farewell to the plains.

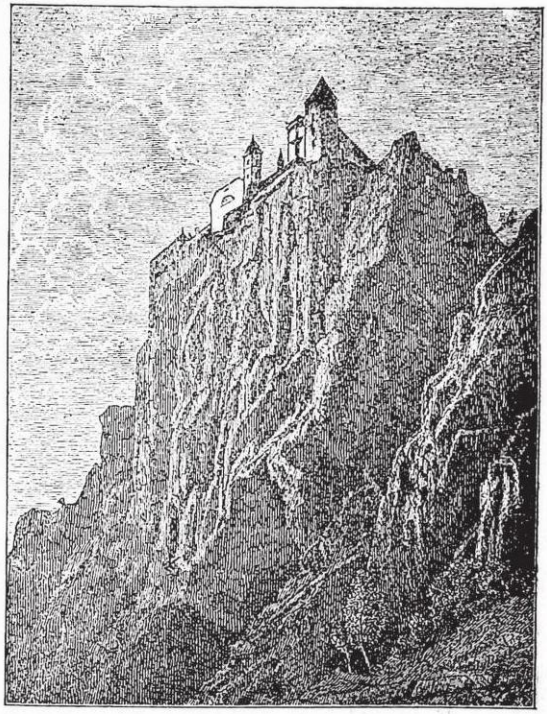
Bell-like overhanging beeches, from a distance resembling a green layer of cumulus clouds, now take you in and lower the curtain behind you; for no backward glance to the tinkling bells and tinsel glitter of the human world shall disturb your sublime forest devotion.

Soon the forest floor rises on both sides and you climb up a ditch towards a sparsely dripping stream, which, due to its youth, still lacks the language of murmuring; only your attentive ear hears the faint whisper of individual droplets - it is the babbling of a mermaid child. Soon, however, the two mountain walls drop away more steeply toward you; not particularly high, but dense forest covers them like their backs and ridges. Red beeches form the stand on long stretches, maples and isolated oaks and lime trees in other places. Dense, low bush forest fills the clearings and there the feathered world whistles and chirps and trills and sings, there ants and the mighty redstart crawl and above them the colorful butterflies flutter like condensed sunbeams. The peaks are covered by the forest, but the secret chiaroscuro caresses your heart and senses, for the sanctuary of the high forest has now opened up before you.

Mighty, straight, columnar beech trees rise from the rusty brown deciduous foliage through which your footsteps rustle. High up on the smooth, shaft-like trunk, colossal branches reach out at acute angles like the vault ribs of Gothic cathedrals and support the enormous canopy of foliage, which only allows the sunlight to glide down to the ground as a multiple refracted reflection; rarely does your delighted eye catch a glimpse of a sliver of sky blue barely the width of your hand. Here and there the woody-yellow flower shafts of the orchids, more rarely the brightly colored species, peek out of the loose foliage; Then the half-manhigh fronds of ferns or other herbs waft around you, ivy climbs trunks and boulders, the dainty herb of the wild strawberry creeps along the

ground, and the king of all forest plants, the noble woodruff, sways daintily on its four-edged shaft to offer you its forest greeting.

Robins and the noble finch, black birds and the proud nightingale enliven this noble temple of Iduna with their never discordant tones, even in harmony, to which the forest chorale-master woodpecker tirelessly taps out the beat. The hike continues; there past the rumpled camp of a stag, there over the trail of a boar; there a pack of deer lies curiously with their clever eyes on you, there an agile tree cat jumps from branch to branch and all the animals show curiosity and a trusting nature, for they know very well that no birch stump hangs from your armpit and that you left your "forest man" at home. Also you do not think today at all. Powder and lead; your chest expands in the golden green light of the resin-scented forest dome, because: Forests and groves are your temples, too, and you, too, invoke under the name of your gods that inscrutable power which reveals itself to you - and to me - only in the noble forest sanctuary, at the great healer's chair of the most holy Mother Nature, in deepest forest devotion!



Illus. 59. Säben Abbey in Tyrol. (Of the same origin as Thebes on the Danube; a solar Halgadome)

Such forest images hover around you on this hike of several days, always the same and yet always different again and again in the most colorful change, multiform and yet always the same in the most delightful beauty. Far away from the world, lonely in the forest, in despair with yourself and your feelings alone, you have finally recognized the deep meaning of the myth, of finding the blue miracle flower, which opens the entrance to the hidden treasures, to the delightful gold hoard of the primordial sanctity of the forest, and a blissful understanding for the madness of the sacrilegious word "Time is money!" arises in your mind, as you exult with sobs of joy from your soul: "Time is happiness!

Then the mountain forest opens its waving veils of green and a view opens up that refreshes your soul.

In front of you rises the Hochschépfei, one of the most famous lookouts of the Vienna Woods, but at its foot is spread the happiest carpet of meadow, and, as if grouped by a landscape painter, the individual farmsteads are scattered across the valley; between them sound the cattle bells and the bleating of the herds like the ringing of the little bell of the church of - St. Corona.

With crosses and flying church flags, a procession of pilgrims moves along the narrow, often winding country road, and the simple hymn that they sing with untrained voices, how it seems so powerful in the midst of the sounds of the resounding nature, to the rustling of the forest, to the sound of bells and herds, to the chirping of crickets and the singing of birds.

The place was called in the past and sometimes still today "the holy well"; and meditating at the well, which is next to the church but set apart on a hill, in a wooden box[148], is still valued today as a source of salvation. Well, we have met many such springs in our mythological wanderings; but the name of the saint? - Who is or who was the holy Corona, who replaced here the good well woman Frouwa or Holle or Hulda? -

In front of the church stood merchants with the usual goods for pilgrimage churches; there I also noticed a thin booklet that promised me information, which I also immediately bought for several kreuzer. And truly, it did not deceive me, for its title page read as follows:

"Nine-day devotion to the holy Corona. Znaim, printed and published by M. F. Lenk. Printed this year."

On the title is also printed a miserable woodcut, which is supposed to represent the torture of St. Corona. The half-dressed martyr is tied with her feet to a palm tree, with her hands to another palm tree, while around her body a double rope is wound, which goes down to two winches, each of which is operated by many men. From above an angel floats down in an aureole, carrying two crowns of prongs.

The scene is somewhat unclear, but the "Preface" provides the desired clarification. Since this is in no way a critique, so this "preface" is taken literally only what is useful to our project, but everything else is mildly covered with the cloak of silence. This booklet is unfortunately not as detailed as that of the "Ruffung des Heiligen Christophorus"[149], it is far more meager than this and probably only the remnant of a once detailed magic recipe. The censors may have deleted most of it and just for our purposes the most interesting parts; nevertheless, what remains is a pointer for our research, which is considerably promoted by the parallel with the "Ruffung des Heiligen Christophorus".

After an instruction on how to initiate and carry out the nine-day devotion, the "Preface" continues:

---

[148] On my last visit in the summer of 1911, I found the wooden fountain box replaced by a Gothic fountain temple made of zinc or cast iron, - Whether this "vernewerte" (renewed) fountain was beautiful? - Leave, friend, this question unasked, otherwise I become bitter ...
[149] See Chapter 12: "St. Christopher".

"... that God would send you the holy corona; that it would give you to open by the will of God. "And at night, when thou wilt go to sleep, say all the prayers by a consecrated wax light, and namely day and night in succession with great devotion and fervor, the holy Lady Corona will come to thee in sleep during these days or on the 9th day. Day to you in the sleep, without fear and shyness, sweetly and pleasantly as your prayer has worked, and leads you to reveal what you have desired, then go and do it without shyness, and do the holy Corona a praise, because you live, celebrate her evening in honor, with prayers and other good works, that she is praised and honored by you, has also often been tried and found right."

"St. Corona was a captain's daughter under the emperorship of Antoni Froh, who came to the emperorship in 1610[150] and reigned 19 years. St. Corona had a captain for a spouse, a great man in Egiutist (?) but escaped from him and for the sake of the Christian faith, was imprisoned, so that, because she remained constant, she was tied to 2 trees pulled together by force, when St. Corona was "torn in the middle of each other", then on each tree the half part of her body remained hanging, the same day is celebrated the 2nd of May."

The prayers themselves, which this booklet contains for the consolation of the poor and miserable, are far milder than those to St. Christopher and, as I said, in any case already somewhat purified from the old magic essence; nevertheless, they still betray quite clearly their relationship with old incantation magic; so, for example, this passage:

"...remember, O holy Lady Martyr Corona, how the good God has so blessedly created thee, and so graciously pardoned thee, with the crown of glory for all eternity, so richly and so thus crowned thee a threefold queen, and set thee a heavenly treasurer, that to poor men . . . thou shalt grant and help in their need and poverty."

It goes on to say:

"...come to my aid; ... Grant and pardon me with merits, I fall at your feet and ask you as a treasure-giver and helper of all the poor and needy, please help me out of my great need and poverty, and not with a great sum of money, but that which would be useful and prosperous for my soul and body, even real money as is now given and traded, or to be gifted and graced with goods, to which your much-loved bridegroom Jesus Christ has put you in charge of, and appointed you as a treasurer of the poor, because I am then quite poor and miserable . . ."

After several more prayers, there follow three "exhortations" to the saint, which must have been "incantations" in the past, of which this passage is significant in the second exhortation:

---

[150] With all respect, which must be paid to the stupidity of such Sudler, like that of the author of this "nine-day devotion", is to be assumed nevertheless hardly that he meant seriously the year 1610; it must be assumed here a pressure mistake, so that the year 161 must be assumed. Here, too, it should be emphasized that both church and state persecute such machinations, but that they are nevertheless ineradicable; what has already been said in this regard in the section "Christians" also applies here. -

"... admonish you (formerly: adjure you) by your great torture and torment, which you suffered between 2 contracted trees, to the tops of which your holy hands and feet were bound, and after that you were let up by force and pushed, and all your limbs were torn with great torture, torment and bloodshed because of the great love of God, so I beseech you, etc,"

The third reminder reads:

",..and to you from God has been given authority over the treasures of the whole world, and whoever asks you . . . thou hast power to bestow temporal goods on the poor and needy, that thou mayest bestow me also on the poor and needy, etc. . . . I beseech thee . . ...give and bestow upon me... ...such gold coin or temporal goods as are not contrary to my salvation for the need of my body and the salvation of my soul."

The conclusion of the booklet is the "Vacation", "After received grace' to the spirit". The most important passages of this "thanksgiving to the spirit" are the following sentences:

",..but now I promise that I will not use the received grace' so badly . . ."-"., But to thee, O spirit of goodwill, I order and command thee, that thou return to the proper place which God hath ordained thee, and in joy and goodwill, without tumult and harm to my body and soul, the most holy Trinity helping me to do this. . . ."

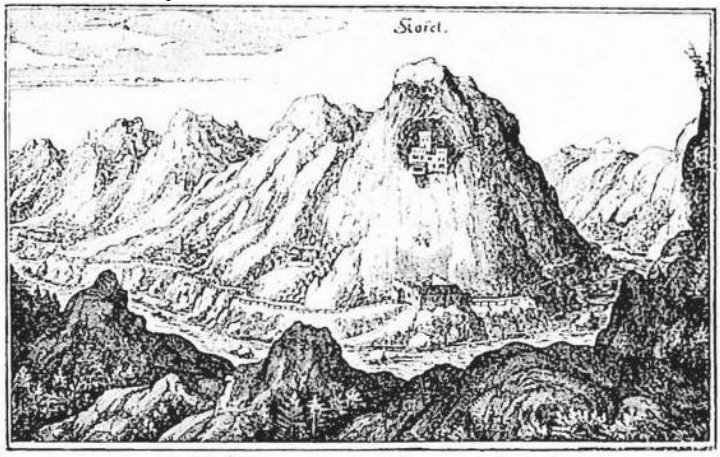
This is the content of the booklet and the resulting conclusion is the following:

St. Corona is considered to be the giver of treasures like St. Christopher, and since she was torn in the air, the treasures in the air are subject to her like those in the water to him. Also a spirit is attached to her like that one; but like that one a water spirit (the great sea spirit), so although not named - the "benevolent spirit" in the wake of St. Corona is probably an air or fire spirit. In order not to make first tiring circumlocutions, this spirit is called immediately the known "gold or money dragon" which is no other than lightning itself.

The Wuotanistic myth, which is hidden behind the folk, not church belief of St. Corona, is therefore a thunderstorm myth, and one belonging to the spring cult, since the festival is celebrated on May 2, after the gods' wedding was commemorated on May 1 in the Walpurgis Night. Strange is the fact that the emperor is called "Antoni-Froh"; however, Fré is the young sun god who had just held a wedding with Gerda. The tearing in the air is the tearing of the thundercloud by the lightning and the blessing which the thundercloud gives is just the rain which makes the seed germinating in the earth in spring. Thus, Corona, the giver of treasures, is easily recognized as the fair goddess of spring, and since she is called the triple queen, she took the place of the female three, namely the trinity: Freya, Frouwa, Helia. This also makes clear their sanctuary on the hill (Hutberg) next to the holy well, since water is the symbol of eternity as well as rebirth. -

The church of St. Corona was built and provided with a priest by the Emperor Charles VI only in 1722, but already in 1444 an altar of St. Corona is mentioned in a document, which was newly erected in the ancient wooden chapel there. Nevertheless,

the place name "the holy well" had survived until today in the vernacular next to the official "St. Corona" chapel.



Illus. 60. the Kofel cave castle from a copper engraving by Merian from 1645.

The popular belief in St. Corona is, as already mentioned, far milder than that in St. Christopher and therefore more widespread than the latter. It is closely connected with the belief in the "thunderbolts" as well as the "star stones" and numerous legends tell of farmers still living today who owe their wealth to the "gold dragon" who threw the gold sacks down their chimney at night. With wonderful skill, Anzengruber has exploited this very folk belief in his charming novella "Der Sternsteinhof". The "star stone" is a meteor that the farmer had walled into the foundation walls of his farm as a talisman, to which he ascribes all blessings and which he then, when he is at odds with his daughter-in-law, now in possession of the farm, wants to dig up again at night in order to take the blessing from the farm.

In Bavaria, in the village of Koppenwald, there are two churches, one of which is also dedicated to St. Corona. There, the custom prevails that the pilgrims slept under the altar stone during the devotion in order to be spared from the pain of the cross during the harvest. This points further to the reference of the saint in the higher sense to the rebirth by the maternal earth goddess, as in the narrower sense to her relations to agriculture, and since the blessing bestowed by her refers to the fertilization of the treasure slumbering as seed in the earth, since her relation to the spring weather has arisen, it will no longer be difficult to recognize her as a special essentialization of the female Three, namely as the German harvest goddess Sibia, the wife of the thunderer Donar.

Now, however, the "benevolent" spirit that accompanies them, the friendly peasant god Donar, has also been found, who in the lightning, in the meteor event as a fiery dragon, bestows blessings on the peasant. Nevertheless, the poor and the pressed may walk to St. Corona with cross and church flag, with the sound of bells and birdsong, singing their church hymns; they may be granted the heavenly comfort that they draw from hope; if they were to walk to people, to those people who say "time is money", they would be denied even that hope that their faith in "St. Corona" grants them.

Chapter Seventeen

The Untersberg[151]

We had happily taken leave from the mild comforter St. Corona with a heart-freshening Minnetrunk; it was a genuinely legendary seven-man drink, and the brand of the wine should have been called "Reifbeifer"[152]. Frau Salden's banner fluttered high above us, and there even the most acetic tortured drinking could have scratched the happy wandering mood from our minds. With a cheerful scholars' song on our lips, we made our way out, and soon Iduna's veils of green again enveloped us in a pleasant coolness.

Whoever is a friend of lonely mountain valleys, whoever does not long for the questionable pleasures of the city, whoever accepts sour wine and menus not prepared by French chefs, but who wants to see dust-free greenery and the sunniest summer blue sky above him, let him follow us on the lonely high paths that we now set our minds to tread.

Many a mountain heap, many a rocky ridge we had conquered, always fleeing the road, the people, as if we were banished to the wolves. We were surprised by the evening glow, which followed us in search of something, and finally we became aware of it through the gaping cracks in the walls of the Araberg ruins.

Then it was time to flee from the chasing night. In Furth, it overtook us, and no objection helped; even the body's needy desire for the kitchen, the cellar, and a comfortable camp.

The mists are still circling around the high forest mountains, still chasing them through the air like Freys' ship, lit by the morning greeting of the awakening sun, then you have time to press the hat on the right ear, and to leave the dwellings of the people, because now the soul's need demands to soar up like the lark, in order to revel in the higher ether of the magnificent mountain world!

You must now direct your steps through the Steinwandklamm, through the proud rocky alley between the high walls, over into the Lehmweg Graben (Laimweggraben), until you arrive in front of a mighty stone crevice that leads like a gate into the rock. Mossy blocks and boulders block the entrance, and if you force your way through the ivy vines, through the bramble and juniper bushes into the crevice, you will see the ghostly owl with its blinking lights, and you will hear the murmur and roar of subterranean waters, for you are standing before the source of the Mira, which gushes out of the Untersberg's bosom as a mighty mountain stream.

You must know that you are standing here in front of the entrance to the underworld; the Untersberg is a "hollow mountain" - its caves are filled with water, and the Mira is their drain. But this is not all. A sunken emperor sits inside enchanted with all his armies, men and armor; he sleeps in front of his stone table and just blinks his eyes if you have the heart to get to him, which is not as easy as eating cheese. But the “sunken

---

[151] First published: Vienna, "Heimat". 1883.

[152] Joke name for bad wine. Seven men must hold the one who drinks a glass. Or, Three-manwine - one holds the drinker, to whom the third pours the wine. Reifbeifer: The wine bites off the barrel hoops.

emperor" does not always sleep, with a terrible roar he rides out from time to time, and then you have reason to hurry, if you do not want to run straight into the path of your disaster. All the jackdaws and hooded crows, all the owls and bogeys around there are evil spirits, just look at their evil glances, and how they roll their big twinkling eyes.

If you then follow the valley upwards to its end, you will find yourself in a wild rocky cirque. Rock debris all around is heightened by friendly fir greenery; ferns, mullein and juniper bushes sway between the stone debris, above which a pair of hawks circle. A stony mountain path leads you over to the rocky crest of the Kirchwaldberg, and from there along the rocky ridge, then over drifts to the Untersberg, which stands close in front of you. But the path up to the pilgrimage church, which towers 1165 meters above the mirror of the Adriatic Sea, is arduous. The image of grace is an inconspicuous cube that is the destination of frequent pilgrimages, especially those from the mountains. From here the path to the top is steep. In the past, it was covered by a tall forest; today you will walk over rotten tree stumps and half-moribund fallen trees, between tall herbs, because for the most part the forest there has disappeared.

"To gain a pasture for the increase of the cattle breeding"; wise people say and smile wistfully to it, because they do not want to say that this stubbing is actually forest outrage. - The ringing and tinkling of the grazing cattle sounds pleasantly, your ear hears the bellowing and bleating, but the certainty dawns on you that a proper thinning would have been more appropriate than a clearing.

But if you look up on the bare peak of the Untersberg, which corresponds to an altitude of 1341 meters, then your heart expands and amazed you surprise yourself with a cheerful "Juhschroa".

But it is also after that!

At first, when you find yourself here at cloud height above the hustle and bustle of the smaller mountain world and your gaze wanders all around over all the glory and beauty, then it seems to you as if the old emperor had just not betrayed such bad taste to choose this mountain as his Tusculum; yes, you even catch yourself with a slight touch of envy, because the thought flashed through your mind that the old gentleman down there might have already slept in to give you his sleeping chair. How pleasant it would be to dream there, for a whole century! Whether we would then like the world better than it is today or whether we would perhaps even do as the old emperor did, drunk asleep, and say with a wave of the hand: *"Once more a hundred years!"*

That should be the right thing to do. Why else would the sunken emperor not want to leave his lair, why else would he go on such a mad rampage when he goes out, just to get home again quickly and continue sleeping? If he liked it up here, he would certainly have no desire to return to the mountain!

But if you scare away such spurious illusions from your senses and look with laughing eyes into the laughing nature of God around you, then your gaze, if you look towards noon, is captivated by a mighty mountain image. In front of you - you think you can throw a stone over it - the Schneeberg rises on a broad ledge up to 2075 meters above sea level. Its precipices and slopes are sharply cut, such as the wide crack that seems to descend almost vertically into the Buchberg valley. Behind the Schneeberg's shoulder, to your right, the tines and jags of the Rax and the sharply marked clefts of the Schneealm look over like single sharp teeth, then the torn ridge of the Gippelmauer and the cliffy

Goller. Then, like a dark wall, the Veitsch and, far behind, the massif of the Schwabengruppe. Further on, after sunset, the mountain world appears to you like a petrified waves; proud heads, the Dürrenstein and the sharp peak of the Otscher, the Hochalpe and the Reisalpe, are pushed in and over each other, and there, where your view is able to glide out through the confused mountain wilderness into the flat country, there appears, if you do not have dull eyes, St. Pélten, Schénbrunn and the Hungarian lowlands disappearing in the fog. After sunrise, your smoldering gaze floods countless towers and hills all the way to the Neustadt Plain, and to the north, the long and wide chain of the Vienna Woods. But only the deep views down from the narrow ridge of the summit into the upstream mountain world and its cirques and ditches, with their forests and drifts and the glittering silver threads, the mountain streams.

From here, your gaze penetrates far into the Styrian countryside and eastward into Hungary and northward across the border into the land from which the Quades came, but the haze of your gaze inhibits distant flight and you are unable to gauge where the border of the horizon melts into the blue air.

And up there you may now look around to which of the thirty-two lines of the compass dial your feet should carry you, over to the Schneeberg, where you will find a hostel in the rocky solitude of the high valley, where you can dream away several days with a brave drink and snack, where you will see figures approaching and disappearing, led by the resin-scented evening breeze, allowing them to condense as you have hardly dreamed of; You may also walk along the ridge, over to the Gippel or Goller or down to the lovely Gutenstein, through the Matzinggraben, where the mossy sacrificial stone and above on the edge of the Matzinghohe the three spindle stones stand, venerable monuments to ancient Nornenheilstatt. You may also turn your steps back to the old Vianiomina, whose St. Stephen's Tower some want to have seen from up there, which may remain undecided. Mightily the main ridge of the mountain range surges towards you, whose highest peak carries you, and just as mightily it lingers in the direction of midnight and there your heart pulls you after all. There lies the mighty river gate between the Zeizzo Mountains and the Moon Forest; from this rocky gate the beautiful, blue Danube flows forth to greet old, cheerful Vienna, the same Danube that has suckled large from all the mountains whose heads you overlook here in innumerable multitudes, from the countless springs, fountains and streams that spring up in the lonely high valleys, the debris-strewn high cirques far from the world.

But who was that old emperor, who dreams so blissfully down there and who rumbles around so furiously in the valleys and sometimes also in the mountain, when he takes a ride, because he sees things that do not seem pleasing to him, otherwise he would be much gentler, because pleasing things seldom force one to rage; who was that sunken emperor, you want to know, dear friend? Yes, who would know this! Some think it was Emperor Charles, but they don't know which Charles; many think of the great Saxon butcher.

But he could hardly have enjoyed such popular favor here in the country, if one considers that not far from here lay the Wurmgarten, where the Kotinge von Wurmbrand sat on the Wurmhof, who were hardly Karl's friends; neither they nor their shield comrades, who were secretly defiant here in the Alpine corners.

Illus. 61. An old holy picture depicting the martyrdom of St. Corona

This prayer might have been spoken over the circling mead horn, with a powerful core curse on Karl, rather than a frumb blessing. But the prayer reads as follows:

> *"Helli Krotti Wudana, ilp oks un oksen Pana Witekina ok Keita of den aiskena Karel; vi den Sklatenera; ik kif ti un Ur un two Scapa, un tat Rof. Jk slakte ti all fanka up tinen iliken Artisberka."*

This would read in our today's German approximately in such a way: *"Holy, great Wuotan, help us and our Lord Wittekind, equally against the ignoble Karl. Fie to the butcher (Slaktenera). I give you a bull (Ur) and two sheep and the people; all the captives I slaughter for you on your holy Harz mountain."*

This formula of a Saxon prayer against Charles, which the archive at Goslar preserves, speaks of the Harzberg; but a similar one may have spoken here of the Untersberg. When we remember the result of our wandering over the Wurmhof and Wurmgarten to Wurmbrand, especially with regard to the bull cult, the use of this Saxon prayer will hardly seem strange any more. -

We also know that the prisoners of war were sacrificed to the gods, and we know that many serfs and servants voluntarily followed the mighty lords of men to death,

because they thought they would go with the lord to the lord's heaven; also none of them wanted to be the last sacrificed. In the series of sacrificial deaths, they followed their lord to Valhalla through the "ringed gate", which opened by itself to the procession, but also closed by itself again, rattling, and cut off the heel of the last one, which is why the last one always limped. Therefore, a despised man who was just good enough for the "limping one" was always chosen as the last victim.

Here the myth of the gods touches the cult of the dead. We have shown in many examples that the gods spend the times of winter in the Hut-, the Fene- (Venus-), the Wuotan-mountains, that they move into the mountains when the summer turns to winter, and that they come out again when winter turns to summer. Likewise the people after their death; they sleep in the grave, waiting for the resurrection in the rebirth. But also the dead leave their graves as ghosts and also such dead move like the wild hunter with retinue, limping to the conclusion, through the country; yes, it is often hard to distinguish God from man. Admittedly, it is said that Wuotan is historicized in Friedrich "Rotbart, the Rodensteiner, the various Karlen, etc.," but certainly nowhere can a clear border be drawn. There, where the history is about Christian rulers, just as in these examples, there one can conclude with certainty of the mythical background, namely of Wuotan or one of his champions, but this is hardly the case, however, with the "leebergs", which demonstrably served as burial mounds, however the names of the buried there are forgotten or at most darkly and mutilated in legends or reverberating in the old place names.

Chapter Eighteen

The Höllental[153]

Few valleys in the entire Alpine world can compare with the wildly beautiful HG6llental, which stretches along the southern border of Lower Austria between the Schnee Gebirge and the Raxalpe. The almost unparalleled diversity of its rock formations, which often rise more than a thousand meters from the valley floor, and the rapid, mostly immediate transition from lovely, laughing images to the constricting feeling of terror in the wild solitude of the high valley, give this rocky valley a peculiar charm of scenic grandeur. It is not easy for a second valley to offer such a wealth of natural beauty over such a long distance as the Héllental - with the possible exception of the Sarntal in the sunny Rosengarten of South Tyrol; even such valleys, into which firn and glaciers surge down, can hardly compete with this jewel box of alpine beauty despite such effective, elemental ornamentation.

Hemmed in by more than a thousand meters high, the boldly jagged rocky crags create a moving play of colors, from modest gray, then a shy yellow-brown to a richer carnation color, to the deeper purple of the anemone, interspersed with gloomy masses of dark forest masses, now and then suddenly illuminated by the serene golden green of the sacred beech, in between laughing alpine rifts and sap-fresh mats, embroidered with the brightly colored adornment of finely detailed alpine flowers or the swelling clumps of moss in brown-reddish green, which run up the rock crevices like resting places, created for devotional contemplation in the magnificent nature or for prosperous contemplation of oneself, - all this unique beauty crowded into a narrow rocky valley, which in former times had room only for itself and its Schwarza alone, all this mighty beauty almost crushes the observer and wrings from him a feeling of devotion, of awakening longing, of reverence for God, a feeling which he is not able to resist and of whose dawning he does not know how to account for.

A region now, which is able to shake even the over-saturated generation of our days so powerfully that the roar of the waters and the air sounds to us more than earthly, that what we see seems to us sublime beyond the frame of this world, what infinitely higher influence such a landscape picture must have exercised on the feeling of the childlike-naive minds of our ancestors! There, where we merely find the landscape charming, they saw the lovely Freya, there, where we call it picturesque, they recognized the noble divine powers of the rulers of destiny, and there, where we use the expression wild-romantic, there they bent their knees before the threatening deities of death.

Also the Edda leaves room for these feeling, which the landscape evokes, in elemental magnificence. The old Skald did not think any differently - that the landscape must be the right frame of the mythology in this way. Whether the skald thought like Dante, who had the debris field of the landslide of Mori in mind as a scenic background for his poetry, this is difficult to say, for the landscape can hardly be determined which floated before the skald's senses. But at least such an Eddic description is also a proof of how the peculiarity of the landscape had an influencing effect on the mythical sense.

One such Eddic landscape account, however, is the following:

---

[153] First published under the title: "Die Helaklamm": Vienna, Deutsche Zeitung, January 31, 1884.

"Hermuth (Hermodur), one of the sons of Wuotan, was to attempt to unchain the murdered Balder from the captivity of Helia, the goddess of death; he rode thither at once on Wuotan's Sleipnir, the eight-footed wonder-horse. For nine nights he rode through dark, deep valleys until he came to the Geller River, where he had to ride across the Geller Bridge, which was covered with gold and guarded by a maiden called Zankerin. He continued on his way, after receiving instructions, until he came to the Helgatter, which he crossed with his steed, and rode before Helia's hall."

This description emphasizes the long, dark valleys, the Geller stream, the bridge, the Helgatter, and can be completed by the "well of the ford" (Urdas spring), which rises under the third root of the world ash tree.

Sixty years ago, the Hllental offered no path; only the hunter was able to penetrate into its sanctuary on a driving path, and where today we roll along comfortably on the artificial road, there the primeval forest cradled its proud treetops.

The valley, however, is a side valley; no road required its development, and so it separated itself, and the magic of its imposing natural beauty, its quiet high valley solitude and silence, which were interrupted only by the thunder of the foaming river of the "Schwarz-Ache" (Schwarza), secured its consecration as the seat of one of the highest female deities of the Germanic people.

In Christian times the names partly changed according to Christian interpretation, but it is not difficult to trace them back to the oldmythical sense. Thus we know that Helia's dwelling, the underworld, became essentialized with the Christian hell. Middle High German poets wrote "hell" still "helle" and in the "Reinecke Vo" Reineke assures Isegrim: "sie tet ein tuk in d'helle". The old Hel, Helia or Helle, formerly thought of as a person, mixed with the term of her castle or dwelling to designate the Christian hell.

That our valley of hell was really consecrated to Hel is proved by many other circumstances. For example, the river flowing through the valley, the "Schwarza(ch)", which changes its name as soon as it leaves the area of this landscape (near Pitten) and is called "Leitha"[154] from there on. But black is everything in the area of the Hel, consequently also its river, and when it once foamed through the dark pine jungle, it might have appeared black (dark).

The well of Hel, the well of the Norns (Wurt) is found in the "Kaiserbrunnen", because this name goes back only about one hundred and fifty years[155] and probably displaced the old name Helbrunnen, or prechristian "hell well", an opinion which should hardly alienate in this environment. The term "well" remained, only the determinative word "Hel" (hell) was changed into Kaiser, because in case of a complete renaming the spring would probably have been called "Kaiserquelle", since the modern language uses the word well in a different sense.

Now this well would be the mirror image of the mythical well of the Norns, which again, as known, touch each other with Hel. The third Norn was thought to be

---

[154] Leitha, "Liutaha" = the light, white river.

[155] Emperor Charles VI is said to have discovered (?) this spring during a hunt, hence the name. The fact is that the water of the imperial well was brought by mule to Vienna to his court.

black (dark, i.e. mysterious, unfathomable), her talents always inhibit the gifts of her two sisters, or cancel them out; she is Hel, the goddess of death, the end, the limit of all humanity. Closely connected with Hel, however, is her father Loki (Voland, Weland, Wieland the smith), the prince of the deep (Teufe) as closely connected as hell is with the devil. Now we find two side valleys in the Héllental, which are called the big and the small hell, and in the former the devil names are crowded, for here stands the devil's pulpit, the devil's bakehouse and the devil's bathhouse. Not enough of this, there is also the "Helgatter", over which Hermuth set with the god's horse, on a foothill of the Raxalpe at Grünschacher, where a narrow rock gorge is called the "eiserne Türl", without such a thing being found or justified there.

The meaning of the "iron door" (eisernen Türleins) becomes immediately clear if one translates "iron" into "ice" and thus "iron" into "icy". (In German eisen=iron; eis=ice). The realm of Helia, the "brightness" of the Teutons was not a place filled with the glow of fire like the Christian hell, but a realm of solidification, of icing, of coldness, of death. The entrance to the icy and stiff realm of the dead may well have been an "ice gate", an "icy door". The frequent occurrence of the local name "eisernes Türl" in the following landscapes, where it always finds the same interpretation, will completely justify this explanation. If one also considers that that part of the Jakobskogel of the Raxalpe, which bears the name "eisernes Türl", is already high up in the Krummholz region, where winter still reigns for a long time, when down in the valley the early summer has long since come into its own, then the mythical meaning of the name of this vegetationless rocky gorge, as an entrance into the realm of ice and snow, will only shine out all the more clearly[156].

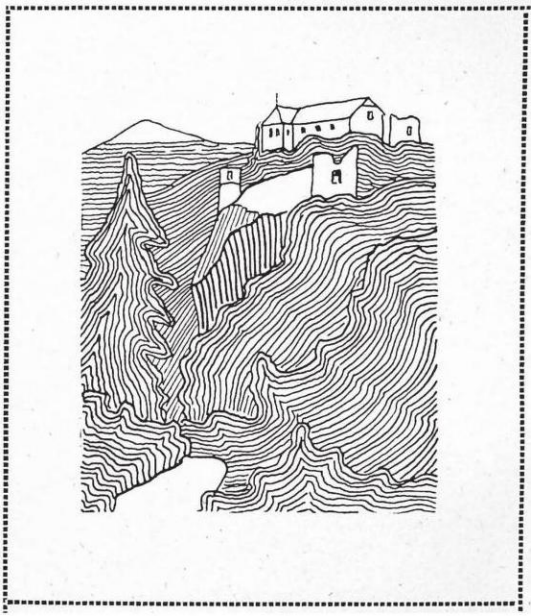
efore the Héllental was accessible by the present artificial road, it may have been accessible only over the rocky ridges of the Jakobskogel and through the rocky gorge that is still called the "eiserne Türl". It is known that in former times the rivers, especially the mountain streams, were much more important than today, and it is not difficult to assume that the Schwarza at the outlet from the Hollental made it completely inaccessible.

Behind the rock crack of the "icy door" discussed here, the first side valley in the Héllental now opens up; this is the "Wolfstal". Today, the first bridge over the Schwarza has been built there, and it is called the "Wind Bridge". This bridge is probably not older than the road, and its name can be explained quite well by the icy cold wind that

---

[156] It should also be noted that the last ice age is far from being over, but is only slowly disappearing. The glaciers of the high Alps are their last remnants and we know very well how they are receding more and more. Thus, for example, the Schlatenkees on the Grofsvenediger has already completely disappeared today, even though I had drawn it in my sketchbook on August 25, 1871 as a mighty glacier tongue, which still reached down about one third of the glacier bed to the Alps. In one of the first volumes of the Yearbooks of the Austrian Alpine Club (from the beginning of the sixties of the nineteenth century), however, a color print shows the Schlatenkees not only completely filling its bed far below the Alpe, but also a narrower Kees circling the left rock cone united with the Schlatenkees. Another example is offered by the well-known karst ice field on the Dachstein, which has completely lost its glacier nature for more than fifty years and will soon be gone. Likewise, the Zugspitze, completely de-iced, has become a bare rock. Still in historical time Schneeberg and Rax were covered with eternal snow and ice and therefore the "eiserne Tiirl" at the Jakobskogel was actually an "Eistor (ice door)" and not only symbolic as it is today, in the unconscious memory, because there opened the gate to the "eternal ice" and that was barely three centuries ago. Not too many generations of our descendants will be able to enjoy the glacier splendor of our Alps, because in the not very distant future the last glacier in Europe will have melted away.

continuously blows out of the Héllental, but one should not forget that the Germanic myth was a religion of nature, and embodied all natural phenomena with an unspeakably fine feeling and shaped them into legends. "The dog howls before the Helaklamm," says the Edda and gives him the guard at the Helgatter, and here we see behind the "eisernen Türl" the Wolfstal, from which that wind (dog) seems to howl. Dog and wolves, however, mythically understood, are congruent terms.



Illus. 63: The Osterburg in Lower Austria.

We already mentioned that Hel touches with the Norns. A side valley behind the "Helbrunnen" is called the "Frauenbachgraben", into which the boldly over-hanging rocky crags of the "Frauenbachmauern" stare up. The name Frau, applied in the old genitive, when it is found in place names, points to the cult of the Norns, and here it becomes doubly significant, as it refers the Norns directly to the realm of Helias, the underworld, where the root of the world ash tree reaches, where its fountain gushes.

But that the Norns were visibly represented by the healers does not need to be repeated here. In any case, in the caves which the "Frauenbachmauern" hold, the former dwellings of these healers (priestesses) can be recognized. Here, where there was no lack of natural caves, it was not necessary to dig the artificial ones, the so-called "Erdstalls" into the earth.

In the middle of the clefts of the narrow valley, from whose crevices disheveled pine trees spread their roots freely over the heads of those walking deep below them, the triple head of the Schneeberg rises mightily into the deep dark blue of the frighteningly narrowed arc of the sky. The highest peak boldly strives into the air, and the K6nigssteig (King's Path) is clearly recognizable, running hard underneath it. Below it, the notorious "Bocksgrübe" opens its dark maw. This as well as the salt bars (Salzriegel) descending to

the right of it still belong to the Krummholz region. Below the salt bars, the picturesque walls of the "Heuplacke" stand out, which have their base in the Saugraben.

Glowing in the sunset gold, there may hardly be a more powerful image than this view from the Steinhaus bridge. No human dew, no cheerful birdsong, only the crash and roar of the black river Ache coursing through the deeply cut rock bed. Only now and then the hoarse call of a screeching vulture sounds down from the heights of the clouds, or the pattering of rolling rock reminds us of the fleeting hoof of the chamois. Then silence again all around, only the roar of the waters continues in its endless melody, because - time and water are eternally flowing.

Here is the point where the magnificence of nature appears to the observer as in a magic mirror; here is the point where man shrinks into himself to the smallness of a sun-dust, before the power of God recognized in this magnificence of the landscape!

The valley becomes narrower, wilder, more torn, where the mighty rock massifs of the Schneeberg and the Rax move closer and closer. Deep down in the narrow rocky cleft, the mountain stream rolls calmly in the gloomy pine-green-black, sometimes in a sharp downward slope, hurling white-foamy spray over the untoppled rock splinters. The road leads cut into the mountain slope often up to hundred meters high over precipices, mountains and rocks pile up, up to the most dizzying heights and seem in their shifts to block the valley completely. Then, all at once, a short distant view opens up again with an ever-changing picture. The most luxuriant flowers, the lushest meadows abruptly follow the most inhospitable chalky ground, from which hardly a single hungry blade of grass springs Every step, every bend in the path offers new, unimagined delights! -

In all these mastering changes of the landscape, the proud threeheaded mountain of Schneeberg looks down seriously and sublimely, without movement, unchanging, an image of the eternal above the transient.

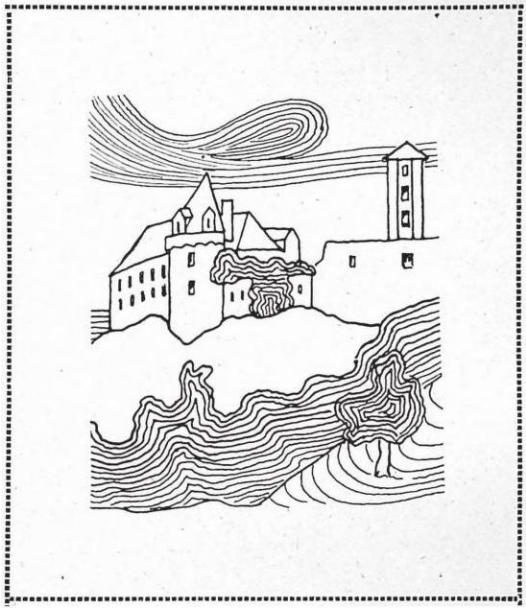
But if we now look at this proud three-headed mountain, we find, in addition to two names of more recent times (Kaiserstein and Klosterwappen or Alpine peak), in the "Donnerkogel" (Mitterkogel) undoubtedly a remnant of ancient mythical sanctification. Once upon a time, the other two peaks may have borne Wuotan's and Loki's names to correspond to the High Holy Trinity. -

As far as the spell circle of the valley of hell reaches, we see only the serious character of the terrible forces of fate imprinted on the valley in its mythical name, and like a distant shining ray of hope from heavenly heights, the triple head of the snow mountain looks down into the "nine deep and dark valleys", which once in the early days was the seat of the highest three gods, Wuotan, Donar, Loki.

Illus. 64. The Schneeberg near Vienna. (After a photograph by Hatlanek in Vienna.) See pg. 390.

Around the Schneeberg we also find friendly deities in names and legends. Thus, the two names "Wurmgarten" and "Wurmbauer"," as well as a Lintwurm legend remind us of the Lintwurm slayer, the defeater of the frost giants, the spring sun. The Saurüssel reminds of the goldenbristled boar, the Mittagstein, whose cave contains no shade at noon, testifies to ancient sanctification, as well as a "Hutberg" and a "Hutbergtal" also reminds us of the Wuotanskult. The Schrattengraben and the Schrattental give evidence of dwarfs, as well as "Losenhaim" reminds of the fateless, which name is repeated as Losbühel in the great Hollental. In the surroundings of the Raxalpe there is the "Augenbründl", formerly certainly a Balders or Phols fountain, a "Wetterkogel", an "Ubeltal", a "Predigtstuhl" and high up in the Krummholz region a "Haberfeld", whose mythical reference becomes even clearer by its days above the "Kesselboden". Sonnleitstein and Sonnwendstein need no interpretation in such surroundings. But not all the details are exhausted by far, which enter here as explanatory or demand interpretation. However, only one name shall be discussed here. It belongs to a mountain that rises "from the G'scheid", the "Tattermann". A scarecrow, which we still see in the field today, covered with an old hat, dressed in an old skirt, is called "Tattermann" and the doll was also made and named in the same way, which in former times (and here and there probably still today) was placed in the middle of the pyre during the burning of Judas or the burning of the Easter man. It represented the winter giant, the "Joten", from which misunderstood Judas became. In the old sense "tattern" means trembling with fear and terror. But that now the "Tattermann" is more than a scarecrow, the following may prove: In Hugo v. Trimberg we read the following passages: "One looks at the other, as Kobolt Herr Tattermann." "Her the heathen Abgott, as I read han, were Kobolt and Tattermann." Even more quotations could be given, but we let Julius Caesar ("De bello gallico" etc., Lib. VL, Cap. 16., Pag. 16) speak here: "Other Gauls have immensely large images of gods, whose limbs, woven from willows, they fill with living men and set on fire, whereby these, surrounded by the flame, must

give up the ghost. They believe that thieves, highwaymen, or other evildoers are the most pleasing victims to the gods; but if these are lacking, they are content even with innocents." If now this doddering man was synonymous with Caesar's description, then, however, a "doddering", trembling, may have come over the victims at the sight of him. That that doll at today's Judas or Easter fires were formerly real human sacrifices, is evident from a more recent example, in which likewise a doll at the "witch burning" is called the "witch (hexe)", which custom also falls in the Easter time and has the same mythical basis.



Illus. 63: The Osterburg in Lower Austria.

But the fact that next to the underworld goddess a "dodder man" stood and burned, agrees again with the Lintwurm legends, which just here (in the area of the Wurmgarten) is not defeated with the sword, but by fire, by the fire of the spring sun. Therefore also the realm of Hel is thought to be cold, therefore it is similar in nature to that of the winter, and therefore the valley of hell is also according to the mythical requirement in this direction.

Long ago, the spring goddess Ostara's lovely Lenzeskinder sprouted and germinated in colorful splendor throughout the land, and snow still covers the cold ravines of Hell Valley, tree-length icicles hang from the staring crevices, and while in the distant residence the most fragrant spring flowers announce her arrival from their gleaming perches, the frost giants are still entrenched in the Hdllental and thunderously hurl their projectiles, the snow avalanches and ice falls, towards the onrushing spring, from this their last bulwark in our beautiful Lower Austria.

Chapter Nineteen

Wurmbauer, Wurmgarten, Wurmbrand

"Taurus Draconem genuit
et Draco Taurum."
"The bull gave birth to the dragon
and Dragon, Taurus."

Once upon a time, on a beautiful late autumn day, I was strolling from Gutenstein through the Klostertal, without a destination and without a plan, as is sometimes the case when one is sent to some corner of the valley for a summer retreat. And beautiful, wonderfully beautiful is this Klostertal, so that I needed no other travel companion than this noble beauty!

Densely forested mountain masses tower up on both sides of the road, which usually runs higher than the valley floor along the mountain slopes. Here and there, small stands of pine trees rise in a cheerful green from the darkness of the Fohr or a broad carpet of flowers of lush mountain meadows laughs friendly through the shady overhang of the dew wood, whose leaf cloud edges shimmer in the golden green light into the cool chiaroscuro of a blissful resting place.

Cyclamen and dark bellflowers, tall ferns and low juniper bushes covered the forest floor where the grass growth became sparser. From below, the "cold course", a merry mountain stream, roared up, and above, the forest rustled its eternally unsung song. The cowbells sounded muffled, now and then drowned out by a cheerful "Juh-Juh-Schroa" or flashed through by the shrill call of a golden eagle that was circling high above.

This is real and true alpine character. There the individual farmsteads, scattered on the mountain slopes, with the shiny white substructure and the dark reddish-brown wooden superstructure of corridors and pigeons and the broad, stone-weighted gable roof; there the grazing herds and there the yellow stagecoach, from whose buck the already half-forgotten "brother-in-law" blows his old "Postdreher" echoing. Everything is still original, peculiar, unaffected. -

Soon a side valley opens up on the right, soon on the left, with a farther view of distant mountain waves that weave blue into blue.

But the valley becomes narrower and narrower. The mountains move closer together, they become darker, higher, already single rock needles rise in threateningly cliffs from the Féhrendüster, which here already displaced the cheerful foliage green completely.

A forest valley opens up on the left, the "Schwarzgraben". And above it rises in broad masses the Schneeberg Steinhaupt. "Happy hiking greetings to you, the old boy up there! From below, you look quite splendid, and you'll never tempt me to kick the top of your proud head wide open like you used to! He who does not climb up, saves the descent, probably even the falling down and still some more! Farewell!"

He looks proud and commanding, the mountain giant, high above the dark forest, at the edge of which lie the Wegscheider's farm and a sawmill. This is actually a "Gauermann picture"! For these reasons, the famous animal and landscape painter of the old Viennese school got his motifs and who knows his true-to-life pictures, the full understanding for the same will only open up at such points.

The valley closes again, but it becomes more and more narrow and lonely. The "cold corridor" roars more wildly, it rushes through the forest; it seems as if the end of the forest valley had been reached here, as if it had been dismantled by giant walls. Across it, the walls of the Kuhschneeberg mountain rise up, on the left stands the gloomy Kohlberg, on the right the pine-steeped "Hut-Berg", at the foot of which lies the farm of the "Wurmbauer".

The artificial road continues along the narrow forest valley, still a good distance behind the Wurmbauer, until again on the left a withered rocky alley opens up - the "Nestelgraben" - from which the "cold passage" shoots out white-foamy. There the road leaves the valley and swings up in long winding serpentine passages to the height of the "G'scheid", in order to lower itself over into the Voistal. -

The ordinary traveler usually misses the fact that he leaves the valley here and turns off over the mountains; he just follows the road without tormenting himself much with musings about the construction of the mountains.

But my stroll ended here; "Wurmbauer", "Hutberg", "Nesteltal" -?

There I had thrown myself hard at the borders of the "cold course" rushing here into the high grass and had spread the map before me. It should solve me also today again the runic riddles of this name accumulation.

The valley has not yet reached its end here, it only changes the name "Klostertal" with the name "Nestelgraben", and this winds ever more steeply rising and narrowing up to the "Mamau meadow".

A new puzzle name: "Mamau meadow"? But above the Mamauwiese lies the "Wurmgarten" and behind it the "Od". On the Mamau meadow there is a "St. Sebastian's picture" and there the "Sebastian's water" rises, which flows at the precipices of the "Hihnerbihel" forming some waterfalls worth seeing down to "Buchberg", connecting with the Sirning. Before it reaches Buchberg, however, it flows past the Predigtstuhl, the ruins of Losenheim, the Sonnleiten and the Hengsttal and pours into the Sierning, which shortly before has absorbed the Pfenningbach. Further to the east, however, lies "Stuppach", then Glocknitz, the old "Glocniza", where the hereditary tomb of the counts "Wurmbrand-Stuppach" is located, and still further over to the east, near the castles Steyersberg, Pütten, Krumbach and Kirchschlag the castle stable of the former castle "Wurmbrand", just before the Hungarian border.

I lay in the grass as if dreaming of the strange trail I had found. - The shadows fell wider into the valley, the rays of the departing sun played gold through the branches of the proud pine and its comrades there on the protruding rocky spine, and the deeper backgrounds sank into the dark purple blue. The mountain peaks and the rocky tines shone in an ever more brilliant glow, but higher and higher the veil of night rose from the valleys, leaden-gray and sheer ghostly. Darker and darker was the arch of the sky, here and there a cheeky little star sparkled out, but the cricket chirped in the grass. On and on

the torrent roared and roared at my side and it rushed like a distant organ sound through the night-dark forest.

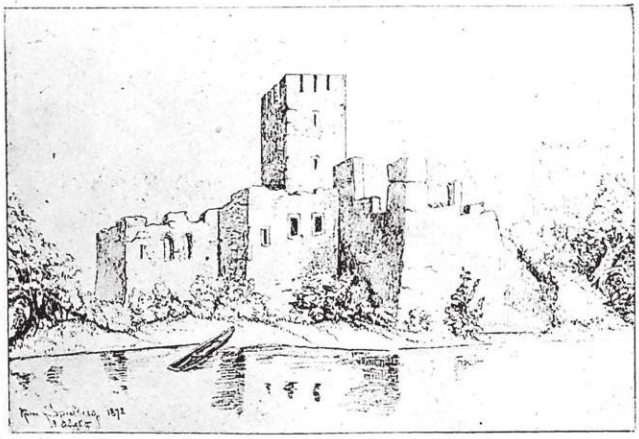
Then the full moon swung up in silent glory from the shadows of the rock wall and threw its pale lights over the picture. Crystal-clear here the hurrying water seemed to glide over a bluish shimmering stone block, to betray a shallow there transparent like an emerald. But whitish, like swans at play, the spray romped in wanton play from step to step, spraying, dissolving, and rising anew in endless play.

Whitish mists drifted down and swirled in a merry round dance above the waters and their silver-bell-like tinkling and singing. - Then a little mermaid curiously peered out of the sounding flood of foam and other mermaids circled around it and sang and danced and the waters and winds played music to it.

The mermaid pointed at me and laughed mischievously and said merrily to the giggling group of fairies: "This is also one of those who are "plagued by the rotation worm in the brain, or do you mean it differently, dear "Wümelein' ?"

Then the loose elf clan laughed and one of the "Mümeleins" said that I look just like all those who struggle with what a dead donkey carries on its back in colorful squiggles, what the learned noble guilds call certificates and diplomas. And again they laughed - the mischievous misty figures. Then, however, they floated upward and the fair mermaid called after them that they should greet the mermaid's sisters, the "Bell-Nichsa" and the "Fanin-Nichsa" nicely, if they would visit them.

And how these teasing spirits jeered at me, how they compared the precious lines of writing on the parchments with the burden on a donkey's back! Oh, about these mermaids and nixies! These teasing goblins are not gifted with female form without reason! But still the wanton mermaid of the cold corridor looked over to me half mockingly, half curiously. Then I took heart and called the mermaid: "My lovely mermaid child! I could also send your greetings to your sisters, the Bell Mermaid and the Fanin Mermaid and the others, if you would trust me with your name, because after that cold walk, I can hardly call you by your name, my little mermaid.



Illus. 66. Ruin of Spielberg on the Danube. (From a hand drawing in the author's sketchbook).

Then she laughed quite brightly and did several somersaults, so that the white spray splashed around my head.

"You are right, but know that man must never ask us 'name and kind' if we are not to flee from him, for our nature is different when we visibly approach you. Therefore let the questioning cease, my name is just twisted."

So we began to talk about the times and what had happened there. Many things became known to me, including this:

Once upon a time, in the seams of the Schneeberg, up in the crevice next to the "Mümeleinwiese" (Mamauwiese), there lived a horrible tin worm, which is still called "in the wasteland" and in the "worm garden". The worm devoured everything, man and beast, and devastated the area disgracefully. Then it happened that a man pacified his farm with piles. Before he put them into the ground, he burned the stakes to protect them from rotting. Suddenly the lindworm comes snorting straight at the man. He was not lazy, but thrust the firebrand into the lintworm's throat, so that the monster burst from it. The land was freed from the beast. But the people called their savior Wormbrand and gave him many loads of red treasure gold in honor of him. From this, the Lintworm Slayer built a castle in the same place to which he gave his name, and from that hour onward he carried the worm with the firebrand in its throat on his shield, in eternal remembrance.

I have given the many people the answer that such fairy tales are not important, because no one has written them on parchment, which is to be deplored, because I know some who swear only on what is written, and say that everything else would be old wives' tales. The first Wurmbrand would have been the very noble Lord Poppo von Wurmbrand and Stuppach, as he is named as the first witness on a deed of donation of the Archbishopric of Salzburg; and he lived around the year 1013. - So that's it, because no manuscript would have come down to us from earlier times, ergo -

But the mermaid laughed out loud, and again did several somersaults over the boulders, as if they were all padded with eiderdown instead of unburned lime. When she noticed, however, that I was not too serious about the parchments, and that I did not despise other information as a document, the Nixfrau became serious again and began anew to report from prehistoric times.

I soon realized what a deep meaning lay hidden behind what the mewling mouth of the mermaid child revealed to me in pre-calendar words.

Kotinge were the names of the kings and their clans in the Wuotanistic Germania, but according to the old, ancient Aryan family sagas, the royal families descended in a straight line from the gods. The Eddic song "Ringsmal" as well as the Siegfried saga prove this exactly. Since the tribal and heraldic legends of the Wurmbrande, in accordance with their "speaking" coat of arms, contain just the Siegfried legend in its oldest version, so this proves first of all the descent of the family from an old Aryan Koting or royal family. This already because the oldest Siegfried legend kills the Lintwurm with a burning tree, exactly as in the worm fire legend; only in far later legends the "Balmung" replaced the "firebrand". -

According to recent research results, which I fully agree with, the Aryans came from the polar region in the north and sent their migratory crowds simultaneously in

meridional direction to the west and east, to Europe and Asia[157]. The main mass of the people, which we call today the German, sits since primeval days in the country and might have displaced the perhaps dwarf and red-skinned primeval race. Accordingly, the Aryans came to Europe and Asia at the same time, as a common flowering of a tribe, forming everywhere according to the local conditions to their special form, here as Ario-Germanic, in Asia as Ario-Iranian.

The Wurmbrand now belong to the primitive nobility, since the legend of the gods is tied to their coat of arms.[158] They might have sat here for a long time, defied the Saxon butcher from here and finally pushed eastward, toward the Huns, where still today the "Burgstall", namely the place where the castle Wurmbrand stood, reminds us of their shield duties.

Once we have come this far, we return to the legend of the lintworm or dragon.

The Siegfried legend, like the Wurmbrand story, is a Germanic spring myth and therefore belongs to the first group of the often mentioned tripartite division, namely to that of the emergence, the birth and therefore naturally falls into the cult circle of the spring goddess Ostara.[159]

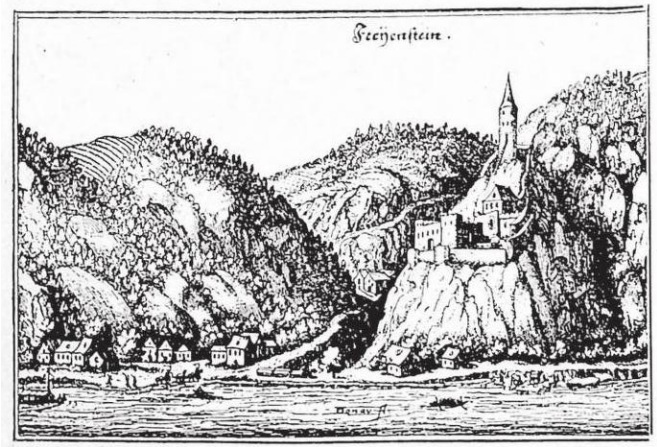
Noteworthy are the Easter customs, in which - contrary to the customs of other festivals - fire and water are united. In addition to the Easter fires, which blaze on the mountains here and throughout Styria, Easter water also plays an important role. Today both are a popular amusement, but in former times both belonged to the cult of Ostara. On the night of her feast or at the beginning of dawn, the girls washed their faces in the "spring of salvation" and today they still do it "to stay beautiful", as they say. But they do it silently, even without greeting the person they meet or returning his greeting, so as not to inhibit the effect, in accordance with the ancient law of the belief in magic.

These customs, which are still practiced today, are of great mythical age and are based on the belief that the feast of joy can only be celebrated purely by fire and water. The Easter egg is also ancient. In the Persian (i.e. Aryan) creation story it is told that the firstborn of the creation, the original bull, broke the world egg by a horn blow, from which the individual beings of the creation would have emerged. In the springtime, when the "Perchtenlaufen" takes place, the disguises of the "Perchten" are cow skins together with the horns, which form the headdress of the Perchten. This points to cow sacrifices, which were brought in the spring of Frouwa or Ostara and since Easter falls in the time in which the sun is in the constellation of the bull, that just at this time, in the spring of the gods, the wedding under bull and cow design was created.

Many myths increase this probability almost up to the certainty; so the well-known myths of the Io, the Europa, the cult of the "ox-eyed" Hera on Argos, which had a white cow team, like the Nerthus, which is no other than our Ostara.

---

[157] "Origines Ariacae" by Karl Penka.
[158] See also my historical novel: Carnuntum.
[159] See: "Osterburg, Hohenegg, Mauer and the great saint of this book.



Illus. 67: Freyenstein on the Danube. On the Danube one sees 2 ship trains; on the left in the ascent, on the right in the descent. (After an engraving by Merian in 1677).

Just as Pan loved Luna in the month of Aries (March), likewise the conjunction of the sun and the moon in the month of Taurus (April) was represented under the conception of a wedding of the sun god and the moon goddess in the form of bull and cow. That is why Easter is a moveable feast, because it is naturally tied to the first night of the full moon in spring. The full moon is just the magic ring, of which that oracle said that the woman keeps the fidelity to the man only as long as he has this ring on his finger; it is the ring Traufler (Draupnir), which was burned with Balder; also it is the riddle solution of the eighteenth rune, of which Wuotan sings in the rune song:

The eighteenth (rune song)I will never eternally
To a woman or girl avoid,
That forms the songs best resolution,
What one of all only knows
Except the woman who honestly embraces me
And is also sister to me.[160]

The solution of this rune song, however, like the hidden sense of all these myths is the resurrection of nature, the rebirth in the incarnation, the eternal cycle, the eternal return.

Accordingly, the Ario-Germanic people called the Easter time a wedding, which designation could only have a mystical sense, but in Christianity, like so many other words, forfeited its original meaning, and the term wedding in today's sense is

[160] Frouwa was Wuotan's wife and sister, much like Zeus and Hera were thought to be siblings.

nothing more than simply a nonsense, because the point of comparison (deep time) is missing.

If it is time in the sky, one can think of a high time and designate thereby place and time in their connection, and the original sense of the word would be clarified. But when is it time in the sky? In the spring equinox, which, mythically formulated, says that if the sun-hero misses this moment, then winter would be master of the whole year. Therefore also those dragon and linworm fights, in which the dragon loses, happen in the spring, and those in which the dragon wins, however, are in the autumn.

If it is said in the song of the "hearing Siegfried" that the dragon became a man on an Easter day and announced to Chrimhild that he would get his human form again in five (seven) years to marry her, where she then would have to go to hell with body and soul and stay there until the youngest day, then here years should be understood as months, and hell as the sleep-like life of the gods - under the earth, with Helia, in winter. That means: The dragon, which is defeated in the spring (St. George, April 23rd) possesses Chrimhild six winter months (he keeps her hidden six fathoms deep) and loses her and his life just at Easter time to Siegfried, who also possesses her only six months, after which time he also succumbs again to the winter giant (dragon, Hagen). This fight is commemorated around St. Michael's Day (September 29), but Christianity understandably could not let the dragon be the victor in order not to contradict itself.

From this it becomes clear why with the term "Easter" the highest bliss is expressed and the word in the original sense means the climax of a love relationship. The reference is clear: the sun hero fights with the dragon for the captive Ostara, frees her and the wedding day is called "Easter day". Therefore, lovers call each other "Osterwonne" (Titurel, Tristan), therefore the Easter light, the Easter fire, the Easter candle and also the wurmbrand bonfire is a sign of salvation. If now with Easter day the term wedding is so closely connected, then also the Easter egg hunt behind the bushes of the garden is to be attached Wuotanic meaning, exactly in the same sense as the slipping of the hare into the myrtle bushes was interpreted and to the foundation of the city Aphrodisias the legendary cause was delivered. The meaning of the Easter hare, who lays the Easter eggs, is now no longer a mystery.

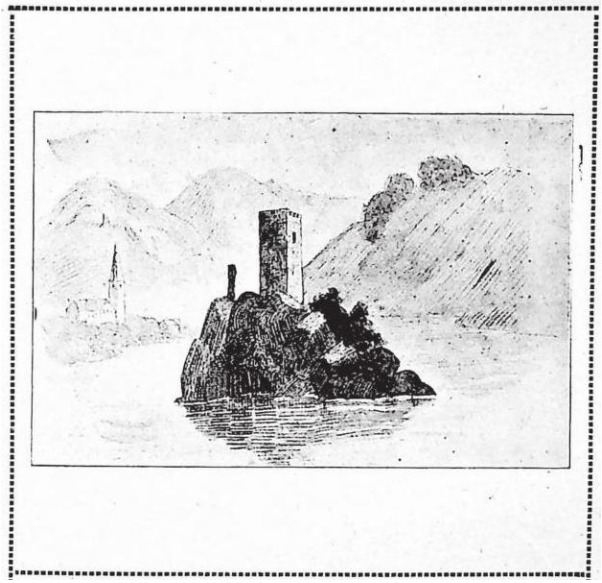
According to all that has been said here, Easter is to be understood as the marriage of the snowdrop-wreathed spring goddess Ostara, but the question remains unsolved as to whom she took as her husband. Should her husband be the Osterman of the children's tale, or that Eoster of whom Valvasor speaks? - In the "History of the Méllendorf Monastery" Paul gives to the image of Ostara also cow horns as symbols of moonshine, which symbols we find also in Frouwa and Freya, as well as in other related mythologies.

Accordingly Ostara's bride-man is the young sun-god and it is completely indifferent which name he was given in this special case. Since no other name than "Eoster" or "Ostermann" is of importance for the solution of the present question, so one can calmly accept the Ostermann, behind which, however, the young sun-god himself hides as husband[161]. -

[161] We have seen above in the section "Hermannskogel" that Ostara's bride husband is the Osterman, Zeizzo the Beautiful.

At Easter time the gods return from the underworld and among them Bacchos, laughing, horned and with a bull's foot. This explains the proverb coming from the mysteries of Dionysus (Bacchos): "Taurus Draconem genuit et Draco Taurum"; in German: "The bull has begotten the dragon and the dragon the bull."

Also the "horned Siegfried" is described with a laughing temperament and might have risen from the underworld with bull horns like Bacchus before he had lost his divinity. Only later these were forgotten and confused with the horn skin. Already above the cycle of the year was shown in the Siegfried saga; he kills the Lintworm, but is later himself murdered by Hagen (the winter dragon). The "horned Siegfried" will therefore probably have been the groom of Ostara and be similar in nature to Zeizzo the Beautiful, the Osterman and all the other young sun gods.



Illus. 68:. The now blasted away "Hausstein" in the Danube vortex near St. Nikola in Upper Austria. (Hand drawing from the author's sketchbook.)

There is nothing against the assumption of a bull cult in the German paganism and would confirm such old country and family coats of arms, thus old salvation signs; so the bull head in the coat of arms of Mecklenburg and the country name like the coat of arms of Styria.

The French heraldist Menestrier literally says the following concerning the Styrian heraldic animal, the so-called panther:

> *"Styria, Province of Germany, with a vertical white dragon or cat, with flames from the ears and nostrils. Those who have not heard that Stier in German means a bull, and that the coat of arms of Styria, have made of it a monstrous animal in the shape of a griffin".*

Dr. Karl v. Querfurth adds this remarkable gloss to that passage: "So we have to learn German from a Frenchman! Also Reinhard pronounces straight that the coat of

arms of Styria had been a literal one, namely a bull, originally. (Stieria, Stiermark, Styria). Similarly, we read in the learned Spener well-founded deductions, which amount to the view that the Styrian, so-called panther, was originally a bull and in the famous Zurich coat of arms he is actually depicted with horns like a bull." - So far the heraldist v. Querfurth -

If we consider, however, that coats of arms were signs of salvation talismans -, therefore were not chosen arbitrarily, so we see especially for Styria the bull cult proven by coats of arms and in connection with the Easter fires still cultivated today in Styria, the Ostara cult in the aforementioned sense is authenticated. But also in a strange heraldic connection the dragon (lintworm) is found as a sign of salvation of families and cities. It must be noted that the county of Pütten did not belong to Lower Austria, but to Styria, so that the ancestral cradle of the counts of Wurmbrand must be placed within the old borders of Styria.

The relationship of the bull to the dragon becomes even more interesting by the quite strange circumstance that at the time when Styria became a duchy, two border counties were established; one in the north was Putene (Pütten), the other in the south Pettau. Both counties had the dragon in their coat of arms, but without feet; the Pettau county also had the fire in its throat. Since now the Styrian bull, by ornamentation, perhaps even under the influence of the Wurmbrand-Pütten-Pettau dragon changed into the panther, it is not improbable that the Traungauer, the first dukes of Styria - were not only related to the Wurmbrands, but even of their tribe. If this list is correct, then the Wurmbrands are the ancestral family; they have the name and the unruffled coat of arms; the Pettauers would be the secondary genealogy, since they did not have fire, but the Lintwurm in their coat of arms; the tertia genealogy would be those of Putene, whose dragon in the feet is also missing the firebrand. That, if this premise is correct, the Traungauers certainly belonged to the main tribe, can hardly be doubted; as margraves as well as dukes, they naturally led the national coat of arms, which, as said, was ornamented like a dragon to the panther.

At least it is interesting that the archive of the now imperial count family of the von Wurmbrand-Stuppach, possesses a coat of arms picture from the year 1130, in which already the lintworm appears with the firebrand in the throat.

That the Wurmbrands must be "Kotinge", namely descendants of a pre-Christian-Germanic royal house, seems to have been known or at least guessed by the historiographer of his family, the genealogist Count Johann Wilhelm von Wurmbrand-Stuppach, who lived in Frankfurt as President of the Imperial Council under the emperors Leopold I, Josef I and Charles VI, because he wrote in the family history:

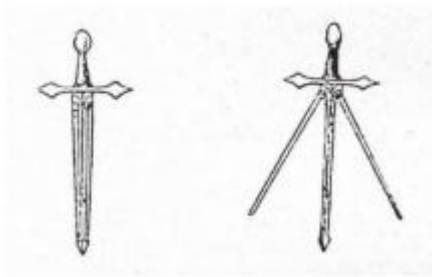
"The age of the family is not to be named, because it always was, but in primeval times it was much more glorious than now."

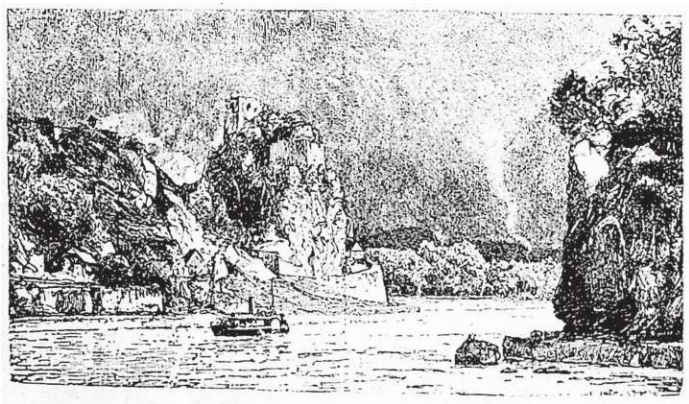
Should such meeting of bull and dragon be only coincidence? - No, certainly not! - »laurus Draconem genuit, et Draco Taurum!“

If now the mythical connection of the Ostara cult with the healing signs of the bull as well as of the lintworm has arisen, then also the first legendary worm fire, the lintworm slayer, is mythically explained. He is not the "man", not the "worm-builder", he himself is the young sun hero, he himself is the Osterman, the groom of Ostara, he himself is Zeizzo the Beautiful. Also by this interpretation the old-Aryan condition is

fulfilled, which called the kings "sons of the sun", a title which naturally had to disappear in Christian time, but in other Aryan states, which have not accepted Christianity yet, it is still used today, e.g. in Persia.

According to what has been said here and with reference to what has been stated in the section of this book: "The Helenental and the holy Feme on Rauhenstein", it can be assumed with certainty that also the Wurmbrande once were in possession of a Freistuhl of the holy Feme, like the Hohenzollerns, the Hohenlohe and others. The weapon collection of the Hohenzollerns at Sigmaringen possesses strangely also still a monument to the Hohenzollern free-court, in a dagger, a so-called "Dag". The presiding lord of the chair carried a short rapier, which had three blades united into one. When the "thing", namely the meeting, was opened, he put the "Dag" on the table, pressed a spring and the three blades opened. This was to indicate "open Dag", "open day", the "court is opened".





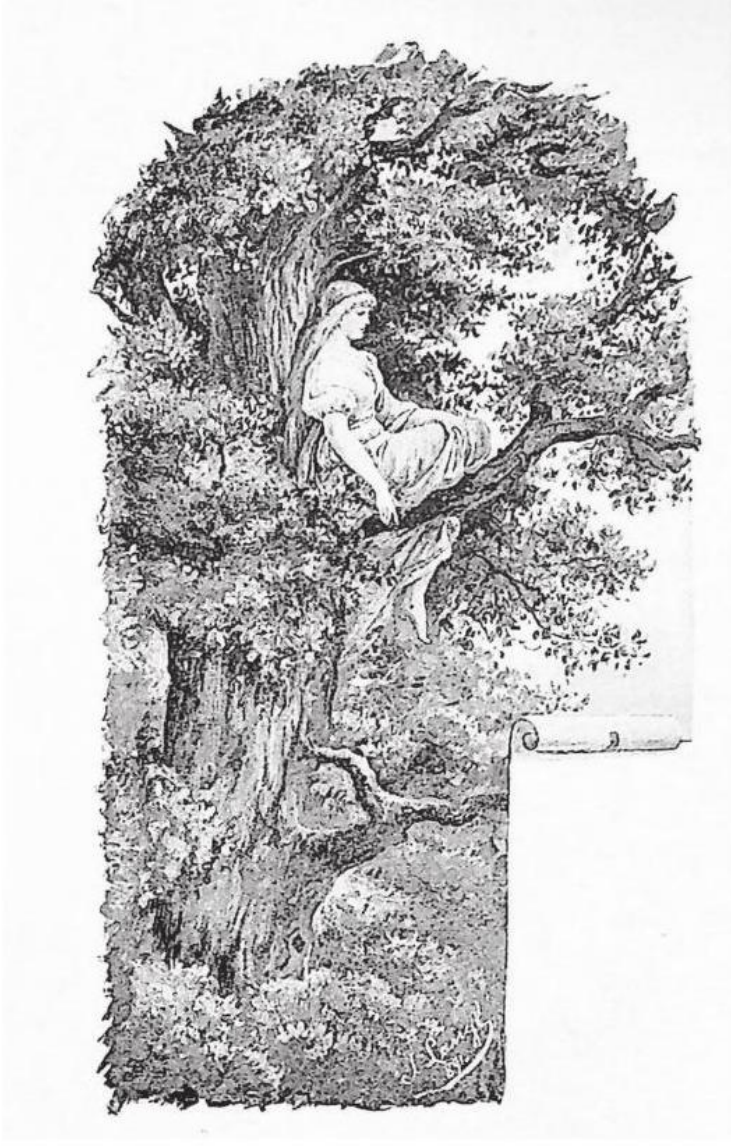
Illus. 69: The Danube River at Grein (Upper Austria), on the left the temple-priory castle Werffenstein (today Burg Werffenstein), on the right the rock of the island Wörth. (From the picture collection of Dr. Lanz von Liebenfels.)

Perhaps the family still owns somewhere an unrecognized device with the indicative seig and gidor runes or the letters S. S. G. G. or with a cross and under it a V.

But this is only covered incidentally as a reminiscent review of an earlier picture, to prove that everything is connected and done so that only in the context of a complete painting will our so long veiled prehistory unroll.

But now to the interpretation of the very peculiar place, forest, river and field names. The name "Wurmbauer" probably refers to the place where the first of the Wurmbrands had its seat in ancient times, under which one may think of a very simple farm, but by no means a medieval stronghold in the style of Hohenegg. This was already in pre-Roman times, but at the latest immediately after the destruction of Carnunt in the year 375 of our era, that the Wurmbrands established themselves here. Nevertheless, it is possible, even highly probable, that the Wurmbrands with their genealogical and heraldic legends settled down here only in the year 375 and moved out from their former ancestral seat on the other side of the Danube, because in the Waldviertel of Lower Austria there also exists a village with the name Wurmbrand. There, as can hardly be doubted, the Wurmbrande settled before the beginning of the migration of the peoples or, what says the same, before the destruction of Carnuntum in 375, in which they undoubtedly played an outstanding leading role and settled here to guard the Alpine passes after they had just gained the road over the Semmering to Italy. So much for the prehistory of the Wurmbrand house corrected by place names, or rather restored.

Now behind the "Wurmbauer" stands the so highly significant "Hutberg", which from the frame of the prehistory leads us back again to the mythology. The Wurmbrande were Kotinge, as the Baldur myth proves in its heraldic legend. The old legend of the gods has been wonderfully preserved in the family saga of the lineage, but in Christian times the first of the lineage had been gradually humanized and its former divinity had not been remembered for understandable reasons. The dragon slayer, the Ostermann became a simple "man", he was represented humanly. The legend does not name the progenitor of the lineage, nor the manner of the progenitor's death. The legend takes for granted that he "took a wife, begat children and died". But since we recognized him as a son of the sun, whose mythical mission was to beget a royal family, we suddenly feel the gap. He had to take a "wife from among the people" to beget a human race, he had to go out of the world in an extraordinary way to take into account the finiteness of human life, otherwise he would have had to endow his mortal wife with immortality. But the German mythology knows no example of an apotheosis in such a sense, as it also knows no example of deified men. In the chapter "Ad pontem Ises" further ahead this became even clearer; here only so much: Since now the first Wurmbrand, according to the myth, was a son of God in human sham form, he was not allowed to die, but also not to stay longer on earth, than until his intention had been fulfilled and he had produced human offspring with the mortal woman. Then he had to leave it. Because he was not allowed to die now, however, he undoubtedly went into the mountain, namely into the "Hutberg" behind the Wurmbauer, where he sleeps like Redbeard in the Kyffhauser, to the hat of the Semmering road to Rome, which he opened up. Undoubtedly, that part of the legend of the Wurmbrande has been lost and undoubtedly, this part of the legend will have once known that he was the guardian of his family and that he would give them divine protection in the days of need. In the male sense, he will have been the same family ghost of his gender, which in the female sense is "the white woman" of so many royal houses (e.g. Habsburg, Hohenzollern, Liechtenstein and many others). This family ghost is always the divine ancestor or the divine ancestress of a gender, which was recognized as its guardian spirit even in Christian times, as long as the gender remained faithful to its divine mission, but which goes out like a flickering torch, if such a gender forgets its divinity, degenerates and sinks into the crowd, as it renounces its divinity by degraded race crossing. So far the special reference of the "hutberg" to the worm's edge legend. In general, the "Hutberg" is just that mountain, in which the gods sleep in the winter time like Tannhauser in the Venusberg, and like Wuotan in the Untersberg.



Illus. 70. Halgadom Maid. (Drawn by J. Langl.)

The lintwurm (dragon) is just the death of the nature in the hibernation, at the time when all procreation stops. Therefore, the young sun god must kill him, whose representative was resident here in the person or, better said, in the tribe of the Wurmbrand, which united king, priest and judge dignity in itself. The access to the wasteland and to the Wurmgarten, whose interpretation is clear, goes through the "Nesteltal". A well-known superstition says that through the "Nestelknpfen" a marriage would be inhibited, through magical prevention of the marital duties. And indeed, the Nestelgraben is a barren, desolate rocky gorge, quite suitable for the gate of a dragon's dwelling. The Mamau meadow as the home of the Mümeleins or elves has already been explained. St. Sebastian is the constant companion of St. Rochus, both of whom are venerated as patrons against the plague. The god who sends an evil, however, is also at the same time the healing god against it; this was already shown by the great saint[162]. The winter god is the plague god, just as Helia appears as the "plague virgin", as the "Plague-wife". Yes, even when the cholera raged so terribly in Vienna at the beginning of the fifties of the 19th century, the mythical figure of the plague woman revived and the common man had much to tell about a black woman as the essentialization of the cholera. Such myths are immortal. - Sebastian's Fountain is such a salvation fountain and the legend really clings to it that those who fled up there during the plague were spared from the disease; after killing the dragon, the procreator, nature came back to life on Ostara's wedding day".

Losenheim is the place where the fate lots were read and there also stands the sermon chair, which has nothing to do with the preachers; it is just a sacrificial stone. - Buchberg is the place where after the defeated winter "in the blossom grove" the gods play with the golden discs. The Pfenningbach is the brook of the Fanin, the procreator, multiplier. With him it goes out into the fertile land, to Stuppach, to Wurmbrand. -

There a loose wind drove rough through the wood, creaking the old pines bent in the autumn storm; dust whirled up. The snow mountain had pulled its camouflage cap over its ears, and that is an ominous sign of the approach of bad weather. The "cold aisle" roared as if it had come to a boil; and my fair nixie-wife had disappeared. The air was lead-gray over the storm-swamped rocky trench and let us suspect that it was not far until sunrise, but gloomy clouds hindered the young day's entry into the valley. Above, the weather was already shining precariously, and from afar, an indeterminate murmur rolled, heralding an imminent roar of thunder. -

Then I hurriedly said goodbye to the resting place, which without my intention had become my night's lodging, and sought to reach the Voi valley with a quick step over the heights to find a hospitable roof at the "Hohbauern" or the "Singerin" along with ample bodily needs.

I found it excellently and later also the post office, which brought me back to Gutenstein under pouring rain and the most wonderful high thunderstorm symphony.

The fair mermaid of the "cold corridor", however, did not want to appear to me anymore, although I did not ask her "for name and kind." -

---

[162] See: "Osterburg, Hohenegg, Mauer and the Great Saint."

Chapter Twenty

St. Leonhard[163]

"Here lies buried our spiritual lord, the monastic brother of Oberburg; God grant him eternal rest!" These words were said with simple and therefore quite peculiar dignity by the sacristan of the small church of St. Leonhard, which lies half-forgotten in the forest shadows under the rugged precipices of the Rogac in the southwestern corner of Styria.

With Professor Frischauf's "Sanntalerfihrer" in our pockets, we had come over from Kappel to hike over the Rogac into the Leutschtal and on to Sulzbach in the Sanntal; the St. Leonhards-Mesner was to serve as our guide. The backpack with the clanking crampons on our backs, in full travelling gear, we entered the lonely, age-grey little mountain church. The most striking feature was a heavy iron chain that enclosed the church from the outside under the cornice. We entered; a simple building had welcomed us. The presbytery was simply vaulted, the nave was closed off by a floorboard ceiling like a farmhouse parlor, and the floor was paved with bricks, so this house of God presented itself most inconspicuously; only the words of the sacristan mentioned at the beginning made an indeterminable impression on us. There he stood in the middle of the church and pointed to the ground, but no gravestone, no epitaph was noticeable. But the brick slabs of the pavement showed the stamped date 1529; that was the same year in which the Turk first lay outside Vienna's walls. A further look around the modest sanctuary led us to discover a very strange church ornament on the right wall. Again it was chains!

"They have been hanging there since Turkish times," the sacristan explained. That were exactly counted two pairs of leg irons, a pair of handcuffs together with the chains, a long chain still with the padlock and moreover still another horseshoe.

Thus the curiosity for the meaning of these consecrations - for that is what they obviously were - was lively, but the good sacristan knew as much to answer our questions as most of his peers in similar cases, namely nothing. Even the closest question, who was that monk, when did he live? was answered in a very uncertain way.

"Many hundred years ago," we were told, "a monastic brother was banished to this forest wilderness by his abbot; he lived here, did good, and after his death was buried in the middle of the church. Since his death, every year on All Saints' Day, one of the peasants who have their single-owner farmsteads here goes to Oberburg, formerly to the abbot, now, since the monastery has been abolished, to the priest, and asks him that a priest come to St. Leonhard on November 3, at the expense of the peasants, in order to hold the annual day with vigil and mass for their spiritual lord who is resting there".

This annually renewed request for the priest from Oberburg 1s all the more striking because the church of St. Leonard is a branch church of the parish of Eisenkappel. Who might have been that friar, whom the local farmer keeps in memory for many centuries, without actually knowing why?

---

[163] First published: Vienna, Deutsche Zeitung, 1890.

We left the little wild church at 1332 meters above sea level. The sacristan, who was loaded with our provisions, walked briskly as a guide, and we ascended through the shady corner of the forest, which was charmingly overlooked by the rocky peaks of Rogac. Here and there, a single-storey farmstead shone through the pine forest in the glow of the sun. After barely half an hour of climbing, we reached a magnificent rock spring, which the guide-Mesner called the “consecrated well” (geweihten brunnen). -

Again a riddle!

Also next to the Leonhard church a crystal clear spring was bubbling. Whether the same was also consecrated, the good one did not know of course, admitted it however as possible. Who consecrates the "consecrated well", our escort understandably did not know either; but he did know that once a bishop on his passage from Sulzbach to Carinthia lay exhausted with his retinue in front of this spring, and consecrated it in thanks for the refreshment.[164]

The views of the magnificent wild alpine splendor of the Sanntal that soon opened up, however, pushed back for the time being all the budding questions about these mysteries; for many years they were to remain buried under the rubble of memory.

Later hikes through Tyrol's and Salzburg's mountains, through Austria's and Bavaria's magnificent alpine world, made me set my foot in front of many a church of St. Leonhard and taught me that it is precisely the churches and chapels of this church saint which, almost without exception, stand out above all other churches, especially pilgrimage churches, not only by their outer appearance alone, but in many cases also by the peculiarity of the pilgrims' customs.

In the outer appearance it is the iron chain, which surrounds the church under the cornice and makes it recognizable from afar as Leonhard's church. To name just a few, the church on the Kalvarienberg near Tolz, the church of Ganacker, the church of Tolbath, the church of St. Leonard near Bischofshofen - on the Gisela railroad, as well as many others could be mentioned. By the way, the most remarkable in terms of the chain winding around the church building from the outside should be the Leonhard church on a mountain near Brixen. There a heavy iron chain encircles the church two and a quarter times; the links are each a foot long and one link is supposed to be forged annually from the iron offerings. When the chain will encircle the church three times, the end of the world will dawn.

This is reminiscent of Redbeard's beard, which must grow three times around the stone table until the mountain-crazed sleeper awakens to fight the last battles. In the Leonhard churches at Aigen and Inchenhofen, this chain was inside the church, the latter of which weighed 242 pounds.

If this chain is the actual emblem of the churches of Leonhard, then the strange offerings of the pilgrims are no less, which are forged for the most part of iron, in

---

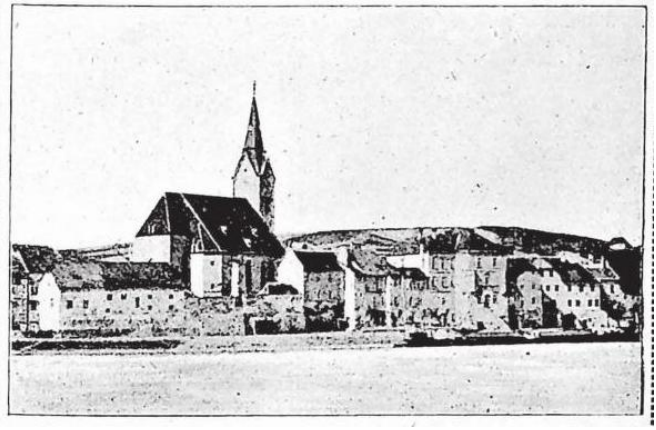
[164] Frischauf's Sannlalerfiihrer, in case this is a historical memory, which it should not be, gives the interesting information that that bishop was probably a patriarch of Aquileia, because the bishopric of Ljubljana came into being only in 1463, which time would not correspond to the great age of the parishes and churches in this region. The episcopal visitations in those days were very difficult in these regions, because they had to be made on foot.

contrast to other pilgrimage churches, in which the votive offerings of the faithful are made of wax or silver, even gold.

These wrought-iron votive images depict all kinds of domestic animals, such as oxen, cows, horses, poultry, or parts of a human body, such as arms, legs, female breasts and the like, in childlike naive sculpture, or they depict plowshares (hugely enlarged), chains and shackles and other strange things.

No less peculiar than these consecration gifts of iron is also the service in these churches themselves. To this belonged in former times and belongs in some places probably also still today the lifting and carrying around of so-called Leonhard's blocks and Leonhard's nails, which formed a kind of ordeal beside the purpose to rehearse its strength. Only the one who had cleansed himself of sins through repentance could lift the Leonhard nails, was the belief.

But the peculiar customs at such Leonhard churches, namely at the one in Inchenhofen in Lower Bavaria, are described in a rare booklet, from which some of the information may be excerpted here. It is this: "Martinus, synopsis miraculorum etc. 1659, newly published at Augsburg 1712." In this very interesting booklet Martinus gives only a part of "the noble miraculous works, which God, through the merit and intercession of St. Leonhardi at his Gotteshaus in Inchenhofen from four hundred years ago, has had collected from various old miracle books".



Illus. 71. Ybbs in Lower Austria. On the left, below the church, a Romanesque house, one of the few and oldest secular buildings of this style in Germany.

From these records of Martinus, however, it is quite clear that just the Leonhard cult not only shows a very high age, but infinitely many features from the German Wuotanskult preserved until today. This seemingly inexplicable fact becomes immediately clear if one remembers the letter written by Pope Gregory to Mellitus of Canterbury, which was printed in the mythological landscape "Eburodunum before the Wuotan Valley".

Martinus writes, among other things:

"The images outside, first bands (shackles, chains), iron crutches, iron hands and feet, prove how many were helped out of their distresses." "Hereby, the large iron nail, which is the conscious identification and landmark of this holy place (Inchenhofen), and which has been there since time immemorial, as well as the large chains hanging over towards the Sacristy (which are made of the ironwork weighing two hundred forty-two pounds ...), are to be removed. in such a measure) should not be forgotten, why this (the nail namely) remained safe from the church robbers? And is still picked up by the church pilgrims and carried from time to time? Some take it upon themselves out of good devotion, to wear out their shoulders as well with an assumed work of penance; some want to investigate whether they still have grave sins upon them', some want to exercise and boast of their bodily strength; some carry it out of folly, etc. Each one can make his intention and opinion as he wants, but at the same time he must remember that it is not always profitable to commit an outrage (sic). Many a churchman has been frightened and worried under this strange castle, until he came out of it unharmed and free.

Can also just this nail,
Which one wants to carry out of sacrilege,
Faster than lightning and hail
Soon strike everyone to the ground."

Furthermore, Martinus reports about the vows and answered invocations, which makes clear the great extent of the cult of this saint. The saint loosens: 1. the shackles of innocent prisoners, which they then offer to him; 2. he also helps those who are "imprisoned for life and limb" because of crimes. For example, in 1384 Bertholdus Fischer of Weilham, "because he introduced false dice to deceive others in gambling," was condemned, bound hand and foot and thrown from the bridge into the Lech. In distress, he invokes St. Leonhard; the bonds are loosened, he swims to shore, and Duke Stephan gives him life; 3. he "strengthens the crooked and the lame"; 4. he "enlightens the blind and the evil-sighted eyes"; 5. he "gives the use of the mind to the disturbed (insane)"; 6. he "expels the semolina and stain"; 7. he "brings back the hearing"; 8. he "also shows his power in preserving the unreasonable cattle":

"Therefore here for gratitude,
Even after the summer season has passed,
Still yearly many herdsman
Sacrifice to Him their Goods.
With shepherds' gifts and gifts from the fields,
They are mindful of the kindness,
Favors to him, their shepherd,
Whom they cannot praise enough
They praise, and with reason
According to his high dignities.
They praise him with the sound of horns
Three hundred shepherds at times,
Each one blows his horn,
Piercing heart and ears."

9. "Gives speech to the dumb"; 10. "Cures the falling addiction"; 11. "Helps even those who have been touched by a blow"; 12. "Discharges from the danger of fire"; 13. "Comes to the aid of sore throats, tumors, and broken bones"; 14. "Pleases the hard-

to-conceive women, obtains the fruit of the barren womb"; 15. "Turns away the body's injuries and gout"; 16. "Protects from hail, wind, lightning, etc."; 17. "Repairs all kinds of fevers"; 18. "Revives and restores those who were thought dead"; 19. "Reminds those who put their glow into oblivion". And finally, Martinus lists 134 "neighborhoods" by name, which have annually "engaged a wagon or plow iron for the protection of the crops at St. Leonhard later Juchenhofen".

All these offerings, as conscientiously recorded, have their peculiar character; here are only a few significant examples: "1437, walk around the church with an iron picture, all in Allmusen to view (determine)." "1603, two iron rings a whole year to carry." "1592, with an iron belt to travel to church." "1445, to carry an iron image with chains six pounds heavy on bare body under the usual clothes as a sacrifice." "1510, an iron ring on the neck as St. Leonhard's obligation to wear all her life." "1434, one iron scale." "1512, an iron ear." "1601, a whole year to wear a ring around the neck, and to have the sign proclaimed." "1422, iron." "1511, iron ring." "1512, an iron hand, a iron ring, as St. Leonhard's prisoner, his life day around the neck, on hands and feet but a whole year to wear." "1512, an iron house." "1509, Horseshoes." "1570, iron barn." "1513, an iron ring on the neck his as St. Leonhard's goodwill and obligation prisoner to wear all his life time." "1511, iron Schynn to beg." "1410, iron belt and pants." "1428, iron image." "1510, iron underpants."

These few examples explain the masses of wrought-iron offerings of the pilgrims, which are kept in Leonhardskirchen. Such sacrificial objects are now rarely forged, but a kind of loan system takes the place of the original sacrifice. From the hundreds of forged animals, which for example the Leonhardskirche of Ganacker has, each pilgrim now chooses so many pieces at the church door for a small silver coin, which is thrown into the offering box. With the so released wrought-iron oxen, cows, horses etc. in the hat he walks around the altar three times during the offering and throws these pieces into the box which stands behind the altar. From there the sacristan fetches new supplies to his position at the church door when the need arises.

At St. Leonhard's church trips it is always high and colorful and yet forty to fifty years ago it is said to have been incomparably more grandiose. These church trips are held on the "Lienhard days", which are the first three Sundays of July, and the whole month is often called "in the Lienhard days".

The "Lienhard wagons" with the colorful "Lienhard chests" arrive with the array of the most accomplished peasant splendor and often thirty to forty of them rattle around the Leonhard churches in threes, whereby the horse-drawn steersmen show their best art, and their female relatives, who sit on the Lienhard chests, admire their best finery.

A legend tells:

On a Leonhardsfeste drove the "Kammerloherbauer with his housemates on completely new Leonhardswagen to Reichersdorf near Miesbach. When he, according to custom, wanted to drive three times around the church, suddenly the four stately and richly harnessed horses could no longer move the wagon. The Kaminerloher handed over the reins to his head servant, got off the wagon, took the axe hanging between the rear wheels, went around the mounts three times and said, "Now I ask you if you will let me drive?" But the wagon stopped. It is customary for wainwrights to make a cross in the first spoke they insert into a new wheel. The chamberlain cut one of the crossed spokes

with the axe; at the moment the horses pulled up, the wagon went forward; but in the midst of the crowd the cry of an old tailoress was heard, whose leg had suddenly been broken off. -

In Aigen, too, there is a famous pilgrimage church of St. Leonhard (dialect: Lean-herd), which attracts many hundreds of pilgrims from the Innviertel and the Rottal during the Lienhard days. In former times the pilgrims brought live geese, chickens and ducks, carried them three times around the altar and then let them run through an oval window of the church wall as an offering into a specially built stable in front of the church. Today this hole is walled up[165]. They also brought all their horses and both men and women rode around the church three times. Often the crowd was so great that the churchyard surrounding the church could not hold the devotees, so that some of them had to ride around outside the churchyard wall and throw their wrought-iron votive images over the churchyard wall during this ride. It is said that one cannot make a spade cut in the churchyard without coming across such votive pieces. Behind the high altar hang chains, tires, horse bits, keys, hand and foot cuffs, scythes, plowshares, horseshoes, horse feet, all of iron and of supernatural size.

In the past, there was also a heavy iron chain in the church, which the churchgoers lifted or tried to lift; however, it was taken away because the constant clattering disturbed the service too much. On one wall of the church there is a picture of St. Leonard trying to make sense of the chain. The saint stands in the clouds and holds in each hand the end of a long chain, which descends to the earth and embraces numerous praying people including priests and nobles.

In a wooden hut of the churchyard, however, the Leonhard nails or blocks are housed; this hut is called the Würdinger hut. In it the following iron nails are placed:

1. the worthy (Wirtinger, Würdinger). It is the headless torso of a harnessed man cast of iron, with hands folded in prayer; it is 19 '/z inches high, 14 inches wide, and weighs 220 pounds. The broken bearded head with the iron hood, 12 inches high and weighing 60 pounds, lies with it.
2. the man's leonhard (Manalean'l), also Raunagel, is a torso without head, arms and feet, 16 inches high, 6 inches wide, made of wrought iron.
3. the Weiberleonhard (Weibalean'l), 19 inches high, 8 inches wide and weighing 80 pounds, made of wrought iron.
4. the Kolmandl, 20 inches high, 9 inches wide, forged.
5. the Fatschenkind, 20 inches high, 5 inches wide, forged.

Once the pilgrims have gone around the church three times with

prayer, men and women, whether old or young, gather at the Würdinger Hütte to try their hand at a "Lean'In". They try to lift them, to throw them over their heads and backs; but hardly anyone is able to pass the worthy among hundreds! Many a one says: - "I have often carried a sack of grain, weighing three hundredweight, up the stairs, but I want to master these little things! But now the worthy man proves his gravity: the wicked man does not bring him to his knees; he may blow as much as he likes! "You can't throw him!" the bystanders call to him with a sneer; "you are not yet clean of sins!" Ashamed,

---

[165] In a church in Styria - I can't remember which one - there was such an oval peephole in the churchyard wall, through which the horse's head was put after the third ride in order to protect it from disease and epidemic. This reminds me of old horse sacrifices.

he "leaves the hut and perhaps his conscience forces him to confess what he has concealed. Now a Rottaler enters the hut, a sturdy, strong-boned codger. As if mocking, he looks over the little men on whom the weak are struggling. His scrutinizing gaze clings to the worthy one. Now he touches him below, with both hands. But these are also after it. With shuddering horror, one thinks that no grass will grow for a long time on the back that these fists blister at the next fairground scuffle. With a powerful jerk, he has swung the dignitary onto his knee, then he clutches it in the middle and pushes it onto his chest. Silently, with reverent looks, the circle of admirers stands around; one hears only the working of the lungs of the mighty one. Now he has it on his armpit and now he pushes the worthy onto his neck and now he makes a jerk and the worthy flies out in a wide arc and burrows into the ground with a dull thud. Astonishment all around. The giant repeats his feat of strength several more times.

Illus. 72. The Geiselberg, a gigantic local mountain with its three ring ramparts in Lower Austria. (After a drawing by Ignaz Spéttl.)

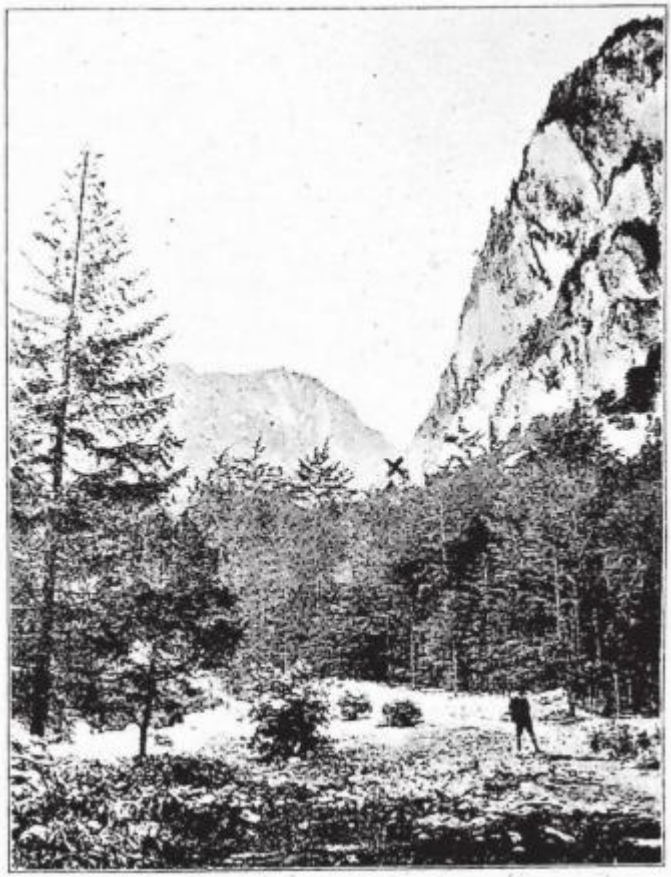
It was said that some of the strongest men had managed to lift and throw the worthy man fifteen to twenty times in this way; but no one had yet been able to accomplish what a Rottaler had succeeded in doing about 250 years ago. At that time the worthy still had his head in the right place and therefore weighed a full 280 pounds. An over-strong woman carried him up the church tower, from where she hurled him down with such force that the poor worthy lost his head. Now it lies beside him in the sand.

These Leonhard's nails used to be in the church itself until the beginning of the 19th century, when an attempt was made to shut down this original service. The worthy one was hidden under a bridge, from where the others also disappeared. Later, when the bridge was rebuilt, the Wirdinger reappeared and soon his companions, who in the meantime had performed the unworthy service of herb weights for farmers, were dressed again. Although the church was and remained closed to them, they had solemnly entered the Wirdinger hut.

Also other Leonhard churches have similar "Lean'In". Everywhere the legends of carrying away the "Leonhardsnagel" occur; they were buried, thrown into wells, swamps, eddies, hedges, carried far, but they always returned.

The main features of the founding legends are almost the same everywhere; prisoners are freed from the greatest need and build the church. Often the people think that in a Leonhard church or its churchyard the saint "rests", i.e. lies buried; so in

Ganacker and presumably also in the St. Leonhard church near Oberburg, where the monastic brother, who died there in exile, may well have sprung from such popular belief.



Illus. 73: Scenery from the Grofse Hollental. At the spot marked with an X, the author fell on May 8, 1871, and then had a chain path built at his own expense, which was opened on June 21, 1871 as the "Guido List Climb".

Now we know, however, that the throwing of these Leonhard iron blocks was an ancient Germanic custom. In the Nibelungenlied it says:

"Then she (Brunhilde) hurried, and her courage was fierce;
The stone she lifted high, the beautiful maiden well,
And swung it with all her might, far away from her,
That from Lord Gunther's sword each began to wonder.
The stone was hurled by her twelve fathoms away,
And yet the well-bred maiden jumped over it."

And just as here - like the strong Rottalerin - Brunhilde threw the stone, so the strong Duke Christoph of Bavaria hurled the large Lydian stone, which is still on display in the royal residence in Munich. The memorial plaque announces:

"When after Christ's birth was counted,
Fourteen hundred and ninety years,
Duke Christoph was born,
A hero chosen for the better,
A stone from the free earth he did heave,
And threw it far without a foe.
Weighing three hundred four and sixty pounds,
The stone and the writing bear witness to this."

The second panel gives an account of the duke's high jump. But still other highly significant features, which point to a high age of the Leonhard customs, are to be emphasized. The image of the saint served the pilgrims not only to rehearse their strength - for originally every Leonhard's block was such, at least symbolically. They carried it in processions from one village to another or often themselves, sliding on their knees, laboriously around the church. They sank it into streams and other hidden places, but it always came to light again by virtue of its higher nature, where it was then solemnly brought back to the church. The threefold driving around, riding around, walking around or even the threefold sliding around on the knees is an old Germanic custom. One of the blocks in Aigen is called "Raunagel" and "Leonhardsnagel" was the name of the block or the image of this saint in Inchenhofen. Also the church of Leonhard in Buttenwiesen had an image weighing about 80 pounds, called "Leonhardsnagel". In place names, however, Wirting occurs as well as Nagel. The former means vortex, to which the legend of Aigen fits very well, according to which the first Leonhardsklotz of wood floated around in an Inn vortex. Perhaps the name Wirtinger is to be derived from it and not from the term of the dignity.

In the Fichtelgebirge, however, one says that the two villages Nagel and Reichenbach are the devil's Leibgeding, which Satan therefore also claimed when he tempted Christ and promised him the world if he worshipped him. A golden chain is wrapped around the Nagelberg in Middle Franconia, which is inhabited by mountain people. This, like the red silk thread with which Caurin's and Chrimhilden's rose gardens are enclosed, lead back to the chain which entwines the Leonhard churches. Particularly clear is the pull to the Wuotanstum at the Brixen church, as was already mentioned above. The saint now wraps this chain around his congregation, as the picture in the church at Aigen tries to show. This means that the saint frees from illnesses, ailments, even imprisonment, if the person concerned voluntarily enters his captivity. Such a prisoner then voluntarily wears a ring around his neck, body, arms and feet instead of chains, for a time determined by the vow. An often recurring vow formula is: "To wear a ring around the neck for the rest of his life, as a St. Leonhard prisoner of good will and obligation". Such a ring is nothing less than a neck iron, as it was forged on prisoners, only it lacked the chains, which, however, were hung up in the church as a votive offering. "To beg all in all" and "to have the sign proclaimed" are often recurring extensions of the vow formulas. From this sprang the superstition of the so-called gout rings. In order to drive away the gout, an iron finger ring must be made, the cost of which must be begged, but no thanks may be given to the giver, because the begged has to hand over the gift "for God's sake".

These "iron rings", which play such an important role here, go back, however, deeply into the Germanic antiquity. Cornelius Tacitus says in his "Germania", II., 31.: "A custom, to which the bravery only got entrance with individual other Germanic peoples, is generally accepted with the Chatten. It consists in the fact that from their first manhood they let their hair and beard grow and do not discard this wild appearance, to which they commit themselves by a vow of bravery, until they have killed an enemy. Over blood and booty they unveil the face; only then do they believe to have won the prize of birth, to be worthy of their fatherland, of their parents. Cowardly and unwarlike remain the feral face. Moreover, each of the bravest wears an iron ring, a sign of shame to this people, as a shackle, as it were, until he has freed himself from it by slaying an enemy. This custom is popular with most of the Chatti. They gray in this distinction, and are thereby at once known to foe and friend."

The wearing and taking off of this iron ring, which symbolically resembles a fetter, was therefore already in "Tacitus' times a custom of the Teutons bound to vows. And such a vow was in the age of the Wuotans cult completely equal to a Christian vow of today. Then, as now, the vow is a contract entered into with the deity, concluded with religious solemnity, which had to be paid off like a debt with the greatest conscientiousness.

Yes even the origin of the iron finger rings brings the old god's teachings with fetters, even if not directly in connection. Prometheus had to wear an iron finger ring as a sign of shame of the suffered punishment. The gem was cut from the rock to which he had been bound.

But also the hanging up of the chains of those who are released from their imprisonment finds its counterpart in the grayest antiquity.

Pausanias offers a surprising passage for comparison: "On the castle of the Phliasians there is a cypress grove (thus a forest, which is peculiar to all Leonhard churches) and a highly sacred temple from ancient times. The goddess to whom this temple is dedicated is called Ganymeda by the oldest Phliasians, and Hebe by the younger ones - this goddess is held in high honor by the Phliasians, but in the highest honor because those who implore her for protection obtain impunity, whatever their crime may be. Prisoners released from bonds hang the fetters on the trees of the grove as a sacrificial gift."

Herodotus offers a still far older, more venerable testimony. He relates that the Lacedaemonians, misled by an oracle, had invaded Tegea and, full of confidence of victory, had immediately taken the chains with them to bind the Tegeates to be ensnared. But things turned out differently than the Lacedaemonians expected. They were defeated and the surviving captured Lacedaemonians were now beaten by the Tegeates into the shackles they had brought with them.

"These very shackles" - Herodotus reports - *"were still well preserved in my time in Tegea, where they hung all around the temple of Athena Alea".*

Still Pausanias reports that he saw these fetters, "as far as the rust did not consume them", at the temple of Athena.

As already thought, according to the legend, the first Leonhard's image at Aigen had been a black wooden block, which had floated in the whirlpool of the Inn and

had been pulled ashore by a fisherman. That sounds really Wuotanistic! Equally wuotanistic, however, is the peculiarity of the blocks, which may be carried away and hidden wherever and however, but always return to the church.

Whirlpools and rapids were considered to be the dwellings of the highest gods, and even today popular belief fills the Danube cataracts with mermaids and water sprites, and it is especially the Danube whirlpool that tolerates nothing unholy. Only virgins or women were allowed to sail it, fallen girls had to leave the ship; that was Fergensatzung on the Danube. But it is also known of many highly venerated images of saints that they did not want to leave their favorite place on a tree or rock and always returned there, no matter how often they were taken to a neighboring church. Often they did not even tolerate that one builds a chapel or even only a shelter over them; they wanted to stand in free Godly nature, blown around by resin-scented forest coolness.[166]

Yes, that is really Wuotanistic-Germanic! Tacitus says in his "Germania", I., 9.: "Incidentally, it does not correspond to the Germanic view of the majesty of the celestials to imprison them between walls or to make images of them with human features. Forests and groves are their temples, and under the names of their gods they invoke that inscrutable power which reveals itself to them only in worship."

That St. Leonhard must have become known to our ancestors at the time of the Christianization of the Germanic tribes, or very soon thereafter, is proven by these strange memories of pagan sacrificial service in the cult of this saint.

If it is now found that St. Leonhard took the place of a Germanic deity, that therefore the old Leonhard churches rose from the sanctuaries of just this deity, then only the question remains, to which of the old gods this former "pagan church" was dedicated.

Here, too, the conscientious Tacitus guides us in his "Germania", II, 39: "Another kind of reverence is shown to this (by the ancestors' sacrifice and awe-inspiring age sacred) grove. No one enters it other than bound, as a sign of submission to the deities' omnipotence. If someone falls to the ground, he must neither get up nor allow himself to get up; on the ground he must roll out. All these customs are based on the assumption that here is the cradle of the people, here is the all-controlling God, to whom everything else is dependent and submissive.

Thus, the fetters were a main symbol of the worship of the highest god, whereby every other god figure seems to be excluded from the beginning, if it is necessary to answer the question, to which of the Aesir those healing places were consecrated, above which the St. Leonhard churches rise today.

But not enough of that; also the iron arm ring of the Hagestalden points to Wuotan. As the Hechs were the earthly counterpart of the Valkyries, so the Hagestalde was the mirror image of the heavenly Einheriar, Wuotan's closest drinking companions in Valhalla's mead hall. The horse, like the holy well connected with it, all, all other protectorates of St. Leonhard point back from the house father of Walhall, to the godking Wuotan "to the all-ruling god, to whom everything else is dependent and subject".

---

[166] For example, the "great saint" (St. Zeno) at Mauer near Melk does not tolerate a protective roof; as often as one was built over the statue, the next night the storm threw it over the pile. Compare with these customs and opinions also what was said on page 53 about the animated healing stones.

Illus. 74: Ancient portrait bust of a Germanic man (Arminius?) in the British Museum. (From the cliché collection of Dr. Lanz von Liebenfels.)

But also the Ur-Germanic ordeal (proving of innocence by a trying experience, from Old English ordal) has been preserved by the lifting and throwing of Leonhard's nails; because throwing and jumping was an ordeal: after all, throwing and jumping decided on the bridehood of Brunhild.

Thus we may recognize in each of the old St. Leonard’s churches a former Wuotanic holy place. We may approach those doubly sacred forest churches with reverence, for they are venerable witnesses of those misty times in which Hari-Wuotan's mysterious slogan "Eternal cycle, eternal rebirth!" still murmured through the leafy clouds of his highly sacred Hainhalgadom.

Chapter Twenty One

On the Iron Road[167]

Few of the many who daily roll along the iron road to the south[168] should be aware that one and a half millennia ago the same iron road was also rode, but in a different sense by our forefathers for the journey to Rome through its iron belt. At that time, the armies of the nations did not roll along on iron rails; they carried the iron in their fists and called it a sword.

Today, travel is different.

With the modern travel devices, which facilitate travel so much, even devalue it, so that one begins to regard the raced-through area, the countryside, only as a splendid illustrated picture, which one leafs through like a pretty magazine, in order to then push it aside unread with these modern travel devices the journey, for its own sake, has lost an infinite amount of attraction and value.

Countries have moved closer together, roads have become shorter. The sights of the tourists are carefully spread out on the broadly trodden path; indeed, the traveler no more notices the finer shades, the inconspicuous gradations and transitions from the peculiarity of one people to the special development of another; he now simply overlooks the once significant resting points of the journey, and unheeded they flit past the carriage window, a different one every quarter of an hour.

In the times of the Posthorn, it was different, and at that time there were still those who, like Johann Gottfried Seume, walked from Grimma to Syracuse by pedes apostoslorum. One of the most interesting phenomena, however, lost to the steam-winged traveler, are the national and linguistic borders which rarely or never coincide with the political borders of the country. These striking phenomena, however, forced the traveler of the old school - if he had otherwise-normally constructed thinking tools, which were not granted to everyone at that time necessarily to ask a question, the answer to which shall be attempted here.

The living language, regardless of its sound, is an eternally flowing stream, splitting into countless arms of dialects, which are only with difficulty preserved by the dam of the written language in a halfway similar sound. There it rushes over cliffs, there it glides calmly and clearly through blooming meadows, here the floods are transparent like reflecting crystal, at another place again turbidly interspersed with foreign components, waiting for clarification; there the linguistic stream runs even two-colored in one bed, although the demarcation is not a sharp one, because the searching eye recognizes small eddies and frictions at the colorful border, which seem to mix both shades.

So also at the border of the German and Italian tongues.

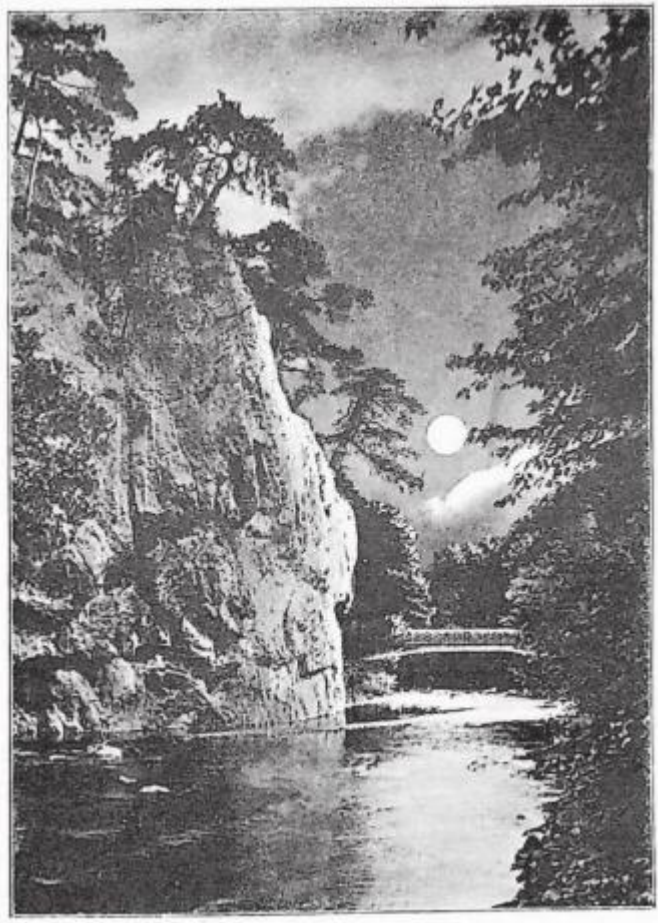
---

[167] First published: Leipzig. Daheim, April 28, 1880; Vienna, Deutsche Zeitung, March 18, 1885, and elsewhere.
[168] This refers to the southern railway line from Vienna to Italy.

This, once far down in the south, where Dietrich, the legendary Bernese, was its valiant border guard, is today moving ever more threateningly to the north, and it almost seems as if the Brenner were destined to be the landmark of the language border in the future: favored by un-German Roman priests and un-German unpatriotic authorities, who fanatically encourage the ever more widespread adulteration of the beautiful Etschland.

One example for many:

During the construction of the Brenner Railway, the name of the station in Bolzano was painted in Italian on the fronts and gables of the station building, and despite all the objections, despite the indignation of the purely German population of Bolzano, it was deemed good not to pay attention to them.



Illus. 75 The Urtelstein (Urdastein) in the Helenental near Baden.

Then, one fine day, the sun shone golden and clear over the laughterfriendly Bolzano, the dolomite jaggedness of the Schlern shone in the rosy inks and King Laurin's rose garden blossomed in the fieriest ether scent. Did we hear right? Was this not the roll

of drums? - And there that crowd of men with flying flags coming out of the city - are the Bersaglieri in the procession? - Down here in the valley, out of the red of the iron, shall blood roses spring from the sand and redden it, as up there the cliff reddens in the reflection of King Laurin's roses! - But no! - They are already close enough to judge that they are weaponless, and yet - what's with the getup? They carry ladders and on a festively decorated litter, painters ride and in the middle of it a giant pot full of black paint. Now the station building is reached. The ladders are put on, in full chords resounds: "Was ist das deutschen Vaterland?" and while the song fades away, also on all sides the name "BOLZANO" has disappeared and in fresh color shines in the same place the good German: "BOZEN" - and still today, after more than twenty years the German city name can be read there. With her kindest radiance, the giver of all light transfigured this boyishly manly action of the gymnasts of Bolzano, for it was these splendid boys who dared to make up with courageous action for the wrong done to the German Bozen. After a strong roll of drums, hurrahs and heilos, fresh, cheerful songs resounded once again, the gymnastic squads arranged themselves, again the banners flew, again the bearers of the ladders and the color pots followed them, and the procession duly moved back to the German Bozen. This is what the German gymnasts of the Bozen did! - Further down south, one hears strangely constructed words, e.g.: il Vagerle, il Tragerle, instead of der Wagen, der Trager, and the like; these are the easily explainable "frictions and eddies" that form at the language border. - And this is only the beginning! For now the lost posts of the Germanic troops on the army road to the Germanic grave we call Italia chase each other as one flies by. Now the railroad train roars through a rugged and thorny rocky cleft and it sounds almost legendary that the old German name "Bernerklause" is still loosely attached to it, although it can also be called "Clusa di Verona" - Veroneser Klause.

Now the train stops in front of the good old Bern, the former stronghold of the strong-armed Ostrogoth Theodoric, of the famous Dietrich of Bern. The mythical figures of warriors dawn before our inner eye, but these wonderful images are dispelled like an evil incantation by the conductor's call, who yells into the open door of the carriage: "Verona! Porta vescova!"

But how differently this happened on an earlier trip, according to the ways of traveling scholars! At that time, the railroad was left on the right or on the left, as the case may be, and the road was happily traveled on foot or on horseback, depending on one's mood and needs.

I had already thought that my beloved German was behind my heels, when in the middle of this spoiled country German sounds unexpectedly struck my ears again, spoken in German villages, surrounded by the foreign idiom - like a forgotten island in the ocean. - It sounded full and rough, this German, to some it might hardly appear as such, who were used to respect only our school German for real German, but these full vowels sounded strange, as if they came from a distant century.

How pleasantly surprising it was to come across larger areas deep down in the Etsch Valley, as well as in its eastern side valleys, where the German tongue still sounds and where German place names, even if already partially withered, easily betray the German word core. And this latter even in today already completely italicized communities, far southward of the today assumed border of the German language. These are really and truly forgotten outposts of Germanism along the highway of peoples to Rome, to the spacious Germanic grave - Italia.

Noteworthy is the distribution of these Germanic language islands "in the middle of the Italian language area at the lower Adige near "Trident" and "Rovereuth" and the eastern valleys, where they enclose a large area of pure German tongue - the sette communi - but everywhere isolated, fully justifying the designation "German language islands".

At that time we took the road from Trento eastward, leaving the Adige Valley, through the "Val Fersina" over a rocky pass into the "Val Sugana" flooded by the "Brenta" to "Venice". The wonderfully wild rocky valley, where the road runs over long, mighty stone embankments along the broken rocky cliffs, partly blasted into them, awakens all the magic of the heroic legends with its proud majesty and remote wilderness solitude. So we drove along those paths to Feltre, the old Fritila castle[169], and the figures of the Vilcina legend surrounded us like the buzzing of ghosts.

Here, where every stone, every castle rubble offers testimony, here the simple, rough language of the heroic legend has a doubly invigorating effect on the formative thinking power of a poetically feeling mind. From all outlooking points the castle ruins greet down, reminding how these roads trembled in earlier times under the hooves of heavy war horses and how those rock cliffs which today at the most return the post horn sound in the echo call, once thunderously threw around the horn blasts of the men's-territorial army.

Yes, Dietleib the Dane took this road when he was looking for Dietrich the Bernese in Venice. The Vilcina legend tells this train literally as follows:

"The legend goes, how Dietleib on the way to Bern (Verona) learned that Dietrich was riding to Rome to the king Ermanrich, who was his Ohm. However, he wanted to meet Dietrich on the way himself and therefore explored the next way to Venice. But Gotzswin, who knew the way, told him: "This way is shorter, because Dietrich will hardly go straight to Rome, because I was told that he wants to make a detour east to the sea to Venice and stay there for several days before he rides south. And when you come to "Tridentsthal", halfway to "Trident" (Trento) itself, leave the road that leads to Bern and ride eastward through the gorge (today the Fersina Valley), which you will see open before you. And if you come now in the east to the sea, then certainly every child will tell you where Heer Dietrich is."

The legend then says of the further journey of the Dane Dietleib: "He then came to a castle, and this was called Fritilaburg (today Feltre)."

And this was Fritilaburg! Here, in the middle of the Italian country, a castle of the fair German Freya! The pen can hardly glide over this name without reminding us again of the noble Tannhauser and telling us what wonders he did with Frau Venusinnen. But these sheets have already reported about this in another place.

And all around, what a splendor of memories!

If one explores the names of those crumbling castles, one will find the name of some of them forgotten by the people, but in the case of some others it will be easy to extract the German core from the Italiansounding shell. Thus, "Pergine", which proudly dominates a respectable market on the top of the pass, can easily be traced back to the

[169] See: "The Venusberg near Traismauer"

German "Bergen" or "Perghin". Further on we meet the castle "Hohentelfs" or "Torcegno", the ruins of the castle "Telfs" (Telvana)" and after a further hike we reach "Grigno", the old German "Griegn", where from the north the wild Tessino gorge opens, from which the "Grigno" gushes out.'

Illus. 76: Ancient marble bust of a Germanic woman. (Thusnelda?) (Logia dei Lanzi, Florence. From the cliché collection of Dr. Lanz von Liebenfels.)

Germans can be found all along the valley, although - unfortunately the younger generation prefers Italian, and this continues until Feltre, the old "Fritilaburg" of the Bernese. Near "Primolano", in a moderately large cave, there are the ruins of the ancient castle "Kosel", today changed into "Covelo". This was one of those defended caves, like Lueg in Kram, Chalons in southern Styria, like Klamm and Wollersdorf in Lower Austria.

However, according to the map of the famous Tyrolean farmer Peter Anich we can further complement that scanty yield.

Other maps from the Middle Ages, which depict these areas, can be used for comparison; they provide important hints in the direction indicated. Particularly noteworthy are also the maps of the famous naturalist and historian, the Viennese physician Wolfgang Lazius, two of which are included in this book after the edition of Johann Amos Comenius. (1514-1565.) Peter Anich's map lists no less than fourteen German castle names between Trento and Kofel, starting with Trento: "Sergnan", "Puel",

(Bishel, hill), "Formasch", "Grill", "Mala", "Bergen", "Selva", two castles named "Marter", "Telfs", "Hohentelfs", "Striegn", "Griegn" and "Kofel".

In the valley of the Fersina, even before crossing the Joch height towards Val Sugana, we still find German place names such as "Puel", "Raut", "Erlach", "Rieslach" (Risolengo), "Grüll",

"Lafraun" and "Gareut" (Friassilongo). In Gareut we stopped for a rest day in the "German House" - how pleasant this name sounded on this forgotten - peoples army road! The innkeeper of the "German House", Mr. Dominikus Holzer, is one of those rare innkeepers who knows what interests their guests. He will give a reasonable answer to anyone who asks him questions in the sense of this book and will know how to give important hints according to the direction of research, which should be mentioned here in particular.

Such "fathers of their guests" are unfortunately also becoming rarer and rarer in the age of round trip tickets and find themselves replaced by the foppish befrackten waiters and the hoteliers going like GrandSeigneurs very meaningless. This only so incidentally. - Exactly the same appearance can be seen in the valleys that run eastward from Rovereto, the old "Rovereuth", Val Terragnuola and Val Arsa. In the Adige Valley itself, however, there is still the pure German mountain village of Folgern (Folgaria).

All these places mentioned so far may be considered as the first group of German language islands. The second, larger one is situated on the left bank of the upper Brenta and are its German speaking communities: "Torcegno", "Vignola", "Roncegno" and "Roveda", which are related to the German speaking villages of the Val Sugana. The largest of all, the "sette communi", with 30,000 souls, is made up of thirteen villages and is located between Val Sugana and Val Arsa.

So how do these three large German language islands explain themselves?

They consider themselves "Cimbri", call their language therefore also the "Cimbrian language" and derive themselves from the remains of the Cimbri invasion blasted by Marius, in 13 before Christ. The map of Lazius becomes more significant for the present study because it contains the following inscriptions near the "sette communi": "Aquea sextiae ad quas Marius Cos. Cymbros Tentones vicit." Schmeller, the famous Bavarian researcher, however, considers them to be Alemanni, who probably settled here after the battle of Tolpiacum. I do not want to profess either opinion, but I do think that they are remnants of the Goths, who gathered here more densely in order to have the Brenner road, which branches out strongly here, always in safe hands, in order not to be cut off from the native people, in order to always be able to rely on fresh influxes from them and to always remain in contact with them. The influence that the migrated peoples still exerted on their homeland is frequently mentioned in history, among others in the Vita Santi Severini, which reports the same thing about Odovakar.

The times of Theodoric (Dietrich of Bern) and Odovakar were the times when the Brenner road was secured by an important military force and this military force kept faithful watch through the times of the migration of peoples, it kept the Roman road open for the Frankish king Charles and later for the Ottonians and Hohenstaufens through German blood and with German swordplay; it remained on its castle guard until today, when it sank to a - forgotten guard post.

The "Cimbri" of the three large Germanic language islands are the remains of old Germanic settlements as passport posts, in order to keep the mouths of the Alpine passes on Italian soil always open to the Germanic mother country in the back, which meaning and purpose they had to fulfill still in the Middle Ages. They are the Germanic remnants of the old Germanic margraviate "Bern" (Verona) and were called "Cenomani", namely: fighting men. (Dietrich of Bern, Hilbedrand, Hadubrand, Wolfbrand etc.). That it must not have been a temporary Germanic settlement, which at best had remained there by chance during a military campaign, but a settlement founded on a permanent existence, is proven by the place-naming of their administration and school places, whereby a systematically initiated and firmly founded land seizure is attested, which even a thousand-year neglect on the part of their German mother country was not able to destroy. The place of administration of the "seven communities" was "Asiago" - a purely German, not Italian name! - which as: "asi" = champion, support, carrier (Asen) and "ago" = move, act, clearly points to the "acting champion", who had their seat there. - In the "thirteen communes" we find "velo", "saline" and "salva di progno". Velo resolves in "vel" = "uel" = "ul" or "ol" = spirit, knowledge, and "lo" = place, thus: place of knowledge, namely the place where knowledge was cultivated, where the school (sa-ule = seat of the spirit, knowledge) existed. - "Saline": "sal" = salvation; "ine" = ini = men; thus: salvation or armen. - "Selva" (di Progno): "sei" = sal = salvation, and "va" = fa = begetting; thus, "salvation". And in San Bartholomeo tedesco is likewise still the name "Bartel" (bar= life; tel = part, earth) = earthly life, thus the administration of civil affairs, hidden meaning. - As epithet of Wuotan, however, Bartel esoterically hides the "begetting from the Urfyr", thus "the highest governing God."

Illus. 77, History and Legend. (After a drawing by J. Lanz.)

But the most significant is the folk name "Cimbri", which the inhabitants of this linguistic island attached to themselves and which caused so many headaches to the

"scholars". They overlooked that it is not a real people's name at all and is not connected with any of the Germanic people's names in linguistic history, but originated independently and simply means "germ formation" ("kim" = germ (keim), and "bern" = to give birth (gebaren), to come into being), thus designating them as the germ bearers of a (Germanic) people transplanted there, whose destiny it was to grow stronger to become the powerful border people of the German empire, to shield, protect and defend it.

The fact that all this and they themselves could be forgotten does not give the truest and noblest of German power and German honor the highest glory.---------—-

Three rivers showed the Germans the ways to world domination; the "free German Rhine" across the ocean, the "blue Danube" - the wellknown "Nibelungenstrasse" to the east and the German Etsch provided the merry armies a journey to the sunny south, to Rome and further to Carthage and to the Canary Islands, where the people of the Wantschen were found as remains of the Vandals, like the inhabitants of the "sette communi" as remains of the Goths and Quades.

Hierarchy and bureaucracy have fanatically promoted and almost achieved Italianization even here in the small mountainous country between the Brenta and the Astico. And the German idiom of the old Germanic "Wegwarten", forgotten by the German people, has been abandoned to drift away. Nevertheless, at this point a small literary monument may be erected to those tribal brothers on the Brenta's borders, from the days of the extinction of the German lute in the spacious Germanic grave - Italy. -

That literary monument, however, is the obituary of the nineteenyear-old daughter of the mayor of Asiago or in Cimbrian - “Siege”, the main town of the "sette communi", who died on July 13, 1890.

This obituary now, printed in large folio format with hand-width black margins, is written in "Cimbrian" but with Italian translation. The original text is as follows:

"Hennesle, Libe Tochter von Kav. Jakel vun Rigen un Ludet von Müllarn, nochent geentet neuzen Jahr in Morgant vun dreizenen Hobiot tausend achthundert und neünzk stirbe. Vorborgenes schmechtegez Genzele, Plümle vor minsche gebracht in vromeda Hearda in beelz Vater und Mutter ligen iar Ehiar — iar Trost — iar Gadingen vluterte in Hümmel sin oanegez un selegez Lant. O guta — o linne o dorpamega Tochter boatan dizzan armez Fant af din Grab lédeg ableget din VaterKsell.

Siege in 14. Hobiot 1890.

J. Dr. v. Bischovarn

In literal translation into our High German, this touching obituary reads:

"Hannchen, dear daughter of the cavalier Jakob von Riegen and Lucie von Müllarn, died in her unfinished 19th year in the morning of the 13th of July, 1890. Hidden, fragrant Priemelchen, Blümlein, for a short time brought to foreign soil, in which father and mother put their honor, their comfort and their hope, she flew to heaven, her only, blessed fatherland. O good, O beautiful, O merciful daughter, weeping and

sorrowful we lay this poor pledge on thy grave - your father's friend (Gesell) J. Dr. v. Bischovarn. - Siege, July 14, 1890."

That these islands of Germanism on the southern Adige River date back to the days of the Migration of Nations, or rather to the days of Rome's decline, is undoubted. The powerful Longobard Empire and the "mighty Bavaria" held not only Upper Italy, but also Aquileia and Friuli in safe guard. And therefore it was not easy for the Frankish king to establish his marks also in Upper Italy and Friuli, that is, to stamp already existing things as Frankish institutions, because he did not establish those marks, he only found them.

Already the migratory peoples of the Germans built along the Roman roads to Italy fixed places with weapons factories, horse breeding and other precautions for permanent possession of the Roman roads. Thus, the German "Gottschee" in Carniola is just such a remnant of a Gothic "Wegwarte", as the name still says today. And other similar "Wegwarten" can be found along the Roman roads.

These ancient German protections of the "people's roads", into which the old Roman roads had now been transformed, the Germans held firmly in their strong hand and did not allow themselves to be wrested from them, even when the imperial sword had fallen from the powerless Carolingians. Under the Ottonians it became significant again, since under them a new period in German Roman travel began. Today, when the time of the erroneously conceived and erroneously named migration of nations has found its correct interpretation, no one would seriously want to place the birth of those German-speaking communities in this period.

Illus. 78: the "Pagan's Gate" on the ruined field of Carnuntum. (Hand drawing from the author's

Of the four Roman roads that led across the Alps, only three had strategic importance for the German migratory peoples as well as for Germany itself, both pre- and post-Carolingian.

The first one went from Vianiomina (Vienna) and Juvavia (Salzburg), via Virnuum (Klagenfurt), crossing the Praedil and the Karst, to Aquileia. The second ran from Augsburg over the Brenner Pass through the Adige Valley. The third, finally, went from Chur over the Splügen to Lake Tomo[170].

The German kings, of course, were very keen to know that these three roads were always in strict guard, and already the Vilcina legend tells of the battles over passes and bridges, which all revolve around these roads, namely around the Brenner road. The concern for the protection of these three roads to Italy, namely where they lead out of the Alpine countries on the Italian side, was, as already mentioned, a fully justified one for Germany, in order to always have an open way to Italy, to always have its back covered on military campaigns, and otherwise to be protected itself from renewed Roman invasions.

The road over the Splügen was easily defended; it had no ramifications on Italian soil and was adequately protected by the military centers of Pavia, Milan and Como, which rested in the safety of the Longobards. Not so the other two. Therefore we see Bern already in the 5th century in the strong hand of Theodoric and we see in all the peoples' campaigns the most stubborn fight for Aquileia, therefore we saw the German Riark "Gotschee""arise, like the "Wegwarten" at the lower Eis in Bern's back, behind the Bernerklause. Therefore we see under the Franconian Charles maintained the border marks against the Avars and Slavs, and also those against Italy were held under the Ottonians with a strong hand. Among them, first of all, Friuli and the Patriarchate of Aquileia, which were granted by old natural necessity, not as a new institution, only to powerful German princes, for the protection of the road over the Karst. In Austria, too, the centuriesold traditions had not been forgotten; after all, as part of the once mighty Bavarian Empire, which Charles the Saxon butcher crushed, it had been in ancient joint possession of the two most important Roman roads over the Brenner as well as over the Karst. When Austria gained its position of power, the Babenbergs were immediately anxious to secure for themselves these same roads to Italy. Therefore, already at an early stage we see Portenau (today Pordenone) as the Babenberge's own.

And this is neither a mere coincidence nor even less a capricious acquisition of ownership of the Babenberge, but well-calculated and welljustified high politics! - Just compare one of the enclosed maps of Doctor Wolfgang Lazzius, which bears the inscription: "Rhetia alpestris descriptio in qua hodie Tirolis Comitatus", and look closely at the bottom right of the drawing, which reads: "AQUAE SEXTIAE, adquas Marius Cos. Cymbros & Teutones vincet."

This is more than a huge rectification of the so-called historical geography! - Until now, this Aquae Sextiae was assumed to be in Gallia Narbonnensis, today's Aix in Provence, and historical science claims: "When the Cimbrians and Teutons threatened Italy, Marius Gajus, as the most proven commander 104-100 (before Chr.), was repeatedly given the consulship. He justified the trust and destroyed the Teutons and Ambrons in 102 at Aqua Sextid, now Aix in Provence, and the Cimbri united with Quintus Lutatius Latulus in August 101 at Vercella."

But the old Lazzius had already recognized that this army of peoples had gone to Italy on the Roman road via Virnuum (Klagenfurt), crossing the Predil and the Karst, and therefore Noreja, Aquae Sextiae and Vercellae must have been located on this route.

---

[170] The fourth road went over the Great St. Bernard from Gaul to Aosta and Milan.

The fact that such armies of peoples could in no case master distances, as between Rhontal and Potal, in so short time, needs no further reasoning. Aquae Sextiae is therefore to be looked for there, where Dr. Wolfgang Lazzius had marked it on the map, which does not absolutely exclude the existence of another Aquae Sextiae in the Provence, but in any case makes it impossible that that battle was fought at the Rhone. The same buck-legged error is at play here as we have corrected above in the case of the Fritila castle. One must never leave out of consideration with such historical-geographical determinations the historical course of the roads which simply could not be avoided.

And just this road over the Predil and the Karst, which is here again ensured by the Istvaonic train of the Cimbri and Teutons, the Babenbergs had wisely preserved and feasted for their Ostarland for all future. -

The most difficult defense was undoubtedly the Brenner road, built by Caesar Drusus and elevated to a military road by Caesar Claudius, because of the many fortifications on Italian soil. Therefore, we also see there already in the earliest days the German marks (border castles) Bern and Vicenta erected.

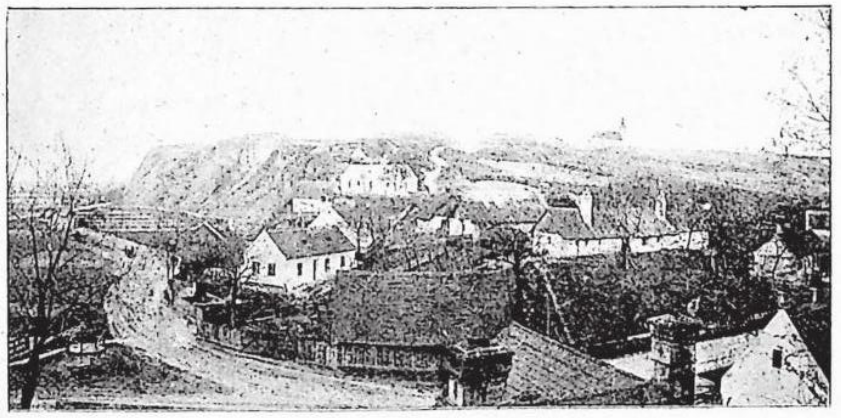
This road, which was probably the most important, united all the German side roads at Bozen with the Brenner road and from there it went in a line to Trento, from where the first, eastern branch branched off through the Fersina and Sugana valleys. From this branch, one branch branched off again to the south at Primolano via Bassano into the Lombard lowlands, while the first branch led to Aquileia via the old Fritilei castle (Feltre) to send another branch to Treviso and Venice.

Below Trento, the main road branched out again at Rovereuth (Rovereto), from where the second eastern branch branched off through the Arsa Valley towards Vicenta and Padua. From Rovereuth, however, the road ran undivided and strongly preserved through the bottlenecks at Saravalla and the Berner Klause straight to Bern (Verona) and further.

These numerous, threatening ramifications for the fighting nations of the Germans required their most powerful protection at all starting points and junctions, namely by well-fortified cities and castles. That is why we find all these margravates since the beginning of the migration of peoples only in the possession of German army kings famous for their legends and songs and in the later period of the German Middle Ages again only granted as Marks to powerful German (never Italian) princely families.

According to Ario-Germanic, far pre-medieval German customs, therefore, also in the Mark of Bern (Verona), which is of particular interest to us here, the castle manor was lent to noble families, who for the most part were able to trace their ancestral lines back to the Migration Period, and now, as a natural consequence, gathered free German servants around themselves again.

This is how the numerous German castles came into being, of which the Sugana Valley alone has fourteen; this is how the language islands that still exist today came into being along the branches of the old Brenner road, the most important of which, the "sette communi", lies between the two eastern arms of the road, shielding both branches of the road with its power in the German shield office. How powerful, however, this one “Wegwarte” was, is proven by the fact that it alone was able to put 15,000 belligerent Germans into the field.



Illus. 79. The gigantic old Germanic Walburg Stillfried in Lower Austria. (Photograph and reproduction of the k. k. graphische Lehr- und Versuchsanstalt in Vienna).

Up at the Brenner, however, was the German armory, also called Gothensafs (Gotensitz, today Gossensaß), where Wieland the blacksmith, whom his father Wate had carried to the dwarves to learn the art of sword forging, sat as master. There he forged Urda's bolt with magic spells, which prevented the Roman from ever again carrying a sword into Germany's territories.

Thus those roads, which were built to the ruin of the Germans, were appointed as their shield and protection, and those lonely German language islands, swayed by the Italian idiom, those forgotten outposts of Germanicism still stand before the border of the German tongue, for a millennium and a half hardly known any more by their tribal people, as abandoned posts!

Chapter Twenty Two

Carnuntum[171]

Carnuntum! What magic-suggestive power lies in the magic word Carnuntum! Of course, there are not too many people who have become aware of the power of this magic word, because Carnuntum has only become known to a few people, and only a few of these few have already walked on the holy ground, in which Carnuntum sank more than one and a half millennia ago, like the Vineta of legend, and the fewest of these few are able to hear what the stones murmur there, what the mermaids of the old Amelungen River proclaim there in their eternal songs of the water, from long ago forgotten times of the old warriors.

Yes, Carnuntum?

Well, Baiae, Carthage, Babylon, Memphis, Heliopolis, Palmyra, Pompeü - they are known, at least from hearsay, but Carnuntum? Carnuntum is only in Austria and that says enough!

But one of those fortunate ones who had heard and understood the murmur of the stones, the song of the river, had sung a song, and this song aroused vibrations of like-tuned strings in my child soul, sensations which never ceased, which still today dominate all my feeling, thinking, and striving, which were perhaps the basic cause that I walked lonely paths through my life, off the broad road of the rest of mankind. But that song sounded like this:

Who asks, why I love what some fool dislikes?
Who asks, why am I sullen when many were merry?"
Who asks, why does an abandoned royal building stand here,
When there in narrow alleys the mad people turn?

That was on June 23, 1875. In the back dining room of the old inn "zur Linde" in Rotenturmstrafe in Vienna, several friends met that day as they did every day - at their regulars' table to take their midday meal together and to make the free noon hour pleasant through stimulating conversation.

The young summer, barely two days old, did its best to make its rule tangible, to make it seem as blissful as possible to the dear humanity outside in the green, but as uncomfortable as conceivable inside the "dining room of the linden tree". But this was not too difficult to do in the cheerful young summer of the one thousand eight hundred and seventy-fifth year of our era, because the "dining room" of the "Linde" was a dull hole in the wall, in which even in the brightest midday sunshine the venerable butterfly gas flames mockingly flickered questions to themselves, whether such a people deserves the most beautiful of the suns, when they crawl away from it into such a miserable troglodyte crypt.

---

[171] First published 1881, Vienna.

Those at the table, however, noticed nothing of such discourse between the three butterfly flames or pretended to notice nothing of it and were, as befits wise disciples of the laughing Democritus, cheerful and in good spirits.

There was only one among the five who was more silent today than was usual for him and who looked steadily into the flickering butterfly flame above the table as if he wanted to fathom its essence, all the way up the ladder, from the primeval fire to the last world fire.

"Sweetest of all philosophers," his friend Oberlinger called over to the silent one with a cheerful wink; "since when have you been a fire worshipper?"

The thus called one woke up as if from a dream, rubbed his forehead and kept silent, but he smiled quite peculiarly like one who does not want to say what he would like to say.

But long brooding is not the business of a cheerful round table, and the conversation took a different turn, in which the wish formed the leitmotif, instead of sitting here under the "adorable eternal fire", it would be better to sit outside somewhere, where the sun would give its most golden green light through beech leaves and blue flowers would sprout between crumbling wall debris.

A fivefold sigh confirmed that this was the longing of all, and at the same time five clocks flew out of the vest pockets, for sighing everyone had remembered his duty and at the same time realized that the beautiful free hour had expired.

Friend Eberius, however, said with a comfortable grin that he had taken the day off to while away the afternoon.

This irritated the others, and a few minutes later three servants rushed to three different offices with very differently stylized apology cards to report that the most important events prevented the sender from working today.

So what to do now? was the general question.

"Aren't we five!" cried Eberius joyfully, adding, "At once we'll go to our boathouse and take a boat ride!"

"That would be delightful," said Oberlinger, "but I and friend Saruba don't know our way around an oar pole like you three others."

"That doesn't mean anything!" retorted Trebbin. "It's a deal! You'll ride with us. Clothes for two such splendors as you are can also be found in our bunks. So forward!"

Soon a hackney carriage with our five chased into the boathouse of the "Donau-ort" rowing club, which was then still at the Kaisermühlen, and in a short time all five friends were in dress.

"But now where to?"

"With two freshmen on board, of course, you can't go to Klosterneuburg, that is, to the fisherman over at the Saulenhaufen?"

"Why not! To the fisherman!" cried Trebbin, laughing; "just get on board, the rest will show how it's done." And at this he exchanged eloquent glances with the one whom earlier friend Oberlinger had called a "fire-worshipper." The latter smiled, nodded and remained silent, for he too, like friend Eberius, had even yesterday told the office he would be off duty for today.

The "Siegfried" was made ready for the journey, in which a huge battery of wine bottles and giant packages with cold snacks, canned food and other needs were stowed, as well as blankets.

The three club members, the fire worshipper, Trebbin and Eberius, took care of the loading of the Sieg with a zeal and mutual secret waving, which indicated that a secret plan was being carried out, which should only become clear to the two "newcomers" when they were possibly already at their destination.

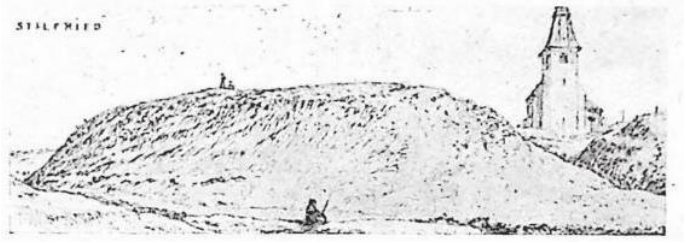
The latter - unfamiliar with club life in the "Donauhort" - did not suspect any skulduggery aimed at kidnapping, but only thought they saw preparations for a picnic in some Danube spot and looked forward to departure.

"All hands on board!" now shouted Eberius, taking a seat on the wheel well and pulling the two steering lines under his armpits. The fireworshipper took the bow oar, Trebbin the stroke oar, but today this was the second oar instead of the fourth, since the two guests - ignorant of rowing - were not given oars.

Oberlinger and Suraba took their places on the bower from which the stroke oar is usually guided. The bow line was hauled in and the Sieg pushed off from the shore.

It was a delightfully beautiful trip! -

First the wonderfully beautiful floodplains with their numerous narrow watercourses between the ancient floodplain forest trees, which towered over the young willows approached, shifted like forest backdrops and opened and closed vistas, which made the island wealth of the Danube more foreboding than recognizable, of which even the Danube traveler is hardly able to form an idea, let alone the Viennese, who never finds or even seeks the opportunity to discover the individual secrets of this Danube wildlife park.



Illus. 80. A part of the large firewall of Stillfried in Lower Austria. (After a drawing by Ignaz Spéttl.)

Soon the Sieg glided through narrow waterways between high alluvial forest trees, whose crowns interlocked and were so overgrown by a sheer impenetrable thicket of wild hops and forest vines that no ray of sunlight was able to glide down onto the dark

waters, over which the eternal twilight of the primeval forest broods. Oberlinger and Saruba silently marveled at the unprecedented, unexpected, almost tropical image of a primeval forest splendor, of whose real existence so close to Vienna they could hardly believe the conviction of their own eyes. The Stadelau railroad bridge had long been at their backs, and still the two did not realize that they had been brashly abducted.

The enormous gate tower of Kaiser-Ebersdorf with its fish, which had become a landmark, had long since come out of sight when Oberlinger thought that it was time to return, for this would probably be arduous and time-consuming.

"Heilo, Narro!" the fire-worshipper shouted, laughing exuberantly and his fellow students joined in laughing, so that Oberlinger and Saruba stared wordlessly at the laughers with a gesture of astonishment, since they could not fathom what this meant.

Since it is now common knowledge that the gesture of astonishment is never accompanied by a particularly witty facial expression, it need not be said that the facial expression of the two abductees was by no means a witty one.

But when Oberlinger asked the question that was supposed to give him certainty about the destination of the voyage, and was assured that the "Siegfried" would steer its course to where the "Black Sea" was blackest, the two abductees laughed and took out another bottle to console themselves against the terrible agony of doubt "concerning" the veiled destination of the "Amelungen voyage".

At last the Sieg glided along the right bank of the Wagrein, and the fire-worshipper called out to his friends from the bow-strap: "Do you see the remains of the wall protruding from the ground there? They are partly jutting out a long way and ready to fall."

"What is that?" asked Oberlinger and Saruba, as if in one voice.

"Carnuntum!" meaningfully spoke the fire-worshipper.

"Carnuntum?!" cried the two in amazement, almost exultation. "Surely we're not passing that way? Let's land!"

"That's our destination for today," replied the fire-worshipper excitedly. "I suppose you have no idea what day it is?"

"Speak, O darling of the three eternal gas flames by the 'linden tree,' speak O fire worshipper, speak it out, what day we celebrate today! Is it your name day?!"

"Patience!" was the fire worshipper's short answer.

The landing stage of the steamships at Deutsch-Altenburg was reached, the "Siegfried" was handed over to the agent for transportation home to Vienna, and then the way was started to the "Heidentor", the only visible landmark of Carnuntum at that time.

Leaving unnoticed the mighty "Hutberg" near Deutsch-Altenburg, the significance of which had not yet come to the attention of the writer of these lines on that day, the five fighters, heavily packed with their wine bottles and drinking supplies like

the blankets, strode bravely along the Reichsstraffe to reach the destination of their hike, the "Heidentor", before nightfall.

The small caravan was in that solemn mood that comes over pilgrims when they first see the towers of the sanctuary from afar. The joking was all over with, and every teasing word vanished as the more recognizable the ruins of the Roman city became, which the vernacular calls the "pagan gate" stood out more and more from its background, the more serious and expectant the mood became. What meaning, however, to attach to that consecrated place of remembrance, the fire worshipper knew quite clearly and definitely, and somewhat Oberlinger, while to the three others only something of a Roman city that existed here, and that in very unclear terms, floated before the senses.

The fire worshipper, however, knew exactly what he wanted here, just as he knew no less clearly why he dressed his intention in this form. Therefore, his longing drove him just today to this holy place and his regret was only the circumstance that the 24th of June fell on a Thursday and not on a Sunday. Yes, then all the boats of the "Donauhort" would have had to go to Carnuntum and perhaps a small section of the tourist club would have been able to make a pilgrimage here. But so - God be lamented! - it had hardly become possible for him to - swindle himself out of his duties! And yet a four-ship had been manned, on a weekday, and by what a wonderful coincidence to boot! Gratefully, he recognized this coincidence as a favorable twist of fate.

With an iron will, however, he concealed what he wanted to say and do only under the pagan gate, and most carefully hid all the prepared items. In fact, none of his companions knew what was packed in the heavy parcels that they helped him to carry to the Heathen Gate in the sweat of their faces. They thought it was wine and other mouthfuls of food, which, however, had not been forgotten.

At last the pagan gate was reached, but - O horror! - it stood in the middle of a waving cornfield - inaccessible! -

This was more than a bit of bad fate, this was fate's fate! -

But whoever sets out on adventures on water and land in a Donau horde, whoever pays homage to the old motto: "Clear the way!", does not retreat when he stands before the goal.

It was still light enough to find a track and to approach the ruin in single file. Fortunately, it was not overgrown with grain, but stood only between grass and brushwood. The high arch swung sparingly into the twilight and the giant wall block in front of it stood out of the grass and weeds like an old sacrificial stone.

"So! - Here we stay for the night!" shouted the fire-worshipper, cautiously placing his load as far away as possible from the small free space between the arched pillars and the wall block.

His companions thought they did not understand, but they kept silent and put their loads aside, where the fire-worshipper had put his.

Illus. 81. "Frau Saelde." Antique marble bust of a Germanic woman. British Museum. From the cliché collection of Dr. Lanz von Liebenfels).

As it usually happens in similar expeditions, so it was true here. The caravan stood in front of the ruins and no one really knew what he was supposed to do here, and even for a whole long night in the open field.

The fire-worshipper cared little for the obvious disappointment of his fellow travelers, but began to clear the place of grass and herbage with his long, dagger-like bowie knife, and to lay the latter aside to prepare, as he said, the camp.

Since nothing could be brought out of him, the other four helped to complete his work, whereupon the place was soon as far as possible laid bare of plant growth. Now the fire-worshipper opened one of his packages and took from it a small digging stick - a so-called plant pricker with which he cut out turf bricks just under the arch of the heathen gate, carefully lifted them off and laid them sideways on top of each other, in order to later put them back in the places from which he had lifted them off. Thus he laid the earth bare in a circular area about two meters in diameter and then quickly dug a small pit, forming a small protective wall around this pit with the excavated earth and stone masses.

Shaking their heads, his friends watched him perform this strange act.

"You darling of the three eternal gas flames at the 'Linde'!" exclaimed Mr. Oberlinger with comic pathos, "you, mystagogue of the higher fire worship, have you gone and become a treasure digger?"

"Saint Christopher help us!" cried Saruba.

But laughing, the fire-worshipper returned, "Just you wait, you shall be amazed!" Then he continued to work, obviously anxious to finish his work before night fell, to take advantage of the last remnants of twilight.

And really, his friends were amazed. He had peeled firewood in logs from his packages and with these he had piled up a veritable pyre, and laid pitchy shavings, candle remnants and paper, as well as otherwise easily ignitable objects as a base.

"So, that would be the nest for 'Bergar', the fire-red rooster!" cried delightedly the fire-worshipper. "Now let's see how the kitchen and cellar are and how you have arranged the blankets."

Saruba had already spread out the blankets and said that as a maid in the hotel "The Rheumatic Troglodyte" he had done well, for the mown grasses and herbs would make quite excellent beds, only he feared that the stove might smoke a little, since it had not been heated here for a very long time.

"You guessed it" interjected the fire worshipper, adding the question, "How long do you think was the last time a stove was heated here?"

"Darling of all three gas flames and great fire-worshippers," laughed Oberlinger; "that must have been long, long ago, for such fools as we hardly get such grandiose ideas every hundred years to bring themselves firewood in parcels from Vienna to light a fire somewhere in the country, to be smoked, and to look forward to various other comforts."

"You speak like a Philistine," Eberius interjected, "I suppose a night in a Roman ruin is worth a little snort."

"Even being detained by the highly praised gendarmerie and fined for unauthorized fire lighting and for forbidden sleeping in the open," Trebbin remarked, chuckling.

"Well, all that and more!" said the fire-worshipper calmly. "But because no one wants to guess when the last fire blazed here, I will tell you: it was exactly one thousand five hundred years before today!"

"Don't make any bad jokes!" cried Eberius, laughing, and Trebbin laughed brightly and said, "You were certainly there?"

Oberlinger, however, frowned and said thoughtfully, "That might be possible; unfortunately, I don't have the years in my memory for sure."

"Tell us, Mystagogue!" was Saruba's interjection, and in a jocular rumble he rumbled on: "Give yourself air at last, so that we can at least find out why we got here. Maybe then I can forgive myself for debasing myself to a wooden carrier in the opinion that I have protected beautifully helmeted noble wines like little children!"

Then there was a tremendous laughter at Saruba's ironic confession, which, however, gave way to a sudden grave silence, for from the bow it giggled like the laughter of teasing goblins. Such an unexpected sound in a lonely place in the dark of night always has an alienating effect, even on the most cold-blooded, like a greeting from a world, from a world of which one neither wants to assume that it is, nor that it is not.

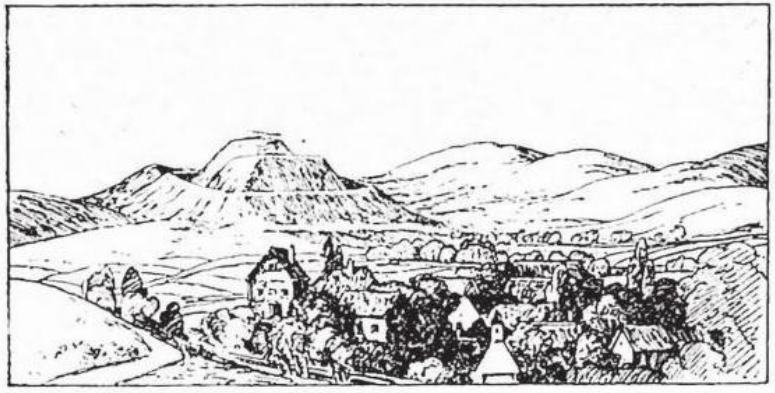
Then the fire worshipper lit the fuse. A small flame slipped, guided by it, into the resinous chips, blue and red flames soon flickered out between the logs and it was not long before all the individually rising fire tongues had united into a single flame, which was barely half a man high, but nevertheless, because of its unusual sight, powerfully excited the small group of adventurers.

It was also a very strange picture. The enormous arch, still mighty in its ruins, shining in the bright glow of the fire, stood out massively against the deep dark starry sky and seemed to sway and waver briskly in the flickering of the flame, as if it wanted to stretch and widen, to rejuvenate itself into its old shape, remembering its vanished splendor. On its pillars, as on the wall block, the shadowy outlines of the five fellow travelers flitted back and forth like ghostly shadows, up and down, soon enlarging, soon diminishing, soon reappearing outside in the cornfield when a cloud of smoke slowly drifted through. Around the fire, however, the five friends sat or lay stretched out on their blankets and gazed mutely into the lambent flames into the glowing coals of the smoldering logs, which were crumbling to ashes.

Then Saruba broke the silence. "So, fifteen hundred years, you say?"

“It is probably exactly one and a half millennia to the present day that our ancestors, the Quado-Markomans, today's German-Austrians, destroyed Carnuntum and thus laid the foundation for the unification of the whole of Germany. That was the most powerful solstice fire that had ever blazed, and to commemorate it we have lit this little solstice fire today on the one thousand five hundredth anniversary. Drink, fellow students, Carnunt's Minne!"

The glasses clinked, cries of salvation went up, and hissing, the flame received its libation in several drops of sparkling wine. But again it sounded and hissed, ran and giggled from the vaulted arch and from the cracks in the wall, so that everyone looked around in amazement and looked at each other questioningly.



Illus. 82. The Hausberg of Stronegg in Lower Austria. (Reproduction of the k. k. graphische Lehr- und Versuchsanstalt in Vienna.)

"We're getting guests," Saruba opined, "The Men of Old Carnuntum are waking up to celebrate the anniversary with us! Maybe, maybe not, but either way, I drink them Minne!"

The glasses clinked, shouts of salvation rang out, and again the strange counter-sounds answered from the arches.

"But you say too much," Oberlinger now let himself be heard, in order to break the eerie silence, which the strange sound phenomena had caused. While it was clear to all that it was only the echo of their own talking, laughing, and glass tinkling, it still sounded so strange here in the vast wasteland, where every single stalk of grain had already become an exciter of audible and unusual sounds. "Yes, you say that too much! How should Carnuntum's fall of June 24, 375, relate to the later German Empire?"

"Probably more than you know!" replied the fire-worshipper, and continued, after freshly filling his glass with Donauperle. "The Varus Battle in the Teutoburg Forest resulted in the complete disruption of the Teutons; they were powerless, Arminius -"

"Hermann, my dearest, Hermann will you say, O darling -" Oberlinger interjected, emptying his glass to fill it anew.

"No, dearest! Arminius, not Hermann! Arminius, even with the suffix 'us' is pure German! So: Arminius was killed, Thusnelda and her little son were captured, and Germany was weaker than ever before. Only when the Quad king Gambin was cowardly murdered here before Carnuntum, the fury of the Quadomarkomanni broke the city, Carnuntum, slew its garrison - 30,000 men! - on Solstice night 375, completely destroyed Carnuntum and advanced as far as Aquileia. The Germans had realized the power that lay in unification, and from then on they merged more and more into great unions of nations, which eventually became kingdoms. With the day of Carnuntum the migration of peoples began, and with it that period of world history which we call the Middle Ages; Carnuntum became the 'Porta germanica sacra', all Germanic armies moved from here to Rome, and so also came one hundred years later Odovakar, the first German king of Rome, who had abolished the throne of Caesar. This and much more took place on this consecrated ground and this ground would tell you many things if you wanted to hear them."

"That's what we want," they all shouted, "but fill the glasses and see if the bags are really already plundered empty," and Saruba added, rumbling, "Our Mystagogue has only provided for his fire god and forgotten that we are no less hungry than he."

"There," laughed Oberlinger, bringing out a large pack of hams and the like, "there, sacrifice to your ancient holy ground and keep the peace! But count the bottles, I almost fear our henchmen are already greatly decimated;-more dead than alive! - O, darling of the three gas-flames, only thirteen more Donauperle! -"

"That is enough to cite all the spirits of Carnuntum!" cried Eberius, laughing, while all shared fraternally in Oberlinger's provisions, and one began to feel quite at ease in the "dinning-room of the Hotel zum rheumatischen Troglodyten."

"Ad vocem! Geisterbannen!" Oberlinger shouted, emptying his glass and filling it freshly. "Friend Saruba, after all, said earlier that we were getting guests; he greeted the men of the old Carnuntum with a deep drink Minnesong! I do likewise, and if our fire-

worshipper will not or cannot cite them, I do so and call them! Genius loci, to thee be this glass!" Speaking thus, Oberlinger waved his Roman so that several drops bubbled into the half-burned flames and hissingly evaporated therein, while he emptied the glass to the nines.

"Genius loci! Thee we salute, be our guest and announce us -"

This was shouted by all with a loud clink of glasses, but was suddenly silenced, for high up in the arch there was almost the sound of a gunshot, the ground seemed to shake and the arch to waver.

The fire could only be kept alive with care and only small flames flickered out of the hot ashes, so that the boat lantern had to be lit to banish the darkness. Again it had become almost eerily quiet.

"Friends," now began the fire-worshipper, "friends, you commit sacrilege with such citation if you desecrate it for jest! Here the stones speak, the earth murmurs, and in the grasses it whispers as from tombs! A solemn hour of consecration in a sacred place, consecrated by the blood of our ancestors, we shall spend here, and the genius loci, whom we have called, he will announce wonders to us! Not with our ears shall we hear, not with our eyes shall we see, but within us shall dawn knowledge of whose coming we can scarcely account. The spirits you called, they hover around us, but not according to the rules of rock-philosophy! (ed: realism, realistic philosophy, materialism, atheism). If you are serious, the genius loci is joyfully welcomed!"

Again there was a shot-like crackling in the arch above, and almost frightened, everyone started up, and Saruba cried: "You almost make us afraid, and yet it's nothing other than the rotten masonry that seems to be thinking about whether it should collapse right away or wants to remain standing for several more years."

"Worry not," the fire-worshipper reassured his friend. "The warming by our solstice fire and not ghost haunting makes the arch crack. I know that well; after all, this is not my first bonfire, which I lit in a ruin to hold discourse with the genius loci."

"And?" asked Oberlinger, ruffling his frizzy black hair.

"And - he always comes!" was the fire-worshipper's earnest reply. "And when he comes, I look backward and forward into the distances of time, like a wanderer who climbs a height on his way and gains a view toward the starting point and the goal of his wandering."

"Prost!" laughed Oberlinger, clinking his Roman against that of the fire-worshipper, "Prost! You call that the genius loci, which other sensible people call the imagination."

"Call him so, this - spirit; or as you like, his - actual, individual influence, however, you cannot deny."

"Especially not after the twelfth Donauperle!" laughed Saruba.

"You do not know," returned the fire-worshipper, smiling, "what is going on in me now; the genius loci makes me see a world, and its figures rush around me,

demanding concentration from me. The arch above us widens to a hall, houses and palaces stand outside, and long streets stretch along, enlivened with beings of a distant, distant time!"

"It's the genius Donauperle," Trebbin said with a laugh, and threw a bottle he had just emptied at the wall block so that it shattered, clinking, into a thousand shards.

"Laugh as much as you want and as much as you can!" the fire worshipper replied laughing and added: "But notice one thing: It is dangerous to approach the compressor of such etheric creatures in such hours of consecration, because quickly such an etheric being is driven into one of the approachers, takes possession of his body and the unfortunate one then lives a most restless spiritual life in the germinating poetry. Therefore flee, I have warned you of what's inside me!"

Again they all laughed so heartily that the sound echoed down from the arch and rolled like goblin spook.

Then Oberlinger had uncorked a new bottle, carefully filled the glasses, raised his, and with an ambiguous smile had spoken to the fireworshipper:

"Do you remember me?"

The others looked expectantly at the fire.

But the latter, with the seriousness of a grand augur, lifted his goblet towards Oberlinger, ready to clink glasses, and shouted emphatically: "Do I know you! You, Caius Publius Petronius, you, the favorite of three deified emperors! Thee I know well!"

"And me, too?" cried Saruba, laughing.

"And when everyone laughed at this joke, the fire-worshipper continued: "I know you too, you are Phanius, the friend of the proconsul, and you Eberius are the Magister armorum, Markus Equitius!

Then Trebbin had bowed his thanks for his Phanius as had Eberius for his Magister armorum, but the fire-worshipper said in earnest: "What you now consider to be jest is profound truth, you have now become to me those as whom I addressed you, and the time will come in which you will find yourselves again. You yourselves, step by step, word by word. You are banished, and you can never escape this spell."

They laughed a lot, but were not able to interpret the meaning of the fire-worshipper's words, and did not even bother to do so, because the four travelers were shivering from the Bacchus in their heads, and soon they had fallen asleep on their soft pads in the arms of the vine-wreathed genius-bibere.

The fire worshipper, however, threw his planter into the pit in which the solstice fire had burned out, laid eight of the emptied wine bottles in the shape of a fyrfos on the ashes and the remains of the coals, and covered the turf squares over them again. Then he sat down against the wall block to await the dawning of the morning and to converse with the genius loci.

Illus. 83: The author in 1910.

Then, before his inner eye, the old Carnuntum stretched out in its classical splendor. Between the two forts lay the civilian city with miles of space, almost unmanageable. - Over on the Donau, the round building? That must be the arena? And up there, high on the mountain, the gabled facades? That must be the Acropolis, the Capitol of Carnuntum? But what is this fearful running and crowding? Firelight there, there, everywhere? Waving battle rages through the city? The Romans give way, horrible prey holds the death. -

Carnuntum has disappeared, as if the ground had swallowed it up. -

And in the middle of the Limes? What are the men wearing in their helmets? A hill rises higher from blood-soaked earth?

Seven men's height has it towered over? - That is the place of drawing the sign of victory, the bar of the rampart, which blocks the entrance to the judged city. The genius loci knows this very well. There the heroes rest and keep faithful vigil so that Carnuntum will never rise, but they will come again against Rome to help you, because they have only half defeated it and can only enter Valhalla when the other Rome will also be defeated. Yes, the genius loci knows this very well.

"The other Rome? Romulus Augustulus died, didn't he, and with him the last Caesar Augustus?!"

"Well, well! The genius loci knows that well, but . ."

Then the cock crowed over in Petronell, and golden sunshine spread over the waving cornfield, from which, in the early rays of the solstice sun, the arch of the pagan gate swung up like a bridge guiding to times slumbering far back in the twilight shadows of mankind.

The fire-worshipper descended from his block of wall and roused his friends. Soon these were ready to march, and since the baggage had dwindled almost completely to zero, the march back to DeutschAltenburg, where the outer man was to be repaired, also proceeded quickly.

But how strange? There, where the fire worshipper had seen the arena in a dream - it must have been a dream? - the arena, there was an oval hollow in the waving field? - And there? - How strange! - The straight road of the empire there avoids in a wide curve a hill, in order to continue behind the same again in the straight direction? - Strange! -

But soon the sharp march had chased away all fog clouds of the genius-bibere from the small adventurer consortium and cheerfully and in good spirits they entered the bathing hotel in Deutsch-Altenburg to wash the traces of the past night from their bodies.

The names Petronius, Candusinus, Phanius and Markus Equitius, however, remained with the four companions of the fire worshipper, who had held similar symposia with them several times under the Heidentor, but who had sat there alone with the genius loci in intimate dialogue even more often, and when finally thirteen years later the poetry had seen the light of the printers' ink, then each of the four could convince himself of how they had borrowed their figures from the drink-hungry etheric beings

Petronius, Candusinus, Phanius and Markus Equitius, in which these now lead a restless life in the spiritually resurrected "Carnuntum".

Thirty-six years have passed since that solstice day of 1875 in the stream of eternity. Again the solstice was celebrated under CarnuntumHeidentor, again it was granted to me to lead a select group of friends there, to that sacred place of our old hereditary earth, to that highly sacred place of our dear Ostarland, where exactly one thousand five hundred and thirty-six years ago the three Norns sat in judgment, where the third Norn, the Guilt, drew a thick line under the last main piece of world history, where the second Norn, the Werdandi, turned the page and wrote on the new page in fiery runes the word: "Middle Ages", while the first Norn, the Urda, murmured to it the healing spell: "Eternal cycle! Eternal rebirth!" -

Illus. 84. See pg. 482. The "heidentor" on the ruins of Carnuntum in its present form on June 26, 1911 (from a photograph by the Royal Building Councilor Wilhelm Koehne in Berlin). 1. Mr. F. O. Wannieck, 2. Mr. Eugen Mertens, 3. Guido von List, 4. Fran Anna von List, wife of the author, 5. Mr. Philipp Stauff, 6. Mrs. Augusta Koehne, 7. Mrs. Fritzi Janko.

At the time of the summer solstice in the year 1911 my friends had come from Berlin, Hamburg, Munich and Vienna to consult how the Armanism found and proclaimed by me could be realized on the basis of my explanations in the volumes of the Guido-List-Bücherei published until then and how this newly discovered, old and nevertheless eternally young doctrine of salvation could be imparted to the people of the Germans in order to make them receptive for this doctrine of salvation so that they would be able to shape their lives and works accordingly.

In order to show these friends the ways in which I arrived at my intuitions, it was agreed that I would take them during the period of June 21st to June 27th to such places of our magnificent Ostarland as are sanctified by ancestral consecration and awe-inspiring age, where the breath of divinity is still felt, in which Hari-Wuotan's spirit still reigns, in order to communicate with them in intimate dialogue, to those who possess that sense which the others lack, to those who still have something which the others do not understand.

Such was our first trip to the ancient Trojan town of Fr, the catacombs of our venerable Metropolitan Church of St. Stephen in Vienna.

It was in the year 1862 - I was then in my fourteenth year - when, after much pleading, I received permission from my father to join him and his company, who planned to visit the catacombs, then still in their original state. We descended and what we saw and felt stirred me with a power that I can no longer comprehend today. There we came - it was, if I remember correctly - in the third or fourth nave, before a ruined altar. The guide said that we were now under the old post office (today the house Wollzeile No. 8). There my excitement had risen to the highest and as if in a feverish delirium I called out loudly to myself in front of this altar the solemn vow: "When I am once grown up, I will build a Wuotan temple!"

I was laughed at, of course, and several companions said that a child did not belong in such a place, and so on. Of course, all of them, these good people, did not grasp what had happened in my child soul, could not grasp it, and even to me it is difficult to explain today. I did not know more about Wuotan than what I had read about him in "Volmer's Dictionary of Mythology". - It was just, as the "highly illustrious Tarnhari", the princely head of the still living "W. . . tribe", who revealed himself to me and with whom I communicate in writing, wrote on November 11, 1911, that "mysterious hereditary memory let me make my findings, which completely coincide with the tribal traditions of the W..., by which he saw himself prompted to reveal himself to me, what happened for the first time since more than three thousand years". Yes, this mysterious memory of inheritance was then mysteriously awakened in me - the barely fourteen-year-old - in a high, holy hour of consecration, which the others did not understand, could not understand, because they did not have what was ours. That's why our first walk - fifty years had passed in the meantime! - was the descent to the catacombs. It is not the task of this paper to give a description of them, it is enough to state that all the charm has been taken away from them; everything has disappeared, so that today they hardly give more than the impression of empty cellar vaults. They have also been walled off, only two chambers are still accessible and these only in a very limited perimeter. Also the altar, at which the sixty-four-year-old sought to give an account of the vow of the fourteen-year-old to that inscrutable power of Hari Wuotan, which at that time called him in such a mysterious way, also this altar had disappeared, sunk back into the night of silence like the sunken castle of fairy tales. But what was denied to the bodily eye to see, that stood all the more clearly before the spiritual eye. In lofty beauty Hari Wuotan's Walaskialf was

emblazoned in the bright heights of another sun, and through the empty halls of the dead it ran like ghostly whispers: "Eternal cycle! - Eternal rebirth! - There we Armans had found each other and fraternized. Yes, samir Arahari!------

On the same day, June 25, 1911, the second pilgrimage was undertaken to other healing places of Hari Wuotan, namely: Kahlenberg, Leopoldsberg and Klosterneuburg, the old Asturis.

The third pilgrimage was made on June 24 to Brühl near Médling, the fourth on June 25 to Kreuzenstein Castle, the old "Krajanstain", and the fifth on June 26, 1911 to Carnuntum, to the highly sacred place where the great Ario-Germanic folk spirit Hari Wuotan had shown the world's destinies new paths on June 24, 375!

There I stood now with my fraternal friends full thirty-six years after that solstice night of 1875.

Received by the curator of the Carnuntum Museum, Mr. Josef Bortlik, in the most gracious manner and personally guided through the museum, one thing touched us as immensely painful, although not particularly surprising, how modern scholars now suddenly want to have discovered that the destruction of Carnuntum in 375 did not take place at all, but that the city died a natural death, so to speak. And one dares to say this in view of the many thousands of pieces of evidence stored in the Carnuntum Museum! - Michel! Michel! Michel!!! Do you still not realize why? - They want to erase all memories of your greatness and power, around you and in you, in order to reduce you to the willing herd of cattle, as which those rulers would so like to see you! - Michel! Michel! Michel! - Open your eyes! - Wake up! -

In fact, also the new edition of the "Guide to Carnuntum" has taken full account of this very latest "scientific" discovery and has deleted the destruction of Carnuntum by the Quades in 375. It would be too sad if it were not so funny! Under loud laughing rejection of this latest quirk of our "highly scientific historical - hm! - research", we bid a fond farewell to our kind guide through the Carnuntum Museum, Custodian Josef Bortlik, in order to visit the great Hutberg, the magnificent Gothic church, the venerable Romanesque chapel - the "pagan temple!" - and the arena of Deutsch-Altenburg.

Fig. 85. The Romanesque cloister in DeutschAltenburg near Carnuntum. (After a photograph by the Kgl. Baurate Wilhelm Koehne in Berlin.) Ist Mrs. Fritzi Janko. 2nd Mr. Philipp Stauff. 3. Mr. Eugen Mertens. 4. the author. Sth Mrs. Kgl. Baurat Auguste Koehne.

Mr. K6nigl. Baurat Wilhelm Koehne from Berlin[172] was so kind to leave some photographic examples, which he had made on that day, to me for reproduction here. Noteworthy is also the one coat of arms on a pillar of the Gothic church, which shows two lions with one head and which resolves "kalisch" as follows: "an hofut thue Lewe", i.e. "According to the one main knowledge you live", namely: “according to the main knowledge of the Wuotans faith, Armanism, you shall live! - Yes, samir Arahari, this is how we want to and will live! -

In the afternoon we went out to the "Heidentor". - I had not really hoped to find there my mark of June 24, 1875, under the layer of grass, namely the eight wine bottles laid in the Fyrfos H, because it was known to me that there had been excavations under the Heidentor, to which that mark must have fallen victim. But how astonished I was when I saw the pagan gate again! It had risen more than two meters from the rubble by restoring the height - or depth - of the original ground surface by clearing away the rubble, the thickness of which here was more than two meters.

Thus the high point of the "Halgadoms pilgrimages" of our Armanenthing was reached. There at that hallowed place, where the greatest solstice fire ever lit by Hari Wuotan had blazed to usher in a new period of world history, the Middle Ages, there at that point of our globe, there at that thrice hallowed place of our God-blessed Ostarland, there, where the stones speak, the grasses whisper, the winds talk and the waves murmur, there I wanted to bring to the attention of my fraternal friends the glory and honor of our ancient Aero-Germanic Ostarland, but I remained - silent! - Only a few words I was able to say, because there, where Hari Wuotan himself speaks, there the language fails the human being and he himself would be Hari Wuotan's enthusiastic herald!

Only a few words were exchanged and a mute meaningful handshake: Yes, samir Arahari!---------

A few weeks after these incomparably beautiful days we received the deeply sad news that one of the participants of the Armanenthings, Dr. Heinrich Winter, died on July 18, 1911 in Hamburg.

---

[172] (2) Mr. W. Koehne unfortunately died while these lines were going to press. The "Post", Berlin May 14, 1912 and many other papers carried the following obituary: Wilhelm Koehne. On Saturday, May 11, 1912, at 10 o'clock in the morning, after a short, serious illness, the Royal Building Councilor Wilhelm Koehne, retired First Lieutenant in the Kaiser Alexander Guard Grenadier Regiment No. I, Knight of the Iron Cross and various other orders, passed away in Friedenau. With him a German man of rare national loyalty and creative power has departed from life. Only a few weeks ago he held a lecture on the runes in the All-German Association (local group Berlin), with which he emphatically referred to the duty to make the spiritual treasures of our ancestors, which prove to be far richer and more noble than one would have dared to hope a decade ago, usable again for the present and the future in the sense of Simrock. He was one of the first in the empire to recognize the significance of the research of the Viennese Guido von List, and it was at his suggestion that the peculiar Truthenfuf'-Bismarck memorial stone made of erratic blocks from the Mark Brandenburg was erected in Schollehne near Rathenow, which bears the name of the former Chancellor of the Reich in runic script and is probably the first monument of this kind in Germany's territories. Kochne was also a co-founder of the H. A. O., as whose second member he has now passed away. As a participant in the Franco-German War, he knew how to inspire all those with whom he met to the door of that great German time and to inflame for faithful preservation of the goods, which at that time the fate of our own strength and loyalty bestowed upon us.

Dr. Heinrich Winter was an Armanen through and through. He is one of those, who will lead the Armanism to the goal in his next reembodiment, because he was an adept-positive-active-male-I-ness and will pursue in his next re-eembodiment again as such without wavering and go straight ahead towards his solar goal, as an Einherier of Hari Wuotan! Therefore, from his gravestone appears the swan with crown ring and chain as a symbol of the temple iron of the highest initiates of Armanism, to announce it to all who know how to experience such a sign of salvation, that the thus dead one lives and will live in us and with us in all eternity! Loyalty to Armanen and love for him for all eternity!

Since we wished to offer his and our friends the picture of his grave, we turned for this reason to Mr. Hugo Winter in Hamburg, the brother of the immortalized, for permission and received the following letter, which we publish herewith for the sake of the biographical data. The letter reads:

Hamburg; February 26, 1912.

Esteemed Master.

To the inquiry on the part of your secretary, whether I agree with a publication of the picture of the gravesite of my brother, I answer herewith readily agreeing. The first draft was made by the painter Otto Kofahl, Munich, an intimate friend of my brother, and the execution by Helfried Küsthard, Hildesheim.

With regard to the requested biographical data, I can report the following:

Heinrich Winter was born in Lübeck on February 22, 1864, and attended the Catharineum there until he graduated from high school. He then studied chemistry in Freiburg in Breisgau and later in Berlin, turning his attention specifically to the sugar trade. On the recommendation of a Berlin professor of the agricultural college, my brother was offered even before his doctoral thesis a position at an experimental station for sugar, if I remember correctly Kemangeln from Java, where he fought a disease of the sugar cane by special bacteriological work. In addition, very significant improvements and inventions in machinery and fertilization methods are said to be due to him. After the expiration of the first contract, my brother returned to Germany, obtained his doctorate in Berlin, and was considered an authority in his subject. This led to a new engagement with the firm of Fraser Eaton & Co in Surabaya, for which my brother became an adviser, supervisor of a number of sugar factories, and laid the foundation of a handsome fortune by his patented fertilizing process.

With several interruptions due to trips to Europe, my brother spent about 18 years in Java and laid the foundation for laboratories in the sugar industry, trained students and also

co-founded a sugar factory, which is still flourishing after about 10 years.

During his stay in Java, he had a special interest in the psyche of the natives, their demonic customs and manners, the old deep wisdom of Indian traditions in them, as well as the question of race, and could describe his observations for hours with captivating eloquence. Unfortunately, he lacked time and habit to make records about it, but he attached greater importance to conversations and exchange of thoughts about magic, mystical powers of fakirs and similar things, he spoke with a certain holy shyness and did not suffer superficial counter remarks of conceited enlightened people in his presence.

After a stay of 18 years, the effects of the tropics became noticeable in his health and he suddenly decided to break off all relations in Java and return to Germany. He took up residence in Berlin and in the first years still made great mountain tours and journeys, until a heart condition set in, which forced him to lead a quieter life.

During his time in Berlin, he worked with great fruitfulness on patents, of which a total of 35 patents were granted, which kept him busy until the end, with more or less success. Berlin, however, did not offer my brother enough satisfaction in time and so he decided to find peace in Hamburg with its Low German population and with his family there. It has been granted to him to see his son, in which the kind and race of his father seems to have been reincarnated, and it has been an inner joy to him in the last year to have passed on the torch of life, as he expressed it, and to have inherited his spirit.

All efforts for the elevation of the Germanic being had his full participation. Thus he supported the efforts of the Hammer Gemeinde by contributions to "Heimland" and when, through their works and the efforts of the Guido von List Society, the hope grew in him that our culture could perhaps still be saved and would not have to sink with ever greater speed into the swamp of the chaos of nations, then hope arose in him anew for his people. Again and again he came back to the importance of the single true Armanen blood, because from him, this only one, the salvation of the Germanic being could be born anew and this only one he found in you, honored master, and adored and loved with all the ardor of his fiery soul.

If, apart from this outline, you would like to know the exact dates of his studies, his stay in Java, his return and his life in Europe, I will have to find out myself from the rest of the family. We brothers have been apart for many years, since I

was in South America, and my brother has made few records about his life.

His participation in the book by R. Burger is known to you, you have become acquainted with his manner and attitude yourself.

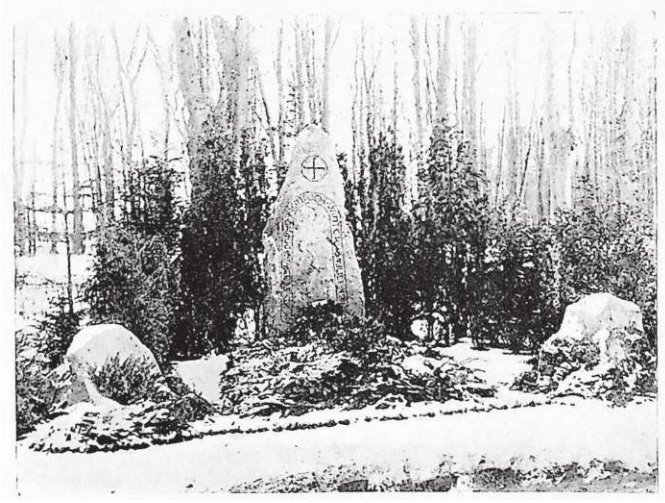
Our father, a pure Armanen head, is approaching 90 years of age and still participates in all processes of life, as far as his body allows it.

I hope to have given you herewith the desired data at hand and am available of course with pleasure further, if more details are wished.

I remain with the greatest respect

Your devoted

Hugo Winter



Illus. 86. a contemporary Armanen tomb.

The Barrow

Shining from the evening light
Lying quietly in the forest valley
Swarmed by the bees of the heath,
Sits an old heroic monument

A giant sleeps inside -
There for a very long time...
And summer threads spin
Over the simple tomb.

The blackthorn's bushes grasp
It on three sides!
Only one spot do
The green bushes leave free.

Many wild goats graze
All around amused in the reeds.
The shepherd sits in the grass
And blows an old song.

A song thought faded away
A thousand years ago,
As if many a heart had leapt
At its wafting sound,

For every heart on earth
Will understand this song:
The song of being and becoming,
Of withering and passing away

Philipp Stauff.

Chapter Twenty Three

Vianiomina[173]

S.L.V.S.

Because you, dear fellow traveler, after many a happy day of wandering, which has strengthened your heart and chest, are willing to return to the "artificial caves" of your urban dwelling, because you are descending from the rocky region of the Alps and are passing through a blissful hilly country, you will soon reach the shores of the great stone sea, whose rigid and yet again so full of life tides and waves surround so infinitely much of the beautiful that you would not be able to tire of being swayed by those waves, of letting its melodies sing and tell you of the early days to the present. Yes, I would like to be like that highly happy ancestor of the Brunnstadt family under the celebrated diadem

S.L.V.S

I would like to fight victoriously for this sea of stone until my blessed dying hour, for that sea of stone, into which I now lead you at the end of our wanderings, that sea of stone is my beloved Vianiomina and *You Love and Win* is my salvation slogan for my singing and speaking.

Once upon a time, the ancestor of the Brunnstadt family had been busy with noble hunting, when a cave opened up in the deep forest, inside which a merry little stream glistened, on which a Nixie woman sang. She wore a shining diadem like a crown, from which the enigmatic letters S. L. V. S. shone like magical moonlight. The hunter won the Vielholde as his spouse, and she became the progenitor of the family.

But there, where the well stood, the city Schleusingen was built. The one from Brunnstadt had probably read "Sius" and formed Schleusingen from it; however, this had happened in a misunderstanding, because the letters were to be understood in such a way: Sie Lieben Und Segen."

And if you do not spare the effort to climb our mighty St. Stephen's Tower and look out from above between the twelve mighty pinnacles, each of which seems to be a turret in itself, although seen from below they are hardly larger than a toothpick, when you are there in the dizzy heights above the maze of roofs, the swarm of ants in the streets, then your soul will cheer, because you will see the cheerful wreath of wine that a friendly god has wrapped around the fair Vianiomina, you will see the blond-gold harvest wreath that a benevolent goddess has added to the wreath of wine. Beyond, you perceive the mountains and valleys that we have wandered through. There the Hermannskogel with its Habsburgwarte rises from the course of the Zeizzoberge, and there the mighty Schneebergs Steinhaupt, at the foot of which lies the Helaklamm, in which the Helbrunnen murmurs its intoxicating songs. There stands the Untersberg, behind which the Wurmgarten stretches its sterile rocky cleft, and there the Brühl spreads out, and behind it the Helenental with all the sanatoriums winds up to Merkenstein. On that bare

[173] In countless magazines at home and abroad since 1881, such as "Heimat", Vossische Zeitung (Berlin 1890)". Laufes-Allgemeine Kunstchronik (Vienna, 1889, issues 9, 10. 11), "Alt-Wien" etc.

hill there rises the legendary border column of the holy Feme, the old crumbling spinner on the cross. -

And if you turn your eyes to the depths and look at the many towers and domes, you will see by the course of the streets, how in ever wider rings, like the growth of the tree, the city has expanded in the course of the millennia. In the millennia! For it always excites my laughing muscles, when I hear quite seriously lectures, that Vienna was founded in the year 1158 by Duke Heinrich Jasomirgott! As if one could found a city like one might start, for instance, an "International Wechselreiter Bank!" Look down, dear friend, on the proud cathedral, the stone heart of Vienna, there on the dome of St. Peter's, there on the inconspicuous turret of St. Ruprecht's, and there on the dome of St. Peter's, and there on the dome of

St. Peter's. Ruprecht and there, "where" "at the court" the palace of the papal nunciature stands, but formerly the little church of St. Pancratius stood; but remember these places well, of which you shall "hear miracles said", and then - well then you too will laugh more grandly, because of the opinion that Vienna is not older than 732 years, as you laughed no less, because of the assumption of a foundation at all.

Those four "holy sanctuaries", which existed as "holy chairs" of the Wuotan cult long before the Avar apostles Conuald and Gisalrich established Christianity in Vienna in the 8th century, give evidence of the existence of Vienna in far pre-Roman times, and moreover prove that already in those distant times Vienna must have been a - relatively important settlement, since it had four temple sites, a rarely occurring number.

Two, at the most three, but mostly only one sanctuary were what existed in settlement places in Wuotanistic time; the occurrence of four places of worship, however, proves the importance of the old Vianiomina, which later the Roman - as it was his custom everywhere - renamed Vindobona. -

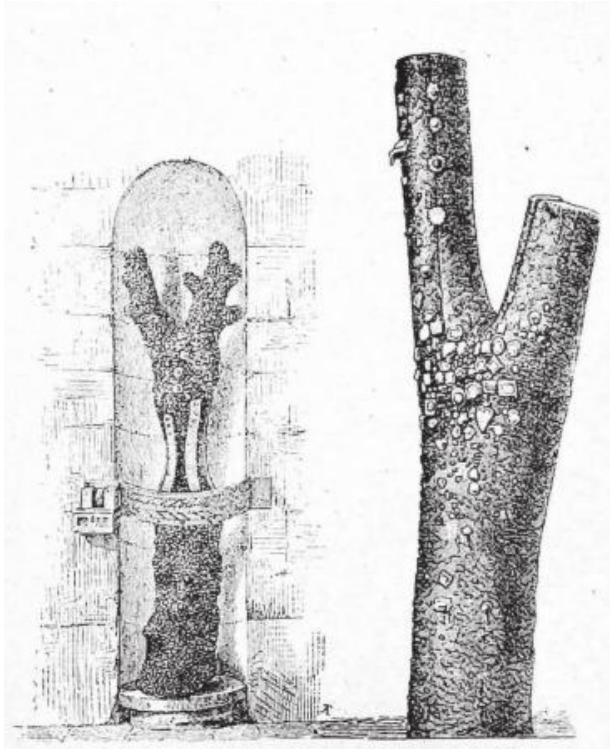
The good Vianiomina existed and flourished for an immense time, when its "first founder", Caesar Claudius, declared it a municipality between the years 41 and 54, and fortified it in the Roman way. Vienna did not share the fate of Carnunt, which was destroyed by the Quades in 375, but like many other municipalities, e.g. Fafiana, today's Mautern an der Donau, it survived the storms of the migration of peoples by placing itself under the protection of some Germanic army king, as is also proven of Fafiana. And the most important of those Germanic army kings, who sat in Vianiomina under crown, was no less than the Ostrogoth Dietrich of Bern - the people know him still today legendarily as the "Banadietrich" (Bernerdietrich) - who as Theodoric the Great had become the second German king of Rome and the successor of Odovakar; he also moved from here along the Iron Road to Rome. Thus Vianiomina with its Roman fortifications came into the possession of the Babenbergs, and only in 1880 the last Roman tower fell victim to the redevelopment of Vienna - alas, alas! - to the victim. -

The Roman fortress buildings were a welcome base for the Germanic kings and dukes, who owned Vienna in turn; the Viennese of those distant days, however, only changed masters, but they themselves remained seated in their houses, which they have continued to inherit from generation to generation. Huns and Avars did not destroy Vienna for quite the same reasons.

The Song of the Nibelungs, based on old folk tradition, has King Etzel marry Thrimhilde in Vienna, just as it mentions the towns of Tulln, Traismauer, Péchlarn,

Hainburg and the market town of Melk. As here the popular tradition presents a relatively favorable picture of the rule of the Huns, so history offers the same picture of the rule of the Avars in the country; the Huns and Avars did not manage by far as badly as the Frankish falsifiers of history would have us believe; they were by far not as cruel as the "Great" Charles.

It is historically attested that the Avars spared the cities and their inhabitants and knew how to protect and use their advantages for themselves. The peasants had to provide them with crops, horses and cattle; the townsmen with weapons, clothes and jewelry; but otherwise they left citizens and peasants "undefeated", just as the Sachsenspiegel reports about the Saxons. It is also known that Christian missionaries could travel unhindered through the Avar kingdom; in fact, two of them, Conuald and Gisalrich, came to Vienna in 740 (i.e. 418 years before the "foundation!"), during the time of the Avar rule, and converted an underground Wuotan sanctuary into a Christian church, namely St. Ruprecht, and undoubtedly also the sanctuary to St. Stephen. - But more about that later. -



Illus. 87. See page 499. Left is the "Stock im Eisen" (staff in iron, or nagelbaum, nail tree) in Vienna, right is the "Stock im Eisen" in Waidhofen an der Ybbs.

However, Vienna possesses even older monuments as proof of its uninterrupted existence after the expulsion of the Romans. Under the Rugian rule the last Roman provincials left the country with the corpse of the last pillar of Romanism on the Danube, namely with the corpse of St. Severin. But not for long did the Rugians assert themselves as masters of the Danubian lands, for the more powerful Ostrogoths usurped the

dominion. Jornandes explicitly mentions "Vianiomina" as one of their cities. The Ostrogoths ruled the country until 530, a period from which a curious monument has survived, namely a tomb discovered in 1662 during the construction of the Leopoldine wing of the Hofburg. It consisted of a sarcophagus that had been broken open earlier, containing human bones mixed with earth and jumbled together, but with a small, elongated round case of pure gold, closed at the top and bottom with lids. In the golden box there was a second one made of ore, in this one a third one made of silver and finally in this one a rolled up gold leaf with the inscription in Gothic language: *"Nasci o Kut, salida / is jaindre Dasvina / menida ab Satana / ubl akranis manva / bi huam dindos knoba / Kabangona."* In the translation into our German, this corresponds to the following words: *"Save O God! Thither sacrificed is Dasvina, whom the evil Satan threatened when she was ready to bear fruit; Thou before whom the people's knees are bent!"*

Thus, this is the tomb of a Christian woman, namely the Gotin Dasvina, who died in the crib. This important monument, which probably dates back to the middle of the 5th century, is besides the only Ostrogothic one that has been saved to the history of literature.

From this it follows, on the one hand, that Vienna not only did not perish during the migration of peoples and remained continuously populated, that Margrave Leopold could not own and have a hunting lodge here, that the "Great" Charles could not introduce Christianity here[174], since this had demonstrably existed long before his invasion of the country.

It is not the intention of this study to elaborate on this; the statement of the fact may suffice. It is thus proven that Vienna not only existed in pre-Roman times, that it must have been very populous, that it remained uninterruptedly populated since its existence, that it was never a desolate, abandoned city, and finally, that it was already devoted to Christianity before Charles' arrival, thus at least an age of many thousand years must be assumed for the uninterrupted settlement of Vienna. How else could the ground layout, the property boundaries have been strictly preserved in the old lines, on which one can still precisely trace the growth of the city since primitive times, where the course of the Roman roads, their urban layout, the irregular streets of the old civil city completely correspond to the present street and alley network of Old Vienna. A ruined city would never have been repopulated, this is shown by Klagenfurt next to the ruins of Virunum on Zollfelde, Salzburg next to Juvavia, Altenburg, Petroneli and Hainburg next to Carnuntum and many other examples. The ancient Germanic healing places of Vianiomina are now the following:

A. The sacred grove, with the sanctuary of Fré, our present St. Stephen's Cathedral;

B. The Hutberg of Hruoperaht, our St. Ruprecht's Church;

C. The sanctuary of Donar, presently St. Peter's Church;

D. The sanctuary of the wintry Wuotan (Uller), where later the Pankrazius Church rose, and perhaps a fifth place of worship;

E. Dedicated to Freya or the female Three, known today as the church of "Maria-Stiegen" or "Maria am Gestade".

---

[174] According to an inscription stone on the Esterhazy Palace in Naglergasse, the hunting lodge of Margrave Leopold was supposed to have stood in the ruins of Roman Vienna in the place of this palace.

Let us now turn our attention to the most important sanctuary of the Germanic-Wuotanistic Vianiomina, which, Christianized as St. Stephen's Cathedral, still maintains its first rank in our good old Vienna and thus, as a place of worship, may claim the certainly venerable age of certainly more than three millennia.

In order to understand how this could have happened, it is necessary to take a closer look at the way in which the converters began to turn the people away from Wuotanism and towards Christianity. First of all, we have to consider two periods of Christianization of our country, fundamentally different from each other: the peaceful, pre-Carolingian period and the period of fire and sword of Charles and his successors. The first period reaches back to the second century, where Christianity had already taken root under Marcus Aurelius' legions. Gradually the doctrine spread, especially Severin was active with spreading it, although he should not be considered the apostle of the Danubian Germans, since he was hostile to the Germans and friendly to the Romans, always protecting the latter against the steps of the German kings and working in their favor. After Severin, it was the Goths who, as zealous Christians, helped to spread the new faith more and more; even the Avars and Huns were nowhere an obstacle to the preachers of the Gospel. But the second period of "conversion", which was carried out by fire and sword according to Muhammad's example, began terribly with the Walloon Charles.

Charles' goal was by no means furthering Christianity, which was only a means to an end for him; he regarded it as an institution of the state, which he used and abused in a similar way as the modern state abuses the police. Therefore, he cared little for conviction, but much for formal acceptance through baptism, for the purely external ceremonial service, in order to better keep the converted in check through priestly supervision. Everyone could think and believe what he wanted, if he was only baptized, went to church, paid the tithe willingly and punctually and kept the prescribed exercises and fast days. Therefore, under Charles, we find the previously unknown fact, which can only be explained by the foregoing, that in one day thousands took baptism, but also - if they felt strong enough - just as quickly, just as many became "apostates" again. Baptism lost its sanctifying character in those sad days and sank under Charles to a simple ceremony of submission.

But also in the first period of the Christianization of our people a weapon was used, but more in the sense of the customs than of a real assault. The example of the felling of the Donar oak by Boniface may explain this.

The Teutons were a warlike people and therefore their gods were also considered to be defensive heroic ideals. That a people accustomed to such proud gods could find little applause in a mild, suffering god of humility is too obvious to appear incomprehensible. That is why people were anxious to give even the sufferer hanging on the cross a belligerent martial glow. Even today the clergy, especially the monks, speak of "spiritual weapons"', they speak of "battles with the adversary", the "Antichrist"', of "nine legions of devils" and the "heavenly hosts". Yes, the "Heliand", an old Saxon poem of the 9th century, presents Jesus as a king of armies and describes his apostles and disciples like the followers of such a king.

Fig. 88: An old tomb of an Armanen. The tomb of Otto Nitharts Fuchs, called "Bauernfeind", "lustiger Rat" of Duke Otto the Merry, at St. Stephen's Cathedral in Vienna.

This warlike Christian God, carried by the "Ecclesia militans", preceded by the host of the dear saints, the "Ecclesia triumphans" in cloudy heights, actually stormed the old Wuotan castles, which were surrounded with ramparts and moats like fortresses[175], and proceeded actually and symbolically - exactly like a storming army king warring against a castle to be conquered. If the castle of the gods was conquered and taken, which understandably could not happen without sword swinging and split skulls, then the

[175] See "German mythological monuments in the vicinity of Vienna". "Eburodunum", "Schallaburg" and others

symbol (simulacrum) of the defeated Aesir enthroned in it was treated like a captured enemy king. The victorious Christian church, out of clever calculation, did not in any way deny the existence of the old sun-god, nor did it kill him, but it showed his powerlessness to the apparently powerless, but nevertheless strong crucified one. The now humiliated Aesir[176] was then soon degraded to a demon, a devil.

In order to make the "pagan church", now consecrated to the crucifixion, more sympathetic to the people, each chapel was dedicated to a saint whose legend showed similarities with the myth of the suppressed pagan god. And around this legendary figure, in the course of time, the pagan myth together with its belief in miracles grew, so that soon double figures arose in cult and custom, as we see in more detail with the saints Leonard, Christopher and Corona, where church belief and popular belief are virtually opposed to each other.

Thus, St. Stephen stood in for Frey, who in folk belief as well as in fairy tales is called the "Horse (Pferde) Steffen", just as the people call our St. Stephen the "Old Steffel".

The existent Wuotanic symbols then were made to bear all ignominy of a captured king in order to show visually the powerlessness of the defeated Wuotanic cult quite clearly. If there was a sacred weapon of the gods, it was broken. It seems almost as if the so-called "holy lance" of the imperial jewels of the former "Holy Roman Empire of the German Nation", which at present is kept in the Imperial and Royal Treasury of the Vienna Hofburg, had been such an old weapon of the gods, since it appears to have been broken several times and soldered with silver. The fact that it is assigned to St. Mauritius makes this assumption even more probable, since this saint often took Wuotan's place. However, if such a symbol was of any other shape, it was thrown in front of the ramparts, toppled there, or placed next to the entrance to the Christian church and heavily weighed down with chains. If the emblem was a tree, then the tree was knocked down (Donar's oak of Boniface), and its wood used for the sign on the new church building, while the stump had to carry a shrine (Hietzing, Maria-Drei-Eichen, and many, many others); or it was dug up and placed upside down, with the roots on top, placed tauntingly back in its old place. Thus was born the Viennese landmark, the "stick-in-iron".

This strange landmark of the Wuotanic Vianiomina, still stands today not far from its old position at the "Stock-im-Eisenplatze" with the roots upwards. There was nothing more natural than that the land and all other property of the old gods' freeholds together with the conquered Gotterbürg or Wuotan church would pass into the undisputed possession of the Christian church, and immediately formed its most well-founded revenue. This was also the case here, at the foundation of St. Stephen's Church, more than eleven hundred and fifty years ago. The time in which this took place is probably the year 740, when the two Avarene apostles stayed in Vianiomina, if it does not date back to even older times, but at most to the Ostrogothic rule.

The sacred grove, in which Frey’s sacrificial horses were bred, surrounded the sanctuary, the boundaries of which can still be determined very well today, namely according to the boundaries of the ecclesiastical property around St. Stephen's Church. All the houses and farms around St. Stephen's Square, with the only exception of the western row of houses, have been owned by the clergy since ancient times, without the

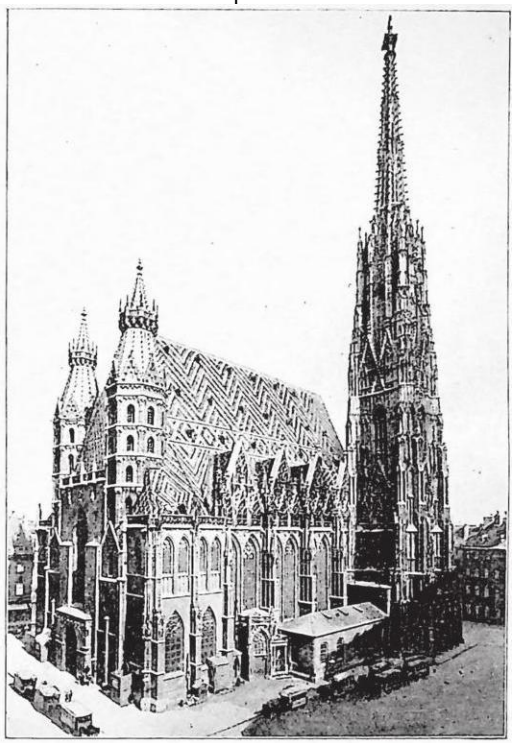
[176] Images of gods, as the Greeks and Romans were able to do, were foreign to the Germans; they had only symbols for their deities.

land registers being able to indicate the title of ownership. This is quite understandable; the property was owned many hundreds of years before the first land register was created.

But the exception of the western row of houses is only an apparent one, because the ecclesiastical property extends also to a row of houses in the west of the square, which, however, was demolished at the beginning of the 19th century. It ran parallel with the present western front of the square between it and the western front of the Cathedral, while the western row of houses existing today rose only after the 12th century on the area of the city wall that existed there. At that time, St. Stephen's Church was still located outside the city, on the "village green".

The next street names shed even more light on these strange facts. Today's Singerstrasse was still called "Heidenhainstrasse" in the Middle Ages, and "Grünangergasse" and the ancient "Blutgasse" stretch backwards.

The latter name, however, does not come from blood, but from "bluot", "blot", namely from "sacrifice". The old Gothi or Frey-sacrificer could not do without the "village green", just as little as today the knacker can do without horses, and who became the Gothi's actual successor, and in former times in Vienna also held the position of the executioner and of course was a dishonest person.



Illus. 89. St. Stephen's in Vienna.

This respect, however, stems from his former priesthood of Wuotan, which is why he was also considered a magician. This explains why Christianity made the Germans dislike horse meat, which had previously been their main food, because the

horse, as an old sacrificial animal, had become a spooky animal and its carrion was given to the despised butcher.

Now, however, there was a further influx to the old Frey's-grove from the ancient Carinthian road, the "people's army road to Rome" and therefore today's "Stock-im-Eisen" was the primordial sacred border tree of the grove of gods, which stood and fell here with the Wuotan cult and still stands today as its monument, admonishing the German Viennese to remain German, mindful of their honorable position of the shield, to keep the watch at the eastern gate of Germania for the Germanic faithful.

At the entrance to the highly sacred Frey's-grove, however, the symbol of Frey, the proud Larch tree, was not only felled and overthrown, but also tied up like a criminal with a lock and a neck iron, both of which are also still preserved and visible, and only the chain seems to have been lost.

The folk legend, however, was right, which describes the "Stock-imEisen" as the last tree of the Viennese forest that once reached here; it knew that it had been a border tree, only it had confused the term forest with that of the grove.

Next to the sanctuary of the horse god, of course, the horse market was held, and therefore it cannot be a coincidence that the "Stock-imEisen-Platz" was not only called the horse market at the beginning of the last century, but it was just that.

Freys' sacrificers were the blacksmiths, the oldest of which was, so to speak, the great Gothi, whose dignity in Christian times was insulted with the terms "executioner" and "flayer" and separated from the blacksmith trade. Nevertheless, the dignity of the blacksmiths remained in the popular memory, which is still expressed today in the fact that the blacksmith is considered an arch-magician, who knows more than just how to eat bread.

But also the blacksmiths themselves had kept a dark inkling of it in their guild tradition and every blacksmith who first in his life saw the old, holy, fallen trunk of the tree, hammered - at first secretly - then, when the meaning was forgotten, publicly, a nail into the trunk and so it happened that the time-honored landmark was preserved, which without this iron armor would have long since disintegrated into dust and mold. But the hammering of the nail into the trunk has another meaning; it was considered as an affirmation, so to speak, as a nailing down of some fact or promise or agreement. Even today, when the meaning has long been forgotten, people jokingly think that this word or that lie must be "nailed down". This custom also belonged to the many symbolic legal customs which have disappeared with German law. That naturally only sacred places - like here the fallen tree of the gods - could serve for such nailings, nobody will want to deny.

Another reminder of the cult of Wuotan are the catacombs, which belong to a system of a great "earthen stable" (Erdstall), that extends far and undermines the whole inner old city, but which was partly disturbed in its old state by the construction of St. Stephen's Church due to the laying of the foundations. The cellar vaults of St. Stephen's Cathedral are hidden more than five stories below each other in a completely unexplored extent, partly walled off, connected with many other passages, the course of which only folk legend knows exactly how to determine. These passages not only connected the four Odinic sanctuaries underground, they also led outside the city to the Danube area and had the inevitable well at the Lugegg, where even in the 18th century its halfburied opening

was visible and bore the significant name: the "Marcus Curtius hole"". The well-known "basilisk myth" originated from the same well and a house near it is still called "zum schmeckenden Wurm" (to the tasting worm). A myriad of other legends circulate in the vernacular about these passages, of which the "ghostly cat" reminds one of Freya, the "lady with the skull" of the Norn "Helia", the legend of "the maidens" of the "Norns" or "holy councilors".

The Aesir, however, driven out of the sanctuary, according to the "cathedral legends", haunt the proud cathedral and these demonized Aesir were immortalized by the cathedral master builder three quarters of a millennium ago (around 1144) at the hall entablature of the giant gate as demonic grimaces, and are symbolically crushed under the force of the saint, in impotent rage - as adversaries, as blind threats. Unfortunately, it is impossible without pictorial decoration to describe and interpret these peculiar figures, it would be too prolix and yet difficult to understand, which is why only their general description will be attempted here.[177]

The hall entablature of the giant gate, which is named after these formations, bears on both sides seven, so altogether fourteen statues of saints (ten apostles, four evangelists), while above the gate the "Salvator mundi" is depicted floating down in the tympanum, carried by angels. Below these statues, symbolizing the "Ecclesia Triumphans", a lion appears in the Romanesque frieze on the right and on the left as the symbol of the Antichrist, who "prowls along roaring, watching whom he devours". Nevertheless, this lion is not the apocalyptic beast in the biblical sense, but in the Germanic-Christian-anti-pagan sense, because the figures visible behind both lions point directly to the Odinist Mythos not to the pure, mythological form of the same, but to the counterreligion of the Donau-Germans of those distant days, whose counterreligion reached such sad fame in the witch trials several centuries later".

All kinds of conjuring spells we see there undertaken by the dwarfish "giant" figures to disturb the construction of the Christian church; all forces of nature, wind and weather, thunder and lightning, earthquake and flood, fire and cloudburst are united here as adversaries; with all of these the master builder fights a victorious battle, and at last we see him at the front of the portal, shouldering the iron axe - his weapon against the demons of nature - sinking to his knees in homage before the builder, as if to exclaim jubilantly: "Gloria in excelsis Deo! The cathedral is built, in defiance of all restraining spells, praise the Lord for all eternity!" The builder, Margrave Heinrich-Jasomirgott[178], sits opposite the master builder and with a slight wave of his hand invites the people to enter the newly raised church.

Yes, the newly raised minster, because only a new building, not a church foundation was that building, which was consecrated in 1144 or 1147.

---

[177] The detailed description of these figures and proper interpretation, which are the merit of the researches of the writer of these lines, can be found in "Lausers Allgemeiner Kunst-Chronik", Vienna, volume 1889, issues 9, 10 and 11 under the title: "Die deutsch-mythologischen Bildwerke am Riesentor der Stephanskirche zu Wien." - In 1850, Eduard Melly wrote a monograph entitled "The West Portal of St. Stephen's Cathedral in Vienna" (Vienna, Gerold, 1850), which attempts to interpret these images from the Old Testament, but unhappily. Otherwise, this monograph is exemplary and still unsurpassed today.

[178] It was not until 1158 that he was elevated to Duke of Austria.

The first building, which is possibly before, but hardly after 740, was undoubtedly the old round tower of the sanctuary, which was possibly already a well-structured stone building. Following the circular shape of the old Wuotan churches[179], the first Christian churches were built as round buildings and only in later times the church buildings designed on the rectangle, whereupon in the further course of development the multiform basic shape of the Gothic cathedral was formed. Undoubtedly, the old St. Stephen's Church was such a round building, which later had to give way to the larger and larger church, which gradually developed into our present St. Stephen's Cathedral. The next most important sanctuary was that of Hruoperacht, our present Ruprecht's Church, although it lagged far, far behind St. Stephen's Church.

The two Avarene apostles Conuald and Gisalrich, already mentioned several times, consecrated in 740, as is expressly mentioned, a crypt, i.e. an underground church, which therefore had certainly been one of the chambers in an old Erdstall. According to the master plates of the Viennese stonemasons' guild, Francis of Eisleben is said to have built the above-ground church in 766 (i.e. 392 years before the foundation of Vienna); according to others, this would have happened only in 783 under Bishop Virgilius of Salzburg, who is said to have consecrated it to St. Ruprecht in honor of his predecessor. The inscription inside this venerable church itself gives the year 740 as its year of origin. These few dates refer to two foundations; 740 to that of the underground church buildings, 766 and 785 to that of the above-ground church buildings. If we assume that the construction was begun in 766, completed and consecrated in 783, these two dates would be reconcilable. The only interesting thing is how such a thing corresponds to Charles' Christianization, who only decided to move against Thassilo II in 788 and appeared for the first time in 791 in Vienna, which was founded only 367 years later. Here the usurper already met Ruprecht's Church, which already existed for fifty years, but also already pre-dated St. Stephen's Church and probably St. Peter's Church and Pankraz Church as well, although these two are still doubtful. The only strange thing is that the foundation of Ruprecht's Church as well as St. Peter's Church is attributed to him. Even more so. Who is not struck by the contradiction that in an existing Christian city there are at least two churches, while this city is said to lie in ruins, in a desolate, deserted land, which must first be settled and won over to the German land?!

That the subterranean church consecrated by the two Avaren apostles was not built into the earth by them first, but were already found existing, we have already emphasized. But also Jans der Enenkel, a Viennese who wrote and lived in Vienna between 1190 and 1250, testifies that St. Ruprecht was formerly a pagan temple. In the course of this book, we have seen too many hutbergs to have to say that that pagan temple was a sanctuary of Wuotan in a Wuotan mountain, as more than two hundred of them still exist in the country, because we could only pay visits to the smallest part of them. From Donar's sanctuary grew St. Peter's Church, as everywhere the Apostle's Fortress was the successor of the old Donar; likewise from the sanctuary of the wintry Wuotan rose the Pancratius Church. Here again the triple number is found, because the people venerate the "three icemen" or the "three grumpy saints", whose names are St. Pankratius, St. Bonifacius and St. Servatius. They are the patrons of the spring frosts and the farmer waits with worry for their three nights, in which the last night frosts are to be expected.

Likewise, the church "Maria am Gestade" may also refer to Freya, since otherwise we would lack a female one in all healing places. After the legend knows to

[179] See: "Schallaburg".

report also there from underground passages, after the local name "Stof-im-Himmel" (push in the sky), which often occurs at sanatoriums, fails, after just this church reminds by its name of the water, so the assumption is not too daring to claim also its pre-foundation for a pre-Christian time.

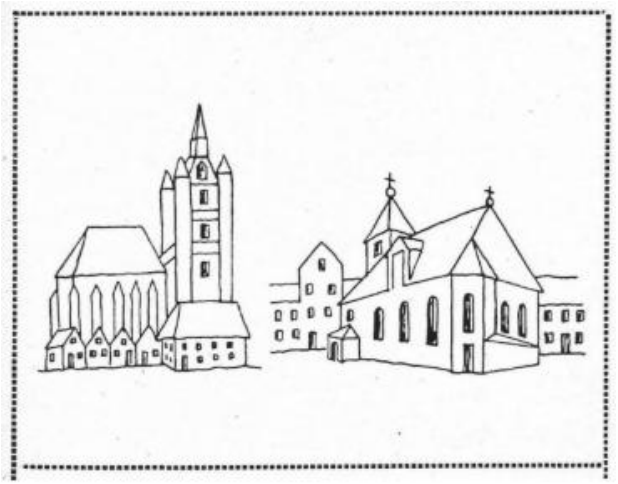
In the wildly erupting struggle that the original German Vienna and its equally original German hinterland Lower Austria are forced to wage to defend and preserve their Germanic character against the insolence of the Czechs, it seems of particular importance to let ancient, pre-Christian emblems speak the decisive word, emblems whose importance and evidential power have not been recognized until now, but which are now being returned to their ancient purpose of being the shield and umbrella of Germanness.

At that time, coats of arms were primarily used on shields and helmets - the old protective shields - so that the terms coat of arms and shield coincided and the designation coat of arms or shield became synonymous with claim and protection; for the coat of arms affixed somewhere signified the claim to recognition of ownership for the lord of the coat of arms just as it signified the protection which the lord of the coat of arms granted to the person, community or thing which he covered with his coat of arms. Therefore, the coat of arms was mainly shown on the battle shield, the protective weapon, from which it also held the symbolically represented character of the heraldic lord before the eyes of the opponent as a sign of protection. With the helmet ornament (also called cimier or helmet jewel), which was worn on the helmet (which "claimed" the lord of the coat of arms) and which was usually a supplement to the coat of arms image, the lord of the coat of arms clearly said that he "claimed" or affirmed what was "said" in the coat of arms.

If now the lord of the coat of arms asserted what the coat of arms said, then what the coat of arms said must have been said generally understandably, i.e. it must have been represented in such a way that everyone was able to read it, thus it must have been valid as sign language, as readable picture writing. Since now however the largest part of the old genuine coats of arms are still today in the use, then these old genuine coats of arms must be understandable and still today readable and solvable and also today still the same "assertion" as at the time of their emergence centuries ago, and in some cases even millennia ago. And this is indeed the case. Since the 14th, at the latest 15th century, the reading and solution key of the coats of arms, respectively the pictorial writing, which was used in the coats of arms, has been lost. I succeeded to find this reading and solution key again and to announce it in my book: "The Pictorial Script of the Ario-German", to which fundamental work is referred herewith.

If we now first look at the coat of arms of Lower Austria, we find five golden eagles (2, 2, 1 placed) in the blue field, which reads as follows: In the Aryan original language: bla fem or are, which is High German: blue five gold Aare (eagle), and thus makes sense in German: "Watchfulness (brings to the) decision (of the) descendants sun right". But it can also be solved: "bla" = bewache, beachte; "fem" = jurisdiction; "geold (instead of or) are" = luminous solar right, thus: "Achte des Gerichtes des luminous Sonnenrechtes."

The divine essentialization of the solar right was called "arahari" and this was the original title of the German king as the chief Armanen and his pictorial sign or symbol was the eagle or aar, the sun. That is why the tabletop of the ancient chair in Dortmund shows the eagle as a symbol; saying: arahari, namely: high or noble solar right.



Illus, 90. old view of St. Peter's Church inVienna before the year 1717
Illus. 91. Old view of Ruprecht's Church in Vienna.

It is now significant that all old, genuine coats of arms are readable and solvable in two directions, namely in a generally understandable (exoteric) and in a secret solution (esoteric) understandable only to the higher degrees of the Armanen. The generally understandable solution was here: "Pay attention to the luminous or shining solar laws!". The deeper solution of the secret language, however, says: "Vigilance brings to the decision of the descendants solar law." This arouses in today's fighting time reflection and admiration for the sharpness of vision of those Armanen, who far longer than a millennium ago bequeathed this warning in heraldic pictorial writing to their descendants. Admittedly, in spite of all looking into distant times, they did not think of our contemporary Komensky schools, Besedas and other beautiful things; after all, the Hun and Mongol invasions were far closer to them; but their sure eye of vision showed them the dangers and admonished to watchfulness under the protection of the arahari, the noble German solar law. - At the right time, the coat of arms of Lower Austria, which has been silent for almost six hundred years, has been loosened again. - Let us listen to what the coat of arms of Vienna has to tell us.

The old coat of arms of Vienna shows a silver cross in red running into the edge of the shield, which reads as follows: In the Aryan original language: ruoth wyd rod, i.e. High German: Recht Gesetz Ursprung “Right Lawful Origin”.

It says therefore in the language of the people (exoteric) that this place is an original place, whose foundation is based on right and law, and that therefore also here right and law, namely the Ario-Germanic Rita, is cherished and cultivated. In the secret language of the Armanen (esotericism), however, this coat of arms reads and solves itself as follows: In the Aryan original language: ruoth wyd kruzi (instead of rod), i. e. high German: Recht Weistum Armanheil “Right Wisdom Hail the Armanen”.

So it says to the knowing: This means that the Ararita, the epitome of Wihinei (religion), Law and Science, this inseparable trinity, is the true Weistum (wisdom), the foundation of the state and community system, that foundation on which the origin, the existence and the further development of Vienna is based. Since the care and protection

of the Ararita in far pre-Christian times seems to be undoubtedly proven here, the seat of an Armanen authority must also be found here, namely a Halgadome, to which the same coat of arms refers, and indeed this Halgadome is found in the "stafa"-halgodome, which we still call St. Stephen's Cathedral today, although it was not named and consecrated to St. Stephen, but to "All Saints". If we are now referred by this heraldicpictorial evidence not only to pre-Christian, but also to pre-Roman times (understood in terms of local history), i.e. before the year 15 B.C., then we must now examine the name of Vienna for its interpretation, since this must be connected with the coat of arms of the stafa-Halgodome.

The area in which Vienna is situated and which today is flowed through by the Danube, was in ancient times a large lake; therefore still today the plains Marchfeld and Steinfeld are called the Viennese basin. There, where the small Carpathians and the Leithagebirge form the narrow river gate near Thebes and Deutsch-Altenburg, was in those primitive days the outflow of that inland lake in the form of a gigantic waterfall, similar to the Niagara Falls in North America.

When this mighty waterfall finally broke through the relatively narrow rock barrier, that lake found its end; it emptied and turned into a swamp many miles wide, from which the individual ground elevations had naturally become dry and arable earlier than the deeper grounds.

Through the former lake bottom, the runoff waters churned out a bed and thus the Danube riverbed was formed in that area. The upper lake, whose dry bottom is known today as the Tulln Basin, still existed and its outflow formed another mighty waterfall between the Leopoldsberg and Bisamberg, until it too collapsed, draining the Tulln Plain. Still at the time of the existence of the large inland lake in the Viennese basin, ArioGermanic natives, whose name "Azali" or "Azalen" has been handed down to us, grasped around its banks as far as far north, west, south and east. This name means: born from the sun, the primeval fire[180], and thus designated them by name as aborigines, thus as: Ario-Germanic aborigines, as Germans. Their administrative area were the "Zeizzoberge" (from Zeizzo the Beautiful, the Procreator; Roman mons cetius, today Kahlengebirge) and in these the "Armanskoke", today the Hermannskogel, their Armanenburg (Halgadom), which on the highest elevation between the two inland lakes must have formed an excellent lookout with a magnificent view and was therefore of outstanding importance as the seat of the administration. From this "Armanskoke" whose sanctification of many thousands of years is even today still unforgotten ("Agnesbründl") - as the administrative seat of the Armanen, only the drying lake bottom was populated and of course in the first place the heights of the same, which rose above the marshy bottom, were settled, the nearest of which was that small plateau, which still carries the oldest part of the city of Vienna and which is bordered by the following streets: Hoher Markt Wipplingerstrasse (steep bank against the Danube), Renngasse, Naglergasse, Graben, Rothgasse, Am Bergei and Seitenstettengasse. This plateau was taken possession of as newly won pasture land and was given the name "Vienna"[181]. The original name of

---

[180] See: The Names of the Tribes of Germania and their Interpretation

[181] In the year 1000 A.D. Leif named the mainland he discovered on Labrador "Winland", which is not wine country, as it is wrongly interpreted, but "land of profit", namely the newly won land, just as the land won from the outgoing lake was called Vienna. Likewise the month name for October is correctly Winmond and not Weinmonat; because in this month the profit of the whole year is recovered, to which, however, also the wine belongs, whose name is derived also from Win, i.e. from profit.

Vienna, in which the still dialectal form of the name "Wean" appears, was "Vian" by Jornandes, namely "Vianiomina", which is not the name of the place, but the name of the inhabitants, which means nothing more than "Viennese men" or as we call them today "Viennese".

Therefore in the later Middle Ages, the name for the city Vienna is correct, even if in unconscious linguistic feeling the name form "Wienn" is found and in France at the Rhone the city Vienne, has the same name, and is from the same cause originated, in almost the same sound.

The fact that the name word Winn, Wienn, Vian (Wean), which was preserved in the Gothic in the form Vianiomina, was corrupted by the Romans into Vindobona, is completely irrelevant here, just as the intentionally invented names in other languages, calculated to mislead, also have no characteristic value at all for Vienna. This should be noted here only quite incidentally. Suffice it to say that Vienna has been a settlement of the Ario-Germanic original population of the country since primeval times, i.e. since the time of the drying up of the inland lake in the Viennese basin, consequently originally German and has remained German until today, and that it can thus look back on a German existence of many thousands of years, but that it has also inherited and passed on the noble duty to protect this original property against any kind of foreign-racial and foreign-language presumption.

History bears witness to what an important bulwark in historical times the original German Vienna was for the German world of Central Europe and how in more than seventy battles in the Vienna Basin all the peoples of the old world carried home good German blows on this hallowed original German soil and left behind here quite a few and more of their shattered skulls after they had gone home without having achieved anything.[182]

And in these times of hardest fights for German kind and German being, in which the many thousand years old original German Vienna always heroically and victoriously held high the German banner, a strong coat of arms appears on the scene, which now for more than six hundred years is and will remain connected with the coat of arms of Vienna and Lower Austria to the holy trinity in loyalty, the original coat of arms of Habsburg.

Habsburg's coat of arms with the Zimir reads as follows: In Aryan Ursprache: geold ruoth lewo kereon; phawenuedel kereon, which is High German: gold red lion crowned; peacock stutz from crown, and resolves to the following solemn-early phrases: Luminous legal life everlasting (allezeit); Gottgezeuter nobility everlasting.

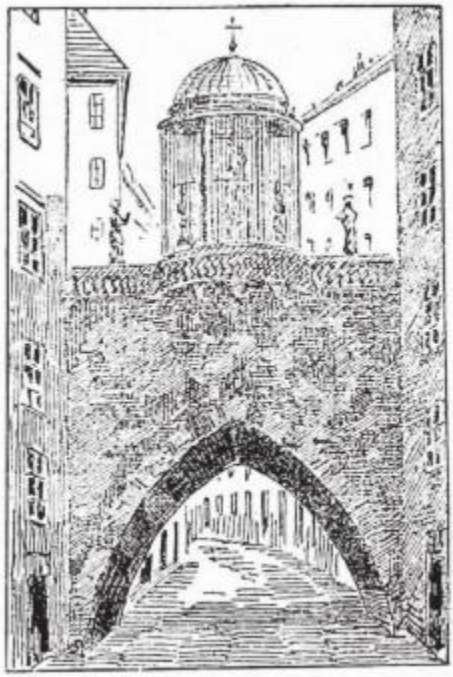
We see in this coat of arms the lion (life) as a sun-right-symbol in the human life representing the "High Ar" (arahari) and showing the same in its perfection - as the earthly justice in life; because: ruoth = right, lion = life, thus: "legal life". And this coat of arms was courageously held up by a man in 1273 against the turmoil in the German Empire after thirty years of interregnum, and that at a time in which the language of coats of arms was still understood and in which such a coat of arms slogan meant more than today a so-called "political program", at a time of unbelievable rottenness of the law; and

---

[182] Just look at the famous skull collection of Professor Hyrtl with its Mongolian, Tartar, Avar, Turk and other skulls from this point of view and you will recognize them as holy flame runes, which father Bragi wrote into the family tree of our noble Wianna.

from this it is probably explained that the entire German people had cheered that "arahari", who thus chivalrously held up his shield of right against injustice. And that chivalrous herald was Rudolf of Habsburg, the German king, the ancestor of nineteen German kings and emperors from the House of Habsburg, the last of whom still emphasized the Armanen maxim: "Justitia regnorum fundamentum". And this same family, which has been wearing the Austrian archduke's hat for more than six hundred years and the Austrian imperial crown for more than a century, and which embodies the old Habsburg traditions in its present head, Emperor Franz Josef I, the crowned sage, proclaims the ancient Armanen expansion through this sage in his motto "Viribus unitis" - AEIOU.

If we now read the mottoes of those three coats of arms one after the other: "Vigilance brings to the decision of the descendants the right of the sun, whose right wisdom is just Armanheil, which is always rooted in the luminous life of law and thereby confers divine nobility", then the way to salvation is already shown by this ancient sacred hereditary three of our time, as by a compass to the skipper in a stormy, foggy sea.



Illus. 92. the Hohebrücke in Vienna in its old form before 1875.

Admittedly, in order to live up to this heraldic admonition, not only good will is required, but also vigorous action; hollow words and resounding cries for salvation alone will not do. But the descendants of those who have kept Vienna German to this day will stand on the ramparts again at the right hour, when some and more of the great lungshouters of today will have evaporated, when it will have come to seriousness, because: "Right wisdom is Armanen victory!

And so you look down to the church of "Our dear Lady on the shore", there you see its graceful hexagonal tower with the charming Gothic dome, but only at quite a distance from it the "shore". Well, this is only a coincidence, because in former times the Danube really flowed along the edge of the steep bank above which the magnificent building rises; half a century ago there was still a tower at the Passauerhof, in which the iron rings were still embedded for the mooring of the ships.

And if you continue to look up after midnight, dear friend and fellow traveler, you will see the broad mirror of the Danube in its new bed, and beyond it the wide expanses of water of the old riverbed with its wondrous, secluded meadows.

And if you should once feel the air to visit those healing places of wonderful primeval forest splendor, which is only possible by rowing a boat, it shall be my pleasure to accompany you there as well.

There your eyes will see primeval forest images that the most audacious imagination would never conjure up in front of your soul. Impenetrable undergrowth between hundred-year-old shrubs, tightly knotted tangles of climbing hops, wild grapevine and dulcamara, nettles and thistles, and other herbs will prevent you from entering; Thousands of all kinds of insects surround and buzz around you, crawl around and flutter around you, an immense mass of all representatives of the bird world caws and chirps around you, and if you look up into the highest of the primeval forest crowns, then it may well happen that you spy the nest of a sea eagle. Such splendor, however, is offered only by the islands, which are rarely or never entered and therefore accessible only by boat. There you can see them, they lie like floating green cumulus clouds on the blue.

And this is the old Nibelungen road, and down there lies old Vienna, and southward there goes the road to the Teutonic grave Italia; and here the roads cross on the wide plain on which the Teuton so often swung his good fencing iron and blew the tally to his enemies.

And so we would have prospered until farewell. Great-favored one, farewell and keep me in friendly remembrance. Hoping I may well say, to a happy reunion!

So young and old will rejoice,
Praise thee, my God, manifold,
Lord, I beseech thee, it is thine,
So let Vienna here be my joy!

Conclusion

As I prepare to write this final word for the second edition of my "German Mythological Landscape Pictures", the uplifting sound of Easter bells floods into my workroom in solemn wave vibrations. I feel so solemn, I feel it, how the holy woman Ostara greets me and blesses my doings! - And I think back to how it was twenty-one years ago when I closed the manuscript for the first edition of the same "German Mythological Landscape Pictures". Also at that time the same tones, shaking my innermost self, flooded my mind as today; also at that time you greeted me, also at that time you consecrated and blessed my work, you honorable, you proud, you wonderfully mild woman Ostara!-----

And in such a sacred hour I look further back and see how it all started, how it had come about.

The "German-Mythological Landscape Pictures" were not created as a closed whole, but they were not piecemeal either and they are not even today in the second edition, because they are a part of my ego, they are me myself, they are the basic germ of my feeling, searching, researching, finding, recognizing, and that is why this book has remained my favorite book, my little nestling, which I have been cherishing!

Almost still a child, I had tried to write down landscape descriptions based on images that had impressed themselves on my feelings during the numerous excursions that my parents had undertaken with us children. My father, a warm-hearted nature lover, a good landscape draftsman far beyond the mediocrity of dilettantism, and a good connoisseur of art, rejoiced at my loudly and joyfully expressed delight at the beauties of nature as they reveal themselves in the landscape, and especially at how this sublime beauty was reflected in my child's soul. With great love and fine understanding he nurtured these dispositions in me without pedantic constraint, teaching me artistic vision with the painter's eye, recognizing the whole ladder of color tones, teaching me the principles of perspective as well as aerial perspective in an understandable way, and making me draw from nature and then finish those sketches at home; often even executing them in colors with the brush. As a result, my sketchbook was, and still is, quite rich and goes back to August of 1865, that is, to my then not yet completed fifteenth year of life. The first sheet of this sketchbook from August of the year 1863 "Merkenstein" I added to the supplements of this book, which bear the note: "From the sketchbook of the author". On the other hand, my first written outpourings of landscape descriptions have fallen victim to a well-deserved auto accident, although I still keep some manuscripts that go back to the year 1867, but which are probably safe from the printer's ink in the deepest dungeon of a heavily nailed box in the attic, safe in their older purpose as artificial fertilizer.

My first essay published in print was, of course, a description of nature, which appeared in the seventh volume of the yearbook of the "Austrian Alpine Association" (1871) and was entitled "New Year 1870 in the Alps".

Every day that my professional duties gave me free time, especially during my many and long journeys, was used for some kind of excursion, whereby the weather remained a completely secondary matter; whether sunshine, storm, rain, snow or hail, it was all the same to me, because nature always showed me a different picture of its beauty, the divinity in it always spoke to me in a different language. On foot, by wagon, on

horseback or in a rowing boat, whether in a four-oared boat or in a canoe, I made my trips, and most of the time - alone. Even though I was not averse to the company of others and loved social activities and youthful, boyish fun, I felt that in company I had to deny my own self and did not find what I was looking for and what I only fully enjoyed when I was alone with myself, as far away as possible from the noisy, raging everyday life and the common people. What revealed itself to me there, and how it revealed itself to me in such holy hours of being alone with myself, that I tried to show in the individual sections of this book. I was happy as seldom a mortal should be.

With the end of the year 1877 this happiness was gone for many decades. A hard, difficult time began for me. It had become an impossibility for me through decades to exercise my old wanderlust, but a powerful longing for the heights and expanses, for waves and woad, conjured up for me in spiritualized, internalized memory images, the natural life so richly enjoyed in my youth before my innermost self, and from this sunny memory nest - which had become for me a rejuvenating "youth nest" - I drew my "German Mythological Landscape Images".

These descriptions soon enjoyed great popularity, especially since I endeavored to shape them artistically and to enliven them spiritually by seeing "animate, enlivened, spiritualized nature" and trying to portray it as such. Thus it came about that each individual landscape picture was often and frequently revised and appeared in improved and deepened form with each new printing.

Then it came into my mind to collect these landscape descriptions in book form. My offer to the publishing house of Mr. Hans Lüstenéder in Berlin (now Frankfurt a. M.) was accepted and the book was published in the summer of 1891 under the title: "Deutsch - Mythologische Landschaftsbilder" (German - Mythological Landscape Pictures), the first edition of which was completely sold out within a few years.

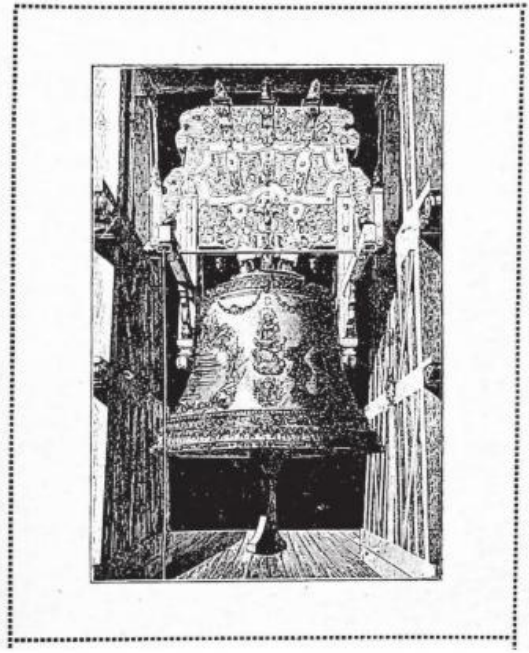
The presidium of the society bearing my name now sought, since my work for the planned volume of the G.-L.-B. No. 6 "Die Ursprache der Ario-Germanen und deren, Mysteriensprache" was still too far from completion, to present an older out-of-print work of mine to the members for the time being, in order to create time and space for me to complete the "Ursprache". The choice fell on my "German-Mythological Landscape Pictures", since the same were often and frequently requested and could not be procured even by antiquarians. The opinion was widespread - which I myself initially cherished - that an unchanged reprint would suffice, which would not impose any further special work on me and would enable me to devote myself calmly to the completion of my "Ursprache".

I now read the book, which seemed to be a new work to me, because I had completely forgotten the inside and innermost of it. But how astonished I was when I read and saw that to all my research results, which I had put down in the Guido List library, the solid foundation was already laid there. In fact, I found almost nothing to change or improve, and on the whole the book has remained as it appeared twenty-one years ago. Some additions, such as those concerning the "Wagsteine", were inserted and some new sections, such as "Carnuntum", "Geiselberg", and "Rotenkreuz" were added.

But another question was considered this time, and that on the advice of my esteemed friend, Dr. Jorg Lanz v. Liebenfels, namely the matter of the picture decorations, because the book "literally cries out for pictures", as Dr. Jorg Lanz v. Liebenfels occasionally wrote to me. At the request of our Presidium, the aforementioned

doctor was also kind enough not only to take over and direct the procurement of the pictorial decoration which was often quite laborious and in many cases failed completely - but also to make available to me from his own rich stock a large number of pictures and even of clichés. Likewise, I have his intervention to thank for the fact that the Imperial and Royal Research Institute for the Graphic Arts (k. k. Versuchsanstalt für graphische Künste) provided me with some valuable examples and clichés, which significantly increased the value of the book. I would therefore like to take this opportunity to express my heartfelt, admiring thanks to the esteemed Doctor Jérg Lanz v. Liebenfels for his great self-sacrificing work and unerring promotion of this book. I would also like to express my heartfelt and admiring thanks to the esteemed management of the Imperial and Royal Research Institute for the Graphic Arts in Vienna.

I would also like to express my gratitude to the King Himself! Baurat Wilhelm Koehne in Berlin for his splendid photographs of Carnuntum, as well as to teacher A. Rerych in Traunstein, for his highly respectable artistic photographs of the "Wagsteine" near Traunstein (Lower Austria), as well as to senior teacher Franz Matzke there, for his willing and kind support in matters of the Wagsteine and other friendly information, and not less to Dr. Hermann Haafs in Traunstein (Bavaria), for the procurement of the picture of a Femstatt in Bavaria. No less I am indebted to the gentlemen Artur Ritter von Wallpach zu Schwanenfeld and David Egger-Brücklhofer in Spittal a. d. Drau with special thanks for the difficult procurement of pictorial elements, which I hereby gladly give back to the public. -



Illus. 93: The "Bummerin", the giant bell of St. Stephen in Vienna, cast from Turkish cannons captured in 1683.

In addition, I feel obliged to express my sincere thanks to the excellently managed Oberésterreichische Buchdruckerei- und Verlagsgesellschaft in Linz, especially to its excellent director, Mr. Friedrich Gothmann, and to the exemplary technical staff, first and foremost to its efficient manager, Mr. Wilhelm Tirnstein, for the loving dedication with which the aforementioned gentlemen mastered this difficult work without complaint, since this book in particular, due to manifold obstacles, had to overcome almost desperate difficulties during printing, which - God knows! - which, God knows, could not have been overcome by any other printing house so smoothly and without difficulty. Once again, I would like to express my unreserved public gratitude to this true art institute, its exemplary management and its brave workforce.

I hereby present the second edition of this book as a jubilee volume of the Guido von List Society, with the old unchanged dedication, because this has also become historical and is also indelible from the second edition, to my highly wealthy friend of many years, Mr. Friedrich Wannieck in Munich, who in the meantime, as the main benefactor of the Guido von List Society, had become its honorary president and whose well-suited portrait adorns this book as a cover picture.

What the Guido von List Society in Vienna has become under the devoted, purposeful leadership of his son, my excellent friend Friedrich Oskar Wannieck on Seibetsberg, and what significance it will attain for the future development of Armanism and Germanicism, is the great merit of my friend Friedrich Wannieck, Friedrich Wannieck first and foremost, and therefore I would like to express my enthusiastic thanks to him here, as well as my wish, expressed publicly on behalf of the entire membership of the Guido von List Society, that he may continue to enjoy the success of his work for many years to come, the foundation of which he had laid probably unconsciously at the time - by accepting the dedication of the first edition of this book. And therefore this second edition is to be regarded as a jubilee edition and is hereby presented to the noble, incomparable one, with love and gratitude with a hearty *"Alaf sal fena"*.

Vienna, Austria 1912.
Guido von List

The Original Language of the Ario-Germans and Their Mystery Language.

Author's foreword

For many years, since the year 1902, I worked on the *"Original Language of the Ario-Germans,"* the foundations of which I was fortunate enough to discover during eight operations for cataracts,[183] which kept me under the bandage for eleven months. Even today it is entirely inexplicable to me how, back then, in the darkness of the bandage I could see so clearly, with what strength my memory worked, so that every passage of the heroic epics, but especially every verse of the Edda, stood faultlessly at my disposal in memory—much more surely and quickly than today, since now I must again rely on the time-consuming and lengthy consultation and search through various books, because I lost that rare memory ability upon the restoration of my eyesight.

At that time I discovered the law of the threefold division of language into the "three stages of word-order": a) of arising, b) of prevailing (becoming, being), and c) of passing away to arise anew. At that time I also discovered the genesis of the "Kala," as well as the "basic structure of hieroglyphic writing" and its "continuation in heraldry." Of this most extraordinary discovery I immediately informed my highly esteemed friend Mr. Friedrich Wanniek, then still in Brünn[184], who congratulated me in a lengthy letter, writing among other things:

> *"I was just as delighted by the contents of your letter!—It is of the highest interest, what you have once again researched and brought to light. As for what official science says about it, that is completely irrelevant. It is, as Dr. Alfred Russel Wallace says, always opposed to the discovery of new truths and always in error!—That is what a scholar himself says!"*—
>
> Brünn, November 4, 1902.
> Friedrich Wanniek, m. p.

Hardly was I able to work again, when I set about composing a memorandum under the title: "The Original Language of the Aryans, their Script and Sacred Signs," furnished with numerous hand drawings. I submitted this fairly extensive manuscript to the Imperial Academy of Sciences in Vienna with the request either to publish it in their proceedings, or, if this — for whatever reason, which to me was indifferent — should be

---

[183] Brilliantly operated on by ophthalmologist Dr. Fukala, Vienna, VII, Kandlgasse Nr. 40.
EiA. The Original Language of the Ario-Germans
[184] For further details on this see: G.-L.-B. Ar. 1. "Rune Mystery": "Consecration."

refused, to preserve the memorandum in the archive of the Academy in order to safeguard my rights of priority.

I simply received the manuscript back with a meaningless printed form. Without troubling myself much further about it, I requested the then Reichsrat deputy Mr. Rudolf Berger in Vienna to interpellate His Excellency the Minister of Culture and Education in the House of Deputies concerning this rejection, in order to safeguard my right of priority[185] in this way. Reichsrat deputy Rudolf Berger kindly complied with my request in the most obliging manner and in the 291st session on 9 December 1904 presented the following interpellation to the House of Deputies:

Stenographic Protocol.[186]
House of Deputies XVII. Session.
291st session on 9 December 1904.

"Question from deputy Rudolf Berger and colleagues to His Excellency the Minister of Culture and Education, concerning the conduct of the Imperial Academy of Sciences in the matter of the submission of an important scientific discovery."

Proceeding from the assumption that an Imperial and Royal Ministry for Culture and Education has not only to function as an administrative authority, but also in a certain sense to be regarded, in all questions concerning science, as the highest instance in the spirit of the promotion and support of research, the undersigned bring the following matter to attention:

The researcher and historian Guido v. List, renowned in the widest circles and far beyond the borders of his homeland, submitted on April 25, 1903, to the Imperial Academy of Sciences in Vienna a memorandum entitled: *"The Original Language of the Aryans, their Script and Sacred Signs."*

This memorandum contained a scientific discovery of immense significance and research results which, in the fields of religion, theosophy, philosophy, art, aesthetics, ethics, language, and others, appeared suited to bring about nothing less than a revolution and to form the key to numerous riddles and mysteries hitherto unresolved. The said author requested that this memorandum be deposited in the archive of the Academy to safeguard his right of priority, and, if possible, that it be published in the proceedings of the Imperial Academy of Sciences. It is further noteworthy that the author had already on November 3, 1902, communicated his discovery to the well-known art-loving and science-promoting patron Mr. Friedrich Wannieck in Brünn (now Munich).

Already on June 4, 1903, the author received his manuscript back from the Academy, along with a filled-out printed form, in which, without giving any reasons, the inclusion of the work in the writings of the Academy was refused. The requested deposit of the writing in the archive of the Academy (for the safeguarding of the right of priority)—a request which, in fairness and in the interest of national research, should unconditionally have been granted—was not mentioned at all.

---

[185] And only for this and no other reason, solely to provide proof that since 1902 I have been working on the Original Language, which is my discovery, do I herewith present the following record. All else is to me an indifferent side matter.

[186] To be obtained through the publisher of the Imperial and Royal Court and State Printing Office in Vienna.

It appears quite beyond doubt that the Imperial Academy of Sciences had not even taken the trouble to read the manuscript—and perhaps not even the covering letter.

Then, in no. 152 of the supplement of the Allgemeine Zeitung, Munich, on June 11, 1904, there appeared an article entitled "A New Mezzofanti," in which it was reported that, independently of the Austrian author, an Italian had made the same scientific discovery[187] and for it had received from the Italian government a professorship and 10,000 lire. Furthermore, that 200,000 lire had been endowed for the continuation of the research.

The relevant article is cited here in full: "A New Mezzofanti."

"A quite extraordinary surprise was brought by the last session of Italy's most respected scientific body, the Accademia dei Lincei in Rome, for the entire scholarly world. The King's Prize in the field of linguistic research, in the amount of 10,000 francs, was unanimously awarded to a hitherto completely unknown high school teacher, even within philological circles of his own homeland, the professor of Greek at the Liceo in Cuneo, Alfredo Trombetti, for a comparative linguistic work which seems to be of the greatest importance. This work, comprising four large manuscript volumes, treats the genealogical connections between the languages of the ancient world (Nessi genealogici fra le lingue del mondo antico) and, according to the judgment of the referees, on the basis of a sure comparative linguistic method and with a genius' sharp insight, brings a solution closer to a problem upon which the greatest glottologists and philologists had hitherto attempted in vain—namely, the original unity of the Indo-European, Hamitic, and Semitic language branches. The author not only masters the classical languages of antiquity thoroughly, but also brings into his comparative critique the Indian, Iranian, Semitic, Native American, and Proto-African idioms, with the broadest overview of their material. The eminent Italian linguist Graziadio Ascoli, to whom the work of the, until then, unknown high school teacher had been presented for review, immediately recognized its great significance and submitted it, in order also to have confirmation of his opinion from another authoritative side, to the well-known German master in the field of comparative linguistics, Hugo Schuchardt in Graz. The judgment of Schuchardt, read aloud in the commission session of the Accademia dei Lincei which decided on the award, fully confirmed Ascoli's opinion of the philological mastery revealed in the submitted work, and expressed in particular admiration that Trombetti also mastered with perfect clarity the complex field of the Caucasian idioms, in which the Graz linguist had himself conducted fundamental studies. Alfredo Trombetti, whose name has now emerged from obscurity through this prize-crowned work, is in his 39th year. He comes from a very poor artisan family in Bologna and was until his 16th year apprenticed as a barber. Through self-study he had already as a boy acquired knowledge not only of the modern European languages, but

[187] That was a mistake! — As is evident from the present book itself, my research result is far more profound than that of Mr. Alfredo Trombetti. … But this only by the way.

also of Persian, thereby attracting the attention of some Bolognese professors, among them Carducci and Gandino. These enabled him to attend gymnasium and university and to obtain his teaching diploma. Amid the greatest privations he completed his studies and then began a thorny, poorly paid career as a high school teacher in the most various provinces of his homeland. To the well-known Hellenist Cavazza, who as school inspector had taken notice of him, he owed, a few years ago, his promotion to professor of Greek at the Liceo in Cuneo. There he worked out, in the free hours left to him by his office and a numerous family, the great work which has now drawn the eyes of the philological world upon him and won him, from the mouth of the reporter in that session of the Lincei, Ernesto Monaci, the name of a second Mezzofanti. Already the university of his native city Bologna has applied to the Minister of Education to establish for him a professorship of comparative languages there."

We see from this article with what great care and attention discoveries in the scientific field are pursued and supported—in Italy. According to rumor, the said Hofrat and professor Dr. Hugo Schuchardt, Graz, Elisabethstraße 6, has been charged by the Ministry of Education with occupying himself with Trombetti's discovery.

The work of the national scholar, however, was brushed aside unheeded! Whether the circumstance is to blame that Guido v. List does not belong to those professional scholars who pose as if all knowledge is possessed by them alone, cannot be asserted with certainty, but may with great likelihood be assumed. His discovery departs far from the beaten tracks of previous research; it thoroughly clears away many claims hitherto set up as correct—and that is at the very least inconvenient. Here too may apply the word of Wallace, that "wherever the men of science of an age have denied the facts of researchers on a priori grounds, they have always been in the wrong," or the remark of Camille Flammarion: *"The philosophers, whose systems are thereby overthrown, resolve not to believe it."*

The fate of new inventions and research has always been a hard one at first. The stubborn adherence to tradition, even when it is false and incorrect, happens consciously or unconsciously, and is promoted by the inertia innate in all men. Always have advances, especially those in the field of the spirit, had to struggle through great difficulties before they became the possession of the entire thinking world. Also in the present case we see the same course of things, sharpened by the fact that at the same time—or rather after the discovery by the Austrian scholar—another independently pursued similar paths, crowned with rich success and fame and recognition.

It is beyond doubt that the Imperial Academy of Sciences, by its superficial handling of the submitted work, has not only harmed the author but also deprived the scholarly world of Austria of the right of priority in the invention at issue. For this reason, the undersigned address to His Excellency the Minister of Culture and Education the questions:

Is His Excellency inclined to have the described case investigated?
Is His Excellency inclined to enter into contact with the author and to have his work subjected to an appropriate examination?

Is His Excellency inclined to ensure that the author's begun labors may find their continuation under the patronage and with the appropriate support of the Ministry for Culture and Education?

Vienna, 9 December 1904.

Berger.
Dr. Bareuther.
Kittel.
Dr. Sthalf.
Lindner.
Haud.
Stein.
Mialik.
Dr. Eisenkolb.
Doš.
Alwin Hanich.
Jro.
Herzog.
Kliemann.
Laurenz Hofer.

This interpellation remained—just as was to be expected—unsuccessful, but it did have one success which I could hardly have dreamed of at the time: it was the direct cause for the founding of the society bearing my name by Mr. Friedrich Wannieck senior, and his son Mr. F. O. Wannieck junior, with the help of Dr. J. Lanz v. Liebenfels and several other enthusiastic supporters of my new discoveries. The volumes of the G.-L.-B. published so far, and the "Communications" contained within them, give complete information about the development of the society, its ever-growing influence, but also about the difficulties of bringing my work to completion, since the most various obligations prevented me, and still prevent me more than ever, from carrying through a systematic completion of the publication of my discoveries. Thus my books could not be issued in the desired swiftness, nor especially in the proper order that was sought.

To this there comes another reason, namely that I could not finish the *"Original Language,"* and that even today it is not truly finished—indeed, that it could never be completed, even if I worked on it for another thirty years. For it is one of those unfinishable books which can never be brought to an end. I did strive for the greatest possible completeness, and I have achieved this completeness in the formulation of the system; but as regards the word-formations it remained only at the level of the completeness aimed for, although the examples provided make it possible for anyone who brings some understanding and the necessary love for the matter to supplement the book in whatever direction he wishes and to build further upon my foundations.

Only with this book did the saying of that Munich professor (see Stauff's Deutsches Wehrbuch, p. 210, third line from the bottom) become clear to me—indeed, fully clear—when he said that *"I provide employment for a few dozen special professors."*

But no one will address a question to the *"Original Language"* in vain, for the book answers all questions, or gives the possibility, through the ten rune-tables and the two root-word tables, of interpreting any desired word or of coining any new word.

Extremely stimulating is the pursuit of the development of the history of religion in the—so to speak—theogenetic stratification. In the beginning there were no divine figures, but only creative force-attributes—pure abstractions! These then became divine names. The first stratum: "fire gods," then "storm gods," finally "earth gods"; these were again demonized in order to give way to "aether deities," after which the "water gods" (Vanir) came to the forefront, who were again pushed back by the "sky-fire deities," and so on. In similar fashion the old sacred practices may be explained, since all divine names again prove to have parallel names in all the kingdoms of nature—among

minerals, plants, animals. No less in the cultural world. All this still awaits thorough research, where I only found time and space to give indications.[188]

Thus everyone will find in the book what he is seeking, and if not directly, then at least indirectly, in that the ways are pointed out to him (see tables II and III), making it exceedingly easy for him to answer every question for himself.

But here I must also consider some objections that were raised to me earlier. Already in my German Mythological Landscape-Pictures, in the introductory section "Sum Geleit," Dr. Jörg Lanz v. Liebenfels, on behalf of the curatorship of the G.-L.-B., touched on this point, when he wrote among other things:

> *"Here the master offers you in a crystal cup the refreshing spring of secret primeval wisdom."*
>
> *"Secret" wisdom it is called, not because it needs to shun the light, but because it reveals itself only to him who seeks it with a pure heart, who strives and struggles for it. This wisdom is not meant only to form the understanding, but still more the heart. It should not only make one clever, but—as is so often overlooked nowadays—also form good and noble human beings. Only he who seeks shall find; only he who knocks shall have it opened unto him. Not knowledge alone brings bliss, but knowledge and will."*
>
> *"This true wisdom is not to be found, attainable for everyone, on the comfortable broad road on which the rabble make their pilgrimage to the temples of earthly goods; rather it lies in a high sanctuary at the end of a rough, narrow, and arduous path, which only those can tread who possess the freedom from dizziness of inner moral purification. To make this high exalted wisdom effortlessly accessible to all would be, as the Gospel says, to cast pearls before swine."*
>
> *"Montsalvat and the Grail Castle remain invisible to the impious and the impure, and only to the purified Grail-seeker and fighter Parsifal do they become visible and accessible! Thus does List in his works understand the concepts of esoteric and exoteric, and in exactly the same way these concepts were understood by the Gospels, the Church Fathers, and our ancestors. Exoteric, rational knowledge merely instructs, but esoteric knowledge educates and morally purifies. The teachings of this wisdom are not merely to be comprehended, but also to be followed and lived. In this sense, Guido List's German-Mythological Landscape Pictures are not merely landscape images, but above all moral signposts for the Aryan youth and the Aryan people. And that they may become this more and more—that is what we confidently wish and hope for, for our own salvation and that of our children and our children's children!"*

To these splendid words I have but little to add. For the secret teaching is not, as is so often assumed (see IX, main section: The Mystery Language and the Kala), some

[188] The extent of the present book had been predetermined in the estimate at around twenty printed sheets, and I exceeded this allotted space by nearly double!

oral transmission in secret conventicles or lodges, but rather it is purely spiritual and incorporeal, an understanding of nature in its becoming and passing away, which indeed also conceals within itself a kind of "mysterious primal memory"; a comprehension of God, which the others simply cannot grasp, because this sense is silent within them. It is a kind of religion, and he to whom this "mysterious primal memory" has been granted—he reads it as well in our Edda as in the Apocalypse, in the tales of the gods as in the Bible, in the heroic epics as in the Gospels, but above all in the most sacred divine runes in All! He to whom this recognition has been given transmits this "secret teaching": he can lead others to its recognition, but he cannot give that recognition to others. And this is what the "ancient wise men" or "Armanen" designated as the "Lost Master-Word" (the comprehension of divinity in the workings of nature), which, as the "unutterable Name of God," is incommunicable and must be sought and found by each for himself.

Indeed, there exists an untold number of books, documents, charters, inscriptions, etc.—we have shown some of these in the present book—which, in the "Kala," make this secret tradition accessible to everyone. And yet, despite all this, it remains secret, and only to the called does the veil lift—namely to those to whom that "mysterious, enigmatic primal memory" has been given. This secret teaching now rests in the Original Language as the Mystery Language of our Ario-Germanic essence, and with the present book I offer the key to it. Whoever is capable of using it, to him stands open the noble Temple 卍 Archisosur 卐 of the secret teaching—and let him enter as its hierophant!

With this work I offer the highest, the holiest, that has been offered for long centuries: the proclamation of the Ario-Germanic Gods' Dawn! The Strong One from Above—he is ascending!

!!! 卍 Archisosur 卐 !!!

When I furthermore apply, in the ***"mysterious primal memory,"*** that mystical number 432, which already appears in the Edda[189] and also plays a significant role in Ario-Indian mysticism—and this not as the first to do so!—to cosmogony, and divide this according to the law of numbers, which proves itself everywhere—especially since the magnitude of the geological strata corresponds to the proportional relation of these numerical series—then I have made use of the same right which countless scholars have likewise claimed for themselves, since none of them in their time-determinations agrees with the year-numbers of the others, and each thus set up and justified his own numerical theory according to his best knowledge and conscience, exactly as I set up and justify mine.

And as for my views concerning the "five human races," about which I have already spoken extensively in my Picture Writing, table I, and in my German-Mythological Landscape Pictures, I, and likewise in the following section "Yggdrasil"—this is again easy to understand, if one does not insist on stubbornly misunderstanding by interpreting "humans" exclusively as beings of today's physical form. The human spirit, as "I," has lived through all the geological strata of the earth: the fiery ones in purely spiritual form, the later ones in forms adapted to the corresponding climatic conditions,

---

[189] Edda, Grimnismál, 23: *"Five hundred doors and four times ten I see in Valhalla. Eight hundred Einherjar march out of each, when it is time to fight the wolf."* 500 + 4 × 10 = 540 × 800 = 432,000.

and only in the third race did it take on a form roughly similar to today's shape, and to this form corresponded its sound and language capacity.

Man stands on earth completely isolated; he is connected with the animal kingdom not in the form of his ascent from it, but in the sorrowful form of its descent (the anthropoid ape), as Dr. Jörg Lanz von Liebenfels has already shown in his Theozoology. Consequently, one will also never find remains of the "primordial man," although man of the earth, as a spiritual individuality, is as old as this earth itself, with which he continuously—adapting himself to it—changed form and conditions of life. Accordingly, while his earth was still fiery-fluid and lashed by fire vapors and fire-rain, he himself must have had a fiery-etheric appearance, and such a form is either not at all discoverable in the geological remains or not yet recognizable. Neither the first nor the second race corresponded in any way to the concepts of corporeality of today, and even the third race did not yet have those dense bodily coverings that became characteristic of the following races, which explains the lack and the unfindability of their remains.

These are my firm convictions regarding that much-disputed field, which I mention here only in passing in order to justify table I, since man must be organically integrated into the geological development of the earth in order also to derive his language capacity organically therefrom. For: man, as lord of the earth, is not some accidental breeding result from the lower animal or plant world, but stood already, as crown of creation, fully conscious as a spiritual individuality upon it since the arising of the earth—spiritually unchanged, only changing in form materially and adapting to conditions.

But since man is of divine-spiritual origin and was formed according to the law of organic becoming, he also developed his language according to the same law, which shines across to us like a high holy sanctuary from the thick mists of primordial time, pointing us to the goal as a heavenly fire-citadel, toward which we must strive in order to go forth to meet the Strong One from Above, who comes forth from that most holy heavenly fire-citadel to raise us to himself.

I have sincerely endeavored to write as simply, clearly, and distinctly as possible, and to omit as far as possible all those explanations which are still difficult for contemporary thought to comprehend, but which I intend to fully and organically-systematically reveal in my next book: G.-L.-B. Ar. 7, Armanism and Kabbalah, in order thereby to complete my system of teaching, to which I then intend—so far as my earthly life in its present body still allows me—to give its outward form. With this coming book I wish to remove the last veils from the secret teaching and make it accessible to all who long for it.

An ancient law forbids the knower to communicate his knowledge, his Archisoph, but it is equally an ancient law that the "unutterable name of God"—the Mononom!—as the "lost master word" is incommunicable; that is, only he to whom that "mysterious primal memory" is given, as I mentioned above, can understand these communications which the "Kala" conceals. The other, to whom this "mysterious primal memory" has been denied, will, despite all aids, grasp only the dry literal meaning, but will not understand it. Therefore a betrayal of this secret knowledge is completely excluded, and thus I cannot be regarded as a traitor to the Armanic secret, even though I publish it unreservedly in print. To the seeker, therefore, my book will be a guide; but to the merely curious, a deceiver!

It is astonishing how this secret knowledge is spread everywhere, how it lies in a book of thirty-two loose leaves in everyone's hands, how this book surpasses the Bible's millions of copies by millions more—and yet is not recognized! A proof that a betrayal of this secret is completely impossible.

But nevertheless it is now time to lift the veil of Sais, for many will thereby be moved to seek the lost master word, and some will indeed find it, in order with it to greet the approaching Strong One from Above! 卍 Archisosur 卐,

Vienna, 1 July 1914.

Yggdrasil.

If the thought of the All-Embracing—the synthesis—must serve as the foundation of all research, then the particular—the analysis—results of itself.

The human race, in all Aryan communities of wisdom (religious systems), as well as in all mythological teachings (mythologies) that clarify these, has always been compared with a tree, which among us Ario-Germans bears the name Yggdrasil. According to an ancient, most holy Aryan secret tradition (mystery tradition), there are seven trees, each with seven branches, each branch with seven twigs. Of these seven trees, however, three are already withered, one is in the process of dying, one is in bloom, and two have not yet sprung forth from the germ. The one now in bloom, however, has only three branches, of which one is already withered. This fifth tree is the Aryan world tree, Yggdrasil. *"Do you know what that means?"* asks the Vala, and we answer confidently with a loud, strong: *"Yes, we know how to give the answer to that."* …

The Aryan race is, according to that ancient, most holy Aryan secret tradition (mystery tradition), the fifth of the root races upon our earth, of which the first three have completely vanished, of the fourth only sparse remnants remain, while the fifth—the Aryan race—still appears relatively young, for it found its arising in (geologically speaking) the not too distant Miocene epoch, so that we are justified in estimating its age—even conservatively—at around one million years.[190]

Yggdrasil filling the heavenly vault. Depiction in the tympanum of St. Catherine's Church in Brunswick from the year 1135, after a photographic reproduction by government and school councilor, director of the school of arts and crafts, Mr. Karl Radner in Brunswick.

[190] See Table I. Compilation of the geological strata with the development of the races and their respective duration, from the primordial beginning up to the present time.

Each root race develops seven sub-races, each of which in turn divides into seven branch- or side-races. Since we now, according to that ancient, most holy secret (mystery) tradition of the Aryans, stand in the fourth sub-race of the fifth root race, each of the preceding four Aryan sub-races must have lived for about 210,000 years, and each of their former branch- or side-races in turn required around 30,000 years to complete its cycle through arising and becoming into being, through transformation into passing away for the sake of re-arising. The fifth or Aryan root race would therefore still have a lifespan of around 855,000 years before it, while the Germanic-European branch race—the Ario-Germans—who may have arisen about 15,000 years ago, would still have a timespan of around 16,000 years secured. There seems here to be a causal connection with the sidereal or solar year, whose duration is 25,868 earth years, a number that corresponds almost exactly with the lifespan of a branch-race.[191]

If we now consider, from what has been said, that we stand in the fourth sub-race of the fifth root race, and compare this with the Eddic image of Yggdrasil, then the first striking circumstance is that in the conceptions of the Edda the world-ash Yggdrasil has three branches, of which the third is withered. This circumstance indicates that at the time when the Edda was completed, and the onset of the twilight of the gods was heavily proclaimed, the end of the third Aryan sub-race was approaching and its decline had already begun; therefore the third branch appears withered. This new interpretation of the symbol of the two green and one withered branch of Yggdrasil must not be regarded as a contradiction of the earlier interpretation of the same symbol, as I gave in earlier volumes of the G.-L.-B., according to which interpretation the two green branches designate the orders of the Ingoones and the Armanen, and the withered branch the order of the Istfoones. One must never forget that every symbol offers seven possibilities of observation (aspects), corresponding to the level from which it is considered. If we therefore wish to determine the twilight of the third Aryan sub-race in time, then it must have set in about 15,000 years ago, into which time also the completion of the Edda must be placed, chiefly of the two prophetic songs, the Völuspá and the Hrafnagaldr Óðins. By this I certainly do not mean the form and composition in which we know them today, but rather their original form.

And just as every earth year is divided into spring, summer, autumn, and winter, so also every sidereal or solar year—which, as noted above, has a duration of 25,868 earth years and corresponds approximately to the age of a branch- or side-race—likewise divides into those four sections or seasons, each of which corresponds to around 6,500 (exactly 6,467) earth years.

The decline of the third Aryan sub-race (the withering of the third branch of the world-ash Yggdrasil), however, as we showed above, began about 15,000 years ago, thus even before the sinking of the last great Atlantic island, Poseidonis, which sank 11,478 years ago (reckoned from the year 1914 of our present time). And although with the sinking of the island Poseidonis the last great landmass of Atlantis disappeared, nevertheless some smaller islands have remained, which today are embedded in the continent of Europe, as the sea around them silted up and became dry land.[192] One of

[191] Apart from these branch- or side-races there are also a large number of stem- and family-races, which could be compared with the leaves of the tree of mankind, but which, in their intermixture, are difficult to distinguish, especially since they can easily be confused with mixed races—the raceless chaos of mankind—the most terrible enemies of Aryandom in all ages and in all zones.

[192] But Africa and America too contain remnants of Atlantis; likewise the Harz and the Taunus were once Atlantic islands. In the Harz stands a massive walled pyramid, a giant work, which has not yet

these Atlantic islands the reader may find in my German-Mythological Landscape Pictures, fig. no. 16, indicated, which encompasses precisely those parts of Lower and Upper Austria and Moravia which include not only those extremely rich sites from the earliest time of the fourth sub-race of the Aryan root race, but also those mysterious, gigantic stone formations of primeval times—the Wag stones and the giant heads at the Thaya—about which I reported in detail in my German-Mythological Landscape Pictures and included some illustrations of the same.

It is remarkable that in that strange stretch of land, even today—despite the most unfavorable conditions—a great wealth of myths, fairy tales, legends, beliefs, and customs has remained alive among the people, which take root in that distant primordial time and in particular know much to report about giants and dwarves. In the giants, whose presence is also here mythically and legendarily attested, we are to recognize the remnants of the fourth root race, the Atlanteans, and the builders of those mighty stone fortifications, who were defeated in struggle with the Aryans. Mythically, the memory of these battles of giants has been preserved in Donar's combats with the giants and in many other myths, fairy tales, and legends. But also the dwarves inhabited the land in question, and likewise left behind strange, enigmatic structures, which we today call Erdställe (earth tunnels), and which for a long time we did not know how to interpret. The distinguished researcher Dr. Jörg Lanz v. Liebenfels was the first to point out, in his highly meritorious book Theozoology (see above under Sources and backwards under "Literature Notices"), as well as in other publications, the actual former existence of giants and dwarves; and more recently the well-known prehistorian Mr. Franz Kießling has likewise furnished incontrovertible proof of the real, former existence of dwarves in the land in question.[193] The dwarves also are to be regarded as remnants of the fourth root

---

been recognized as human work and is considered a natural rock formation and little heeded—just as the giant heads in the Thaya valley (border between Lower Austria and Moravia) are ancient gigantic stone carvings, which are likewise today explained as natural rock formations (so-called "whims of nature"!?) Both, however, are building and sculptural works of the Atlanteans. For more detail see my: G.-L.-B. Ar. 7, Armanism and Kabbalah.

[193] In Kießling's excellent book Kreuz- und Querzüge (see backwards: "Literature Notices") there are, on p. 672, "On the age and builders of the Erdställe," the following important communications, here presented in excerpt: *"That the Erdställe are to be assigned to one of the prehistoric metal ages, I (Kießling) already established in 1895; likewise, that these artificial caves were made by workers who must have belonged to a dwarfish human race, because only such could have worked out the extraordinarily narrow connecting passages (slip-ways and tubes, etc.) that are repeatedly found in the Erdställe. Those workers must therefore have been significantly smaller and slighter in build than even a medium-sized man of today, who could no longer pass through such narrow tunnels. The question whether there still existed dwarf-men in the Bronze or Hallstatt period is for the moment not decided; possibly they were remnants of those dwarf races (already oppressed by the men of the Bronze Age), which for the last phases of the younger Stone Age have been attested at several places also in Austria. Thus in autumn 1909 a cave near Peggau in Styria was discovered, in which Professor Dr. Hiller conducted excavations. He found 57 skeletons, about which he reports as follows: 'The finds are therefore of such great importance because for the first time in Austria human skeletons of a prehistoric dwarf race have been found, such as were hitherto demonstrable only in Switzerland, in France, and in Germany. These belong to the younger Stone Age.'"*
After a longer discussion with opinions which place the origin of the Erdställe in Roman or post-Roman times, Kießling continues: *"Only humans could have been the builders and original users of the Erdställe, who must have had a considerably smaller body size and chest breadth than even the most slender Roman provincials. The Erdställe are therefore older than the Roman dominion in the land; and if in some of them remains of Roman origin are found, it is in such cases a matter of Erdställe which—probably only accidentally—were also discovered and used by people of the Roman period. In any case, such finds are also important, because they thoroughly refute the erroneous opinion that the Erdställe were built in the time of the Hussite or Peasants' Wars, or even*

race, the Atlanteans. They were probably later pressed down into a servile state of dependence by the Aryans and compelled to mining and other crafts, as is hinted at in the tales of mine-spirits and smiths.

Above, in comparing the solar year (25,868 earth years) with the approximate lifespan of a branch- or side-race in the range of about 30,000 years, we pointed out that, in accordance with the primordial natural law of analogy, the solar year likewise divides into four seasons just as the earth year does, and we valued the duration of such a solar season at around 6,500 (exactly 6,467) earth years. But just as actual weather and temperature conditions do not always correspond to the season—which deviations surely also take place lawfully, though we have hitherto been unable to discern this lawfulness—so too will the solar seasons be subject to such—still unrecognized—subsidiary or exceptional laws, which cause an apparently irregular variation in the duration and mutual boundaries of the solar or sidereal seasons.

If we now set the beginning of the presently flourishing fourth sub-race of the Aryan root race into the time about 15,000 earth years ago, and compare this with the time of the downfall of the last great part of Atlantis—the island Poseidonis—in the year 9564 before our reckoning of time, i.e. 11,478 years before today (1914), then at that time our fourth sub-race already existed for about 3,000 earth years, namely in its place of origin, Arctogæa, which lay around the North Pole, and in a certain sense still does even today. The immense fluctuations of weather and temperature which introduced, accompanied, and followed that sinking of the last part of Atlantis were certainly not without effect on Arctogæa and its inhabitants. Indeed, it must be considered certain that through that terrible upheaval of the masses of earth and water, the northern Arctogæa became uninhabitable and forced its inhabitants to migrate southward.

On this southward migration the Ario-Germans, who until then had been isolated on Arctogæa, came into contact and fusion with the earlier Aryan branch-races on those Atlantic islands not yet sunk, and undoubtedly also immediately into conflict with the Atlanteans, the giants and dwarves. These are the giant- and dwarf-battles of the Edda, which ancient memory preserved in mythical expression in its songs down to our day. Donar always travels to the East to fight giants, and indeed those giant-lands truly lay in the eastern direction of the southward migration of the Ario-Germans. These events took place in the youth-period of the fourth sub-race, which coincides with the youth-period of our branch- or side-race, and correspond to the sidereal or solar-year season of winter, lasting about 6,500 years, followed by the sidereal or solar-year spring of roughly equal duration.

---

only during the Thirty Years' War (as places of refuge or hiding places), and push the construction of the Erdställe far, far back into earlier times." So far Kießling. That the dwarf race still lives on today has been shown not only by the above-mentioned meritorious researcher Dr. Jörg Lanz v. Liebenfels in his writings (Theozoology, Bible Documents 1, 2, 3, etc.; see backwards "Literature Notices"), but will also already have been encountered by any visitor of our Alpine regions—provided he has the eyes to see. I remind here only of the "cretins" or "crottels," locally also called "fools," who are often encountered at pilgrimage sites in the mountains, and elsewhere, e.g. in the Hallstatt region.

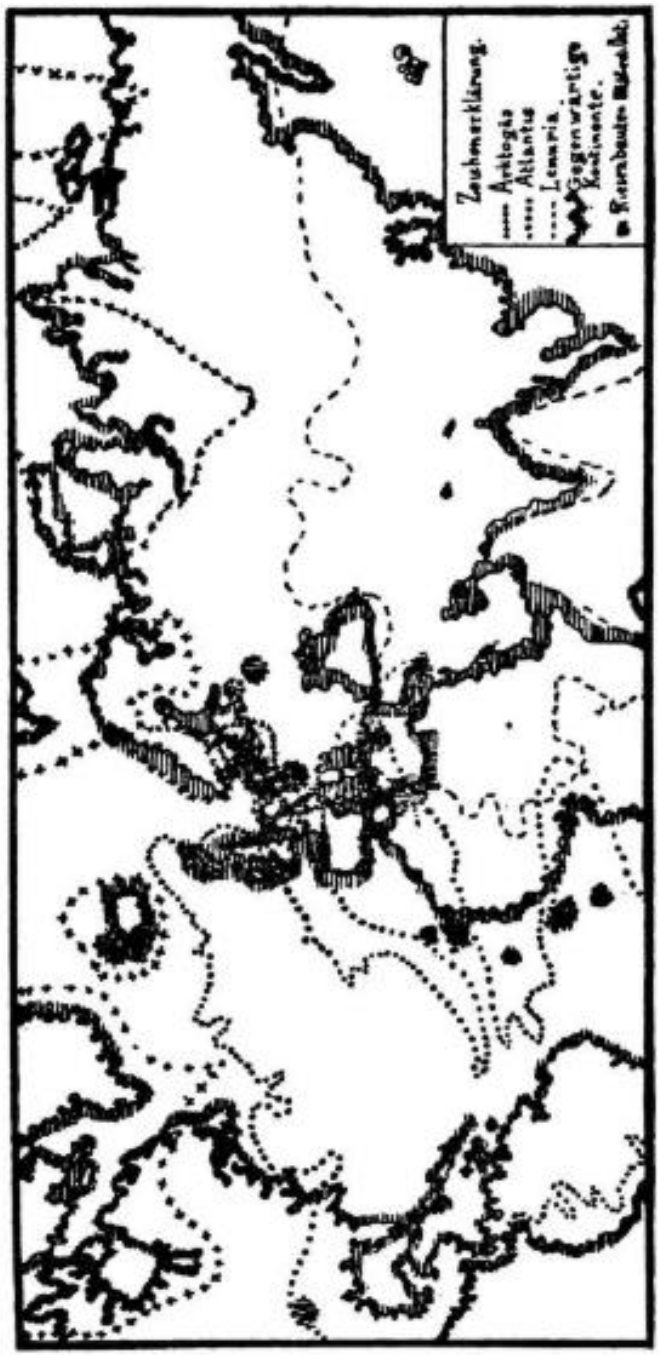


Fig. 1. Sketch map of the relationship of Atlantis to contemporary land and water distribution

If we therefore set the sinking of the Atlantic island Poseidonis at the year 9564 before our reckoning of time, i.e. 11,478 years before today (1914), as fixed, and with it also the beginning of the sidereal or solar-year winter,[194] then the beginning of the sidereal or solar-year spring must be set at the year 3097[195] before our reckoning of time, and correspondingly the beginning of the sidereal or solar-year summer would fall in the year 3370 of our reckoning of time. The beginning of the sidereal or solar-year autumn would thus be anticipated for the year 9837, and its end for the year 16,304.

Without going here into these and many other highly significant time-cycles (systems) in detail—which we intend to devote our attention to in the next volume of G.-L.-B. No. 7, Armanism and Kabbalah—it should be remarked that the "Ario-Iranians," the Indian branch- and side-race, according to an astronomical calculation, entered India about 4000 years before our reckoning of time, coming from the north over the Hindu Kush.[196] They left Arctogæa for the same reason as the Ario-Germans (the European branch- and side-race) and, like them, migrated southward along a meridian line.

Thus, from the North Pole of Arctogæa, the Aryans spread out radiantly over the Old World; and after their land of origin—"the once favorite land of Apollo," as Herodotus called the fabled land of the Hyperboreans, "in which the sun did not set (for half the year)!"—had frozen into snow and ice, they brought the light of Armanism to all the peoples of the earth, only to be rewarded by them with the most unworthy thanks.

The most significant Aryan branch- and side-races are the European Aryans, the Ario-Germans, and the Asiatic Aryans, the Ario-Iranians. The "Celts," who are often considered to have immigrated into Europe before the Ario-Germans and are declared to be an older Aryan branch- and side-race, are nothing other than Ario-Germans who became a mixed race by crossing with Curanian and Mediterranean peoples—the latter of whom already then formed an inextricable racial chaos. This easily explains why the Celts, as it were, formed a belt around the Ario-Germans. The Celts are simply the dilution of the Ario-Germanic race at the borders of non-Aryan peoples, and by no means a pure, self-standing Aryan branch- or side-race, as is already shown by the subdivisions of the Celtic peoples (Gallo-Celts, Ibero-Celts, etc.), which in each case display their special features according to the adjacent foreign peoples. The Celts everywhere form wedges between the Ario-Germans and the foreign peoples and show the Ario-Germanic racial characteristics mixed and clouded with the corresponding foreign ones.

Thus the Italian, Slavic, and Romance border peoples—mixed with Ario-Germanic blood—despite their separate names, likewise belong to this category, for these too, like the various Celtic peoples, are Ario-Germans debased by admixtures of the most varied foreign blood into inferior mixed races. The same applies also to the North Italians, the present-day Lombards and Venetians, and to many other mixed races of Europe,

---

[194] This was the beginning of one of the interglacial periods, about which more exact details will follow further below.

[195] According to Ario-Indian secret teaching, this point in time fell between the 17th and 18th of February of the year 3102 before our reckoning of time, and the French astronomer Jean Sylvain Bailly (1736–1791) in his Histoire de l'astronomie ancienne (Paris 1775) established the correctness of this statement on the basis of careful calculations. The insignificant small discrepancy in the figures of the year-determination (3097 and 3102) again lies in the apparent irregularities in the beginning of new time-cycles or systems, already discussed above. More on this in my next book: Armanism and Kabbalah.

[196] See more on this further below

which we cannot go into here further, as I have dealt with them more extensively in *"The Names of the Tribal Peoples of Germania and Their Interpretation."*

According to the numerical foundations gained above, we must especially highlight two principal numbers: first, that which sets the beginning of the Aryan root race at a minimum of about one million years before today; and second, that which sets the beginning of the fourth Aryan root race, and thereby also the beginning of the Ario-Germanic branch- and side-race (probably simultaneously also the Indo-Aryan branch- and side-race), at about 15,000 years before today. We have furthermore recognized that the third Aryan sub-race ended just those 15,000 years ago, after it had flourished for about 210,000 years, probably ending largely with the collapse of the last Atlantic island Poseidonis, while its remnants merged with the advancing Ario-Germans. The beginning of that third sub-race, which thus ended 15,000 years ago, would accordingly fall at about 225,000 years ago.

But, as already indicated, the cessation of a root race must not be confused with its complete extinction, since in the becoming of nature nothing develops by leaps, but rather the changes in weather and temperature conditions take place only gradually and slowly, whereby the conditions of life are diminished for the declining race, which thus dwindles away, while the new race, adapted to the renewed conditions, blossoms forth strongly. Individual remnants of a declining, even long extinct race can also adapt themselves to the renewed life-conditions, which most easily occurs through racial mixing, but to the detriment of both races: the rising one is thereby hindered in its ascent, while the sinking one does not escape its downfall, but only exchanges an otherwise gentle end for a prolonged, agonizing death-struggle. Such mixed races then sink ever deeper, forming the dregs of humanity—the raceless chaos of peoples.

If we therefore conceive the Ario-Germans as having arisen only 15,000 years ago, then the Aryans as such are nevertheless much older, and not only peopled the Europe emerging from the sea, but surely also had, for hundreds of thousands of years, a foothold on Atlantis and its islands.

It is noteworthy that as, in the course of tens of thousands of years, the distribution of land and water shifted and the northern continent gradually assumed the forms which more and more resembled present-day Europe, when the Ice Age rendered the northern regions uninhabitable, the Aryans were pressed southwards and moved along the lines of longitude into the still ice-free lands—naturally at roughly the same time, since the gradually southward-shifting ice belt must have corresponded approximately to the direction of the latitudes.

Thus the Aryans came at once into the northern region of what is now Europe, between the longitudes 20° and 60° east of Ferro.[197] Yet the ice wall pressed them ever further south, until it came to a halt at about the 50th parallel of latitude. But ice masses also pushed up from the south over the land, so that the Aryan race was compressed into a very small territory. Ice-free land remained only in what is now France, cut off from the Pyrenean peninsula by an insurmountable ice wall along the Pyrenees, with only the

[197] I deliberately and fully consciously here adopt once more the old system of longitude measurement from Ferro, unfortunately abandoned today, because this had already been introduced and employed thousands of years ago by our Aryan forefathers, as I shall demonstrate from many numerical determinations and results of prehistoric land surveys, to which I will return in detail in G.-L.-B. Ar. 7, Armanism and Kabbalah.

western coast at the Bay of Biscay and a narrow coastal strip at today's Gulf of Lyon still open. Then the Alpine ice mass stretched northward to about the 47th parallel, forming an ice wall as far as the Black Sea, which remained open, while in the East the ice deserts of the Caucasus, once again blocking the only access to Asia, extended as far as the Caspian Sea, whose waters reached northward to the polar ice fields.

If east of the 20th longitude the ice-free land was limited to barely three degrees of latitude, it was narrowed even more by the glaciation of the Bohemian mountains, so that between the 30th and 48th longitudes east of Ferro only the region of the present Danube valley afforded a possible connection with the relatively larger ice-free areas of Eastern Europe, where the hard-tested Aryans could everywhere establish their settlements and find temporary rest.

Shut in between ice and water deserts, without transport, indeed certainly without knowledge of other races, the Aryans developed independently in the continual hard struggle with a meager nature, and in such a school their spiritual and physical powers were cultivated in quite a different way from those of the other races, who owed their existence and nearly struggle-free life to a lavish nature. These narrowly limited areas must soon have become overpopulated, and this overpopulation likely gave cause to force the surplus of those whom the barren soil could no longer support to seek new lands, in order—quite in the modern sense—to found colonies. Such migrations probably already took place during the penultimate, and certainly during the last interglacial period, for traces of the Aryans are found spread across the entire earth from prehistoric times—for example, the Arriois or Erriois in the Polynesian archipelago, who preserved all racial characteristics but lost entirely their culture and language. Only one token of ancient ancestral heritage had they faithfully preserved in their single script and sacred sign, and this sole sign is the swastika, the ancient Aryan Syrfos, that undeniable seal which the Aryans imprinted everywhere they appeared as culture-bearers.

It should only be mentioned in passing that the Aryans advanced across China as far as Korea and Japan; that Korean script still today betrays its descent from Aryan runes; that Japanese national and family sacred signs (heraldic crests) have developed in admirable fashion the ancient Aryan system of sacred signs and still possess it today, and that their script also reveals its origin in the runes; that the Aryans founded the Babylonian-Assyrian as well as the Iranian-Persian culture; that the great cultural centers, such as the Ur of the Chaldeans (Ur-Kasdim), were their foundations; indeed, that even the ancient Egyptian culture arose under their influence, or at least was further developed by it, if—what is very likely the case—it grew out of a colony of the peoples of Atlantis. Even the decayed culture of Abyssinia and Kaffa rests upon ancient Aryan foundations, as the well-known Africa researcher Friedrich J. Bieber (see the literature report at the end of this book) has demonstrated.

Demonstrably, Buddha, Osiris, and many others were Aryans; the former a Sakyamuni, the latter a Saku—both thus specifically of Scythian stock. Likewise, the other North African regions were settled by Aryans already in earliest antiquity—thousands of years before the appearance of the Vandals. Out of these settlements developed the mixed races and types of the ancient Mediterranean peoples, which later, as mixed races, spread once more over southern Europe. As early as 4000 years before our reckoning of time, the Aryans, coming from northwest Asia, had crossed the Hindu Kush into India to found their settlements there—yet this was in any case not their first incursion into India, but only that thrust into southern Asia of which history first reports,

while the earlier immigrations, which came simultaneously with the European immigrations in a meridional direction out of the north-polar Arctogæa, were forgotten.

It is — what may here also only be mentioned in passing — a constantly recurring phenomenon in all Asian as well as African cultures of antiquity that these were always and only founded by Aryans, and could endure only as long as their influence was secured. They declined as soon as Aryan influx ceased and Aryan stock perished among foreign races, but revived immediately whenever the temporary influx of Aryans became lively again, thereby reanimating the suppressed Aryan elements. The history of the land of the Pharaohs is a classic example of this, no less than that of Caesarean Rome, which in the end was sustained only by Germanic strength, which postponed its decay for centuries. But, as said, this only by the way.

When the Ice Age — that regularly recurring solar winter[198] — had come to its end, and the great flood period with its terrors had broken forth, which corresponds to an equally regularly recurring solar spring, commonly referred to as the "Deluge," then our much-plagued forefathers were once more thrown into turmoil, a large portion surely destroyed by the terrible elemental events, another part compelled to flee the land, so that probably only a small remnant endured upon the sorely beleaguered soil.

Even today it is difficult to form an idea of the devastations that the enormous ice masses, suddenly melting, must have wrought, until the immeasurable torrents of released waters had carved out their channels — our present rivers and streams — to pour themselves into the seas, indeed even to create new seas. Only with the onset of the solar spring of our present geological condition, the historical epoch, did the Aryans of Europe come to rest, and were once more able to build further upon their severely damaged culture.

By means of these scarcely conceivable, frightful natural catastrophes — which we have here only briefly indicated — the separate groups of Aryans may have been scattered across the most varied regions of Europe, and most likely the individual groups had no awareness of the existence of the others. From this it can be explained that there are so many "primal legends" (Ursagen), which attach themselves to "primal places" (Urorte), inasmuch as the aboriginal inhabitants of such a territory declared themselves to

---

[198] A solar year or a sidereal year is calculated at 25,868 Earth years, and it is divided, like the latter, into four seasons — thus into a solar spring (flood time, deluge), a solar summer (time of conflagration, world-fire), a solar autumn, and a solar winter (ice age, Fimbulwinter). Thus to each solar or sidereal season corresponds a span of 6,467 Earth years. The beginning of a new solar year occurs when all seven principal planets gather simultaneously in one of the twelve solar houses or constellations of the zodiac. From this it follows of itself that there is a cycle of twelve sidereal or solar years, which is to be termed the "great solar year," whereas the other is the "small solar year." The small solar year thus encompasses 25,868, the great, however, 310,416 Earth years. If now the beginning of a small solar year falls in the zodiacal signs of Capricorn, Aquarius, or Pisces, then one of the major ice ages occurs, otherwise only one of the minor ice ages; if, however, the beginning of a solar year falls in the zodiacal signs of Cancer, Leo, or Virgo, then one of the major world-conflagrations occurs. Geology, therefore, indeed knows and distinguishes between major and minor ice ages. Should the beginning of the solar year — what may be mentioned here only in passing — fall in the sign of Virgo, then a period follows in which a new sun-god is born, an epoch of the "immaculate conception" of a sun-god "who baptizes with fire" — and this is the esoteric origin of the dogma of the "immaculate conception," as well as of all parallel myths thereof. Should the solar year begin in the sign of Pisces, then "One comes who baptizes with water." In the earthly year these esoteric events are mirrored in the two Johns — the Baptist (24th of June, "who baptizes with water") and the Evangelist (27th of December, "who baptizes with fire" [Apocalypse]).

be the ancestral people from whom all other tribes had branched off. All these primal legends (cf. e.g. Tacitus, Germania, cap. XXXIV) are in themselves correct, for they refer to survivors of the great flood-time, who had to regard themselves as the sole survivors — much as the biblical tale of Noah reports. But of such "primal peoples" and "primal places" of the Aryans there are many within the boundaries of those European zones left ice-free during the Ice Age, as well as along their margins, and they are to be found scattered over all Europe between the 60th and 42nd parallels of latitude.

Up to this point the Aryans still formed a unified, unmixed primal race, which spoke a single language, though, through the long isolation of the individual tribes, it may well have been split into dialects and variants. But now Asia and Africa also found their way into the ice-free regions of Europe. Thus the Finns pressed northward into Scandinavia, where they encountered the eastward-moving Aryans, mingling with them. The Turanian race (Mongols), already partly intermixed with Aryans, surged over the Urals in a broad migratory stream into Europe, blending likewise with the native Aryans and, through this mixture upon the foundation of the Aryan primal race, forming the mixed and branch races of the Slavs in their various kinds.

No less did the Illyrian and Basque-Semitic mixed races of Asia and North Africa flood into Europe from the southeast and south, pressing into the Balkan lands, Italy, and Spain, and mingling with the Aryan primal race. From this arose the cross-breeds of the Gaels, Celts, and Gallo-Celts, as already summarized above. Through this process of forming new races on the foundation of the primal race, the domain of the latter on European soil had to be greatly reduced, and indeed it lost much of its purity of blood. For this reason the migration of the Ario-Germans about 15,000 years ago was of particular importance, to set a barrier against the further advance of the mixed races and against the impending destruction of the Aryans in that raceless brew of peoples, and to supply the sorely endangered Aryans with new strength through the influx of youthful, vigorous, pure Aryan blood.

The process of merging between the most recent Ario-German arrivals and the Aryans already settled seems to have taken place peacefully and without struggle, since the settled Aryans and the newly arrived Ario-Germans were of one race and one blood — in other words, kindred — and the newcomers were no doubt welcomed as much-needed help.

The remnants of the various Atlantean racial conglomerates, which were already in decline, did not particularly stand in the way of Aryan development, as is clearly shown by the sagas handed down to us. Meanwhile, the earlier, older Aryan tribes fused completely with the later arriving Ario-Germans, so that we may rightly call the European Aryans “Ario-Germans.”

Further, a particularly important message is contained in the Aryan secret tradition, which teaches us that mankind must undergo a developmental cycle through seven root-races — as we have already discussed above — and that each of these seven races possessed, possesses, and will possess in its language as many vowels as correspond to its own ordinal number in the course of the seven races. That is to say, the first race had only one vowel, the second two, the third three, the fourth four vowels, while the fifth has five. The sixth will know six vowels, and the seventh will have seven.

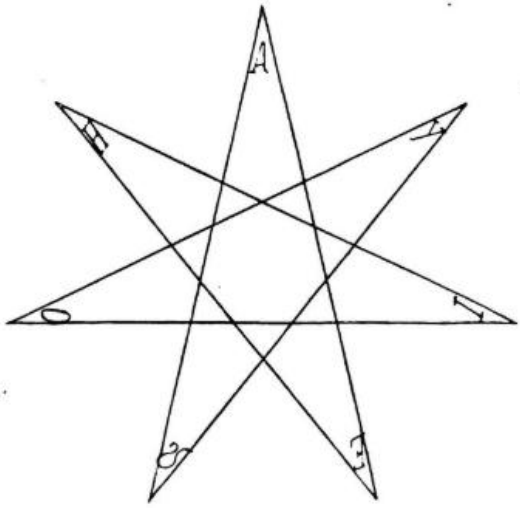


Abb. 2.

That explains the mysterious (mystical) sacredness of the five vowels AEIOU,[199] which also stand in the closest original connection with the pentagram, the magical square (5×5), and in general with the mystical number five. The attempt to force seven vowels[200] for magical purposes was already made in antiquity, and such combinations with the seven-pointed star and other magical symbols have come down to us from all ages. But here too a simple indication will suffice, since in G.-E.-B. Nr. 7, "Armanism and Kabbala" we will devote special attention to these highly noteworthy phenomena.

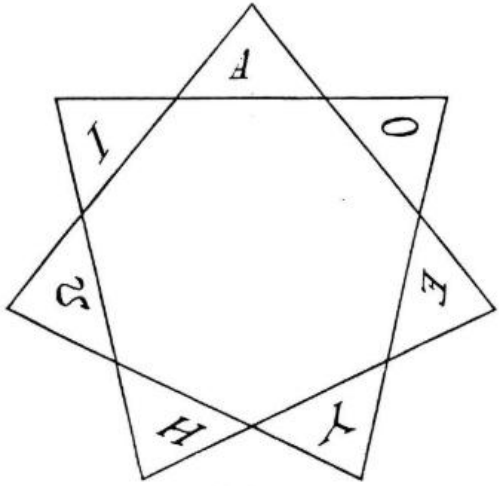


Abb. 3.

[199] See "Pictoral-Writing of the Ario-Germans"
[200] AEHIOYΩ

Thus the Aryan language is just as old as the fifth root race—the Aryan race—which must be assumed to have an age of at least one million years. Significant epochs in the development of the Aryan languages must therefore correspond to those cycles of time mentioned at the outset, which conditioned the formation of the various sub- and branch- and collateral races. But since from those geologically close yet, in terms of mankind, very distant times, we possess no linguistic records in written form, only the living language itself can be our guide to that primeval time.

If we now want to discover and regain from the living language the "original language"—mark well, the Ur-language!—we must in the first instance remove all those barriers which are features of a completed, rigid, and well-structured language.

When one wishes to investigate a finished building in terms of its construction, its method of building, its plan, origin, and articulation, it does not suffice merely to look at the image of its outer façade alone; one must descend deeper, first uncover the ground plan and the design scheme, leaving for the moment the elevation, the decoration, and the execution of the exterior aside.

The same applies to our case.

The Ur-language can only be discovered beyond what today is called "grammar," and not only beyond grammar but beyond all divisions considered indispensable today; beyond all prepositions, beyond all articles, beyond all adjectives and adverbs, beyond all prefixes and suffixes, yes, even beyond all so-called short and long, all stressed and unstressed syllables.

Once one has freed oneself in this way from all that came later and has advanced to the monosyllabic root words, one soon realizes that even these—previously assumed—root words are not truly monosyllabic, and therefore actually cannot be root words. We shall call those word-forms, previously addressed as root words, "Ur-words," and the oldest sound-combinations forming the Ur-words we shall designate "seed-words."

When we descend into those depths of time in which the so-called root words were formed, a remarkable property of the structure of the Aryan language strikes us, and we shall be astonished to see that despite all attempts by rules, orthography, etc., it has not been possible to eradicate this peculiarity of our language. Rather, it has only been very thinly veiled, so much so that even today, in our much-tormented school-German, the attentive observer can still effortlessly sense and detect everywhere that primal essence of the Aryan tongue.

This is the indelible law of the threefold meaning of every root word, every Ur-word, and every seed-word. This threefoldness—arising from very specific inner life-conditions—multiplies itself, so that each word can possess six, nine, twelve, fifteen, or even more meanings. This threefoldness of all root-, Ur-, and seed-words rests upon the primal law of the Most Holy Three: arising, persisting (living, being), and passing away (toward renewed arising). We wish therefore to designate this threefoldness as "word-orders": a, b, and c.

Each individual order, however, again dissolves into threefold sub-orders of the same orientation, and these again, and so on, so that every Ur-word, every root word, and every seed word carries at least three, but mostly very numerous, concept-meanings in

ascending threefold developmental series. This primal becoming-law of the Aryan and Germanic languages, which came into being before there was any grammar, and which therefore cannot be grasped by grammatical rules, still today governs our High German, even though orthography endeavors to obscure these unrecognized and misunderstood orders, in order to prevent supposed misunderstandings arising from confusion of concepts—because, as said, our modern linguists have remained completely ignorant of this primal law of becoming in the Aryan languages.

To give an example from modern High German: consider the word Rauh or Raudy. In its "arising-stage," it means "rough or unpolished as opposed to smooth," and is indicated in the phrase "to work something out of the rough." Thus also in "rough or raw goods." In its second, "being- or persisting-stage," it signifies "law and right," as in "Rauh- or Raudy-count," etc. In its third, "passing-away stage toward new arising," it is marked by the phrase "to go up in smoke" and means smoke of fire, mist, or frost as a sign of destruction. Modern orthography now separates these three meanings into the spellings: a) Raub (robbery), b) Rau (rough), and c) Rauch (smoke).

Another example is the word Rad ("wheel"), which modern spelling distinguishes as: a) Rat(h), as designation of council and advice, b) Rad, the rolling, moving wheel, and c) Ratte, the destructive animal.

An equally telling example is the word Hund ("dog"), with its many meanings. In the arising stage it signifies the enclosing, the grounding, hence: Hund (also Hunt), the cart in mining for transporting ore; a peat measure (twenty Hund of peat make a boatload); a grain measure; a field measure (sufficient to sow one Hund of grain); as the name of the founder of a house or family authority (fideicommissum), e.g., the "Hunde" of Kuenring; as "hieroglyph," a badge of honor, e.g., the red dog for a legal foundation. In the persisting stage, as the living, it means the well-known animal. In the passing-away stage toward new arising it embraces meanings of hindrance, decay, destruction, death: the "dog" at the winch (Göppelhunt) as brake; as torture device to constrain the limbs; as devil-mask (hell-hound, sun-dog, moon-dog); as judicial shame-sign, e.g., "carrying the dog";[201] as an insult[202] as well as in proverbs.[203]

These examples, which could be multiplied many times, prove that even modern High German remains subject to that original law of triplicity, even though modern orthography—for reasons of clarity—strives to separate meanings through distinct spelling. But if one traces modern High German words back to the Germanic stem-words, one will immediately recognize this triplicity—especially when root and Ur-words are written in runes or at least kept constantly in mind in this script form.

---

[201] In the passing-away stage, Hund meant: "to come down (hunter) into decay!" Thus convicts carried mangy dogs to the place of execution as a symbolic sign. Later this symbolism developed further: thieves carried a bitch to the gallows, where it was hanged alongside the thief; bitch and thief were called Tewe—that was plain. Peace-breakers carried the Bracke to the scaffold; Bracke equated with "breaker," thus peace-breaker. The red dog in the third stage meant: "rotted law," in contrast to the first stage as "foundation of law."

[202] "Hund" as an insult has nothing to do with the quadruped; it designates a violent, contemptible person who wants to push everything "down" (hunter) into ruin.

[203] For example: "to come down to the dog" (Auf den Hund kommen). This proverb likewise does not have our domestic animal in view, at most as an inferior draft animal compared to the horse, but rather the sense of "coming down" into impoverishment, decay.

In these two examples we have, in the words Rau, Rad, and Hund, monosyllabic root words of modern German which appear to be indivisible. But Rau breaks down into Ra–u, Rad into Ra–ath, and Hund into h–unat. The aspirate sound H in Hund only became fixed as a consonant at a very late stage, as will be shown more clearly further below in the course of our exposition.

As these examples demonstrate, in the few instances presented here we have shown the threefold meaning of words and their threefold division according to the word-order stages: a) arising, b) persisting, and c) passing away (toward new arising). And thus we return once again to the starting point of the world-symbol Yggdrasil, whose mysterious image now reveals itself anew on another level of observation. The two flourishing branches point to the word-order stages a) of arising and b) of persisting, while the withering branch points to the word-order stage c) of passing away (toward new arising)—to that Most Holy Aryan Primal Three, which inwardly permeates all Aryan being, so that upon this primal, holy, mysterious Three rests Aryan existence itself, as well as without exception all its institutions and, naturally, also its language.

A:E:I:O:U

The Aryan original language rests on the secure foundation of the five vowels A, E, I, O, U, as we have already reported above, which is confirmed not only by ancient sacred traditions of esoteric doctrine, but also explained through the magical customs of all heathens and peoples of Aryan race. Every custom has its secret cause, which was strictly concealed by those who introduced the custom in order to prevent misuse, and which remained unnoticed by those who imitated such a custom without knowing its mysterious-magical cause—indeed, without even suspecting it. Thus, their supposedly magical, but in truth clumsy, sorcery was denied any deeper effect. The Pythagorean Gnostic Marcus—who is mistakenly cited as a Christian—received a mystical revelation, of which the Church Father Hippolytus reports, namely that it had been revealed to Marcus how the seven heavens (equally meaning: seven angels, seven master builders, etc.) each let resound one vowel ("vocal"), which together formed a single praise of the highest divinity. The harmony of these seven vowels (vocals) descended to Earth from the seven heavens and there became the creator and father of all things that exist on Earth.

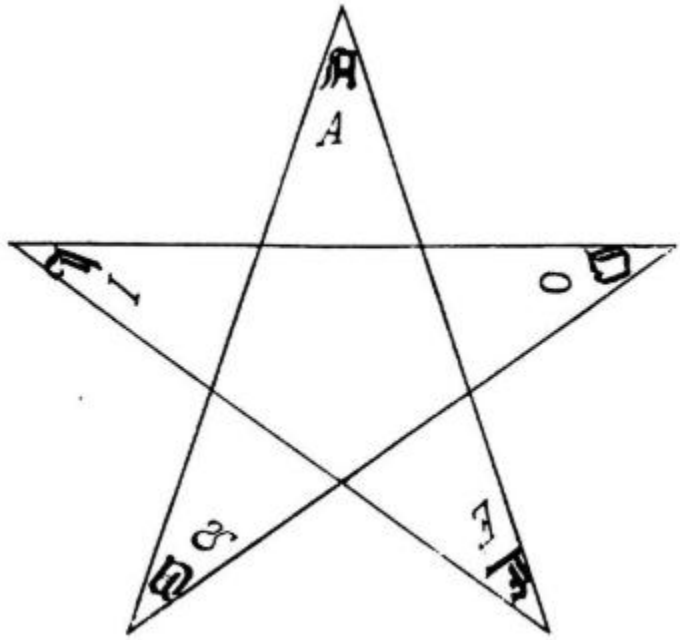


Abb. 4.

In the Apocalypse too, the "voices" of the thunders and angels are reported in the same sense as in Gnosis of "sound and speech with the (seven) Gnostic vowels (vocals)." Likewise, on Gnostic gems and amulets, above the seven rays of the crown of the lion and correspondingly on the crowns themselves, the seven so-called vowels A E H I O Y Ω often appear, which in other depictions—quite significantly—are represented by the seven planetary signs (♄ ♃ ♂ ♀ ☉ ☿ ☽).

This means that after the fivefold Logos had unfolded into the sevenfold Logos (or creative forces/builders), which created everything on earth, the seven tones, the

seven colors of the spectrum, etc., arose—in short, the harmony of the vibrations in the spheres.

From this it follows that the vowels are effects of a preceding cause, and in themselves again effect-releasing causes, which in their peculiar connections and rearrangements among each other trigger highly magical results, since they are able to unleash the most occult and terrible powers. These various rearrangements of the vowels are, in the exoteric teaching, the "whirlwind" (trifos (triskelion) leftward and rightward), but in the esoteric secret doctrine the nameless all-moving divinity, the divine force itself, whose name appears in the various rearrangements of these sounds in distorted form. The proper application of these rearrangements in speech and writing, in song and image, in all excitations of vibration, can indeed be found by the knowing one, but they must not and cannot be taught or shown.

Now, since each of the seven root-races has one of the seven Logoi as its creator (master-builder), it is explained why each root-race, alongside the vowels inherited from the preceding races, also receives its own vowel, that of its own Logos, and why we are able to command only five of them, despite all attempts by force to compel all seven. If we now return to the already mentioned threefold meaning of words in the Aryan languages, namely to the **stages of word-order: a) arising, b) prevailing, and c) passing away (to new arising)**, then we must here recall other triads as well, in order to deepen the concepts. These triads are:

I. God — World (Nature, Macrocosm) — Man (Microcosm).
II. Law — Means — End.
III. Cause — Effect — Consequence (— Urda — Verdandi — Schuld).
IV. Force — Means (Organ) — Form.
V. Object — Essence (Subject) — Actualization (Product).

And all of these triads are united in the three stages of word-order, and therefore also in the meanings of the vowels, those five mighty pillars upon which all Aryan languages without exception are founded. The first vowel (vocal)

ᚨ

is to be recognized on this basis as the supreme vocal power-sign (power-sigil) of the divine force in the Trinity, namely:

I.[204]

Power ☉

II.

Power in itself ⊕ : Manifestation of Power ⊖ :

III.

1. Desire. 2. Will. 3. Ability (Royal Art).

IV.

Realization of the purpose in the "Deed." ⊕

[204] Law of stages of development (law of progression) in G.-Z.3. Ar. 5, "Picture writing,"

It is now significant that within this trinity the quaternity appears as included, which then expands into the sevenfold, exactly as the single white ray of light is divided in the spectrum into the seven colored rays. It is therefore no coincidence that in the runic futhark there are precisely seven consonant signs which are connected with the vowel A, just as it is likewise no coincidence but rather a consistent ordering that in only one of these consonant-runes the A provides the sound (A = ar), while in the other six the sound is determined by the consonant (ᚠ = fa, ᚴ = ka, ᚼ = ha, ᛒ = bar, ᛚ = laf, ᛘ = man). To show this more clearly, the following small table[205] may be set up:

Rune	Rune name	Associated letter with A	a. Arising	b. Prevailing	c. Passing away to new arising
ᚠ	Fa	F	Father (fa-tor)	to travel (fahren)	to fall (fallen)
ᚴ	ka	K	can, to be able, art (kan), conception, mother (ka-un)	to lead = heroically prevailing (kan)	to be = nothing, edge, to turn (kan)
ᚼ	hag	H	hedge, enclosure (*hag*), origin (*hag*)	to enclose, to hedge (*hagen*), to hunt (*jagen*), own (*eigen*) (*ag*)	hook = to catch (*haken*), *ach, äch* = to frighten
ᚬ	ar	A	Ar = Sun as deity (Ar-ahar) H-ar = exalted, sublime	har = lord (the ruling one), har = strong (the growing one)	ar, arh, arg, anger, to devastate = to destroy (h-ar)
ᛒ	bar	B	to give birth = bar	to bear, to carry = bar	bier (Bahre); bar = empty
ᛚ	laf	L	*laf* = arising (beginning, onset)	*laf* = life, suffering, to run	*laf* = end, expiration
ᛘ	man	M	*ma* = mother (*mater*), woman, moon (*man*), Manus, moon ordinance (*Pitris*)	*ma* = *ma-ri* (Maria = mother), increaser, growth, to multiply, *man* = man	*ma* = to destroy, to kill; *maus* = increase, growth the deadly one; *man* = to admonish, court man-stätte = court-place; *manted* = crime = transgression

[205] The table is only put together as an example and is very incomplete; further below in the large rune tables these examples will be repeated in complete form, which should already be noted here in advance.

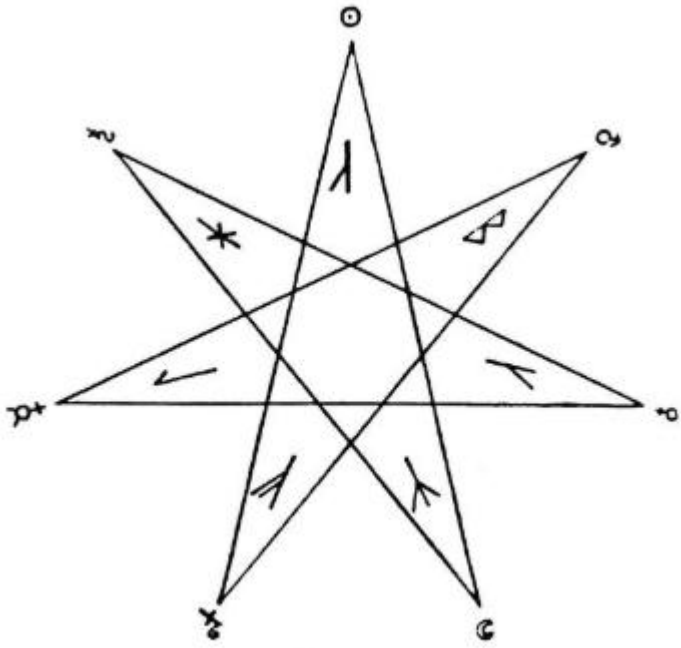


Abb. 8.

And again it is no coincidence that precisely that rune-sign which gives the sound (Ton) (ᚱ = ar) stands in the middle, as if it were the keystone of the arch (ark! = sun-arch), which the seven runes form, and which, among these seven, occupies the highest and most distinguished place. – Thus, when we see ᚱ [206] = ar standing at the high point of the arch, it thereby reveals itself as the "High Ar," since at the outermost wings stand the runes ᛘ = ma, man and ᚠ = fa, thus:

a) increase, mother, and
b) Manus (moon-ancestor, Pitris, the son of Tuisko),

and opposite them the rune ᚠ = fa, the father or begetter.

Following these are the runes ᚴ = ka and ᛚ = laf, that is: ability and life (foundation), while the runes ᛒ = bar (birth) and ᚼ = hag (enclosure) form the conclusion.

These "Seven Runes" or "Sun Runes" were also united in the seven-star and, as a magical sign of salvation, formed in the secret orders of Aryan antiquity one of the holiest sigils of creative power. Later, even in this sign, the runes were displaced by the planetary signs, when it became dangerous to make use of the runes, or when the runes had in general already been forgotten.

[206] The Ar rune should be horizontally flipped but there is no unicode type character for this (editor's note)

We therefore see in the first vowel (vocal) A the supreme vocal power-sign of the divine force in the most holy trinity, which encloses the quaternity and the sevenfoldness, as a high mystery (mysterium) contained within it, which, when viewed again from the three levels of observation:

a) arising,
b) prevailing, and
c) passing away (to re-arising),

reveals itself in threefold perception and threefold effect.

Therefore, the sign of the vowel A is found at the tip of the pentagram AEIOU, just as the ar-rune A stands at the tip of the heptagram of the Seven Runes (Sun or ar-runes).

The vowel (vocal)

E

is, on the previously described basis, to be recognized as the supreme vocal sign of effect (effect-sigil) of the divine force in the Trinity, which encloses within itself the quaternity and the sevenfoldness, namely as: "the law according to which the force acts (in the relation between force and deed, as power or magic)," and thus as "the order in which the force that has become deed acts according to law."

This sound is the effect of the three stages of development in the Trinity, combined with the quaternity, in which the three always act within the four, according to the two main powers of nature, law and order.

The vowel E therefore also has no connection (in the Futhark) with any other consonant than the main sound, which—as we shall see later—claims a special exceptional position and was only very late pressed down into a consonant.

The vowel E therefore also has two rune signs which signify it, namely the rune ᛗ = eh and the other rune ᛘ = ch (ᛚ + ᛁ = M = two united through law and order — into marriage). In the word-order stage, the meanings of the primal word "eh" (in the fundamental sense, without mentioning the derivative meanings) are: a) Arising: law, marriage. b) Prevailing: horse (equus), bearer. c) Passing away (towards new arising): eh = judgment; eh! = to stop, hinder, etc. If we have now recognized in the vowel E the supreme vocal effect-sign (effect-sigil) of the divine force in the Trinity, then, on the foregoing basis, the vowel (vocal) I consistently appears as the supreme vocal value-sign (value-sigil) of the divine force in the Trinity, as the symbol of unity in the trinity of the spiritual self-being of the divinity, expressing its unshakable power (the positive), its unwavering will of direction (energy), in accordance with the law of stages of development (law of progression), "in the spiritual inner being," as the "spiritual (psychic) order." We therefore also see with the vowel I, as above with the vowel A, the same characteristic, namely: that rune in which the vowel is tone-determining is the rune ᛁ = is, which stands in the middle … i.e., at the tip of the triangle[207], between the runes ᚱ =

[207] Just as the ar-rune stands at the tip of the 'seven-star of seven runes,' which is formed by ᚠ ᚨ ᛋ ᛒ ᛚ ᛉ ᛋ ; see above

rit and ᛏ = tir (Tyr), in which the consonants r and t determine the tone. The is-rune ᛁ = is — the Divine Being — thus stands on the foundation of justice (ᚱ = rit = Rita = ♎) and of procreation (ᛏ = tir = bull, ♉).

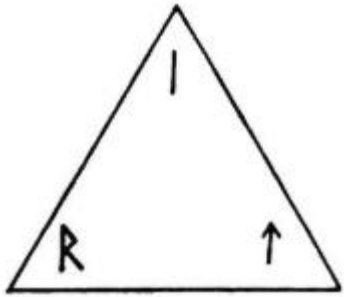


Abb. 9.

The interpretation of the is-rune ᛁ according to the three word-order stages is: a) Arising: is = ice, the enclosing, since ice as the winter-cover of the earth is, in the wider sense, the shell of the primal-ice, which the primal bull (♉) bursts, whereupon the new spring begetting begins, and the ice, as the former death, now becomes the mother of the water, which is born as a spring. – E.G.: is-ter = Ister = the ice-born; the primal name of the Danube. b) Prevailing: is, the being, the existing, "it is!" – E.G.: isen = iron, the enduring. – Isenburg = the enduring.[208] – Iegrimm = the enduring and grim ruler.c) Passing away (to new arising): is, ice as the annihilating, death. – w-ist = wasteland. – Isegrimm = wolf as destroyer. – Isebart, Eisbart, Bluebeard, death. – isila = island = the enclosed land, desolate isle.

Without consonantal coloring, the vowel I is the "I," the great divine self, the unity of the trinity as a) divinity, b) world (macrocosm), and c) humanity (microcosm). And with the connection of the root-word ak (ah, ach, 'ch), the root-word i-a? (i-ab, i-ach, i-ch) = I (ego) was formed. This root-word "I" is also subject to the three word-order stages, namely: a) Arising: "I," as the divine I, which is found in "J" = Yag, as the exalted divine, which—misinterpreted with "terror"—was translated as Yggdrasil.[209] The well-

---

[208] Isenburg — (Iron Castle, the old Babenberg fortress against the Huns; today Ybbsfeld Castle on the Erla).

[209] Likewise, the word "Yggdrasil" is resolved into the three root-words ig, dra, and sil, which exhibit the following threefold meanings:

I. ig = I, the creator, begetter, producer, consecration.
dra = bearing, and begetting (trifos), procreation.
sil (sal) = salvation.

II. ig (nig, wig) = struggle (Viking).
dra = to carry.
fil = law, pillar.

III. ig = terror, death.
dra = to destroy (dragon).
fil (zil) = goal, end.

known passage in the Gospel, "I am the Alpha and Omega," therefore esoterically means: "The divine I is beginning, life, and end." b) Prevailing: I, the I-hood as expression of conscious life. c) Passing away (to new arising): "I," the annihilating. -idt = the judicial ban. –idt (gi-idt) = the plague, the destructive disease.

If now the vowel I has been recognized as the supreme vocal value-sign (value-sigil) of the divine force in the trinity, namely as the vocal symbol of the unity of the Godhead, then consistently the vowel (vocal) O must prove to be the supreme vocal order-sign (order-sigil) of the divine force in the corporeal (material) world, in order to symbolically designate the divine power which, in the corporeally visible exterior (in physical order), governs and forms the properties (the character).

If therefore the vowel I is the vocal sign of the unshakable power (the adept-positive), of the unwavering will of direction (energy) of the spiritual self-being of the Godhead, then consistently the vowel O must be the vocal symbol of the embodiment (materialization) of the divinity in the All, and of its ordering effect in the material world, and thus in the suffering, feminine (mediumistic–negative–passive) relation stands opposite to the masculine, active (adept–positive–active) influence.

Therefore, the vocal order-sign O also appears in the sign of the Fyrfos (swastika), and that rune which the vowel O dominantly governs therefore appears as the second rune, while the thorn-rune ᚦ opens this sequence as the first, the rune noth as the third, and the rune sol as the fourth completes the Fyr-circle.

In the rotation (of the trinity) in the Fyr-circle already lies the concept of the enclosing, of the circumference (periphery), in which circle the corporeal (mediumistic–passive–negative–material–feminine) embraces and encloses the spiritual (adept–positive–active–spiritual–masculine). Therefore the vowel O is the vocal symbol of similarity and corporeality.

From this follow the three interpretive concepts for the word "Yggdrasil" as:

I, bringing forth salvation in the primal fire!

Bearer of battle under law, battle-tree, battle-horse, and

Destruction's terror-goal, terror-wood.

This clarifies much that is otherwise misunderstood, especially the false interpretation as "terror-horse." The world-ash Yggdrasil is the tree of life of the Aryan humanity, its "sacred fire," its "origin-salvation" (cf. the burning thorn-bush); but it is conceived as living, thus being and prevailing, and therefore it is the "battle-bearer"—figuratively the "battle-horse" of humanity, and finally it will be the "terror-wood" with which Aryan humanity will perish. It is also the "wind-fallen tree," of which Wuotan sings in the rune-song.

Therefore, the designation "world-ash" is also significant, for "earth" is "ast," and the first man, the forefather of humanity, bore the same name as the foremother "embla," i.e., alder, and from this comes "man-ask," "men-isk," "Mensch."

ᚦ (Thorn)

a) Arising: thorn, thorn = arising (phallus, the never-aging scepter of Pelops).

b) Prevailing: thorn = thorn = the one who rules.

c) Passing away: thorn, the thorn of death (Sleeping Beauty), the thorn-path of the dead (to rebirth through the thorn of arising).

ᚴ (A)

a) Arising: ar — origin's mouth of the Ur, Ostara here begetting from herself, mother — Dagina.

b) Prevailing: ormanð.

c) Passing away: os — love of animals, death, emptiness.

ᛋ (Sol)

a) Arising: sol = sun (as all-begetter), sole (salt), souls-sole, sohle = lowest horizon in mining.

b) Prevailing: sol (sun as ruler) — "sollen" (shall).

c) Passing away: sol (sun as decider, judge) = clod of earth = shattered earth, ice, frozen.

ᚾ (Noth)

a) Arising: noth = compulsion of fate, birth (severe need).

b) Prevailing: noth = distress, compulsion = danger.

c) Passing away: noth = distress = death (death's distress).

Now the vowels A E I O, as vocal symbols, have expressed the nine stages of development according to the law of development (law of progression), namely:

A

1. Cause of force,
2. Will to the exertion of force,
3. Ability (art) as the consequence of the exertion of force, and
4. Realization of the purpose in the deed,

thus as the supreme vocal power-sign of the divine force in the Trinity, which encloses the quaternity and the sevenfoldness.

E

5. The law according to which force acts, in the relation between force and deed, as power or magic.
6. The order in which the force that has become deed works according to law, thus as the supreme vocal effect-sign in the Trinity, as the sign of magic.

I

7. Order in the spiritual inner being as psychic order, thus as the vocal value-sign of the divine force of unity in the Trinity, of the spiritual self-being of the Godhead.

U

8. Order in the physically visible exterior as physical order.

9. Forming the properties (character), thus as the supreme vocal order-sign of the divine force in the physically visible (material) world.

Accordingly, the following fifth vowel must, on the last stage of the law of development,

10. Bring the completion of the plan of the cause (1) or of the preconceived (divine) idea, and thus close the circle.

According to Armanic secret doctrine (law of progression), what is above (1, the crown) is equal to what is below (10, the kingdom), that is: one = ten. With the number ten, the next higher level is reached, which begins with the number eleven.

Therefore, the vowel (vocal) U … is to be recognized as the supreme vocal completion-sign (completion- and unification-sigil) of the divine force in the union of the spiritual with the corporeal (material), as the vocal symbol of the great law of unification (assimilation) in the All.

Fig. 5. Sigil of Intelligence (Theonium).

This vocal completion-sign is therefore also again connected with only one consonant, and in that connection it itself is tone-determining, forming the seed-, primal-, and root-word Ur, which brings forth the Ur-rune ᚢ in visible representation, for which reason it is also one of the five most holy sacred words. Of these, more later at the end.

The seed-, primal-, and root-word “Ur” (ᚢ) is therefore particularly significant in its three word-order stages, since it, like a cast-metal mighty mark from the most distant antiquity of the Aryan language, still today holds its place unchanged in the Neo-Aryan languages with its primeval meaning.

Its interpretation in the three word-order stages is:

a) Arising: ur = the primal, the chaos, the primeval time. The dark primal abyss (Ginnungagap), out of which the All has proceeded. S’urt’ur = from Ur to Ur.

b) Prevailing: ur = the prevailing time, the clock.

c) Passing away (to new arising): ur = the primal, the darkness, into which the All will sink back again after its passing away, after the ceasing of space and time. – Urständ = the Ur as abode of the dead, where rebirth is prepared. – Surtur = S'ur t'ur = from Ur to Ur.

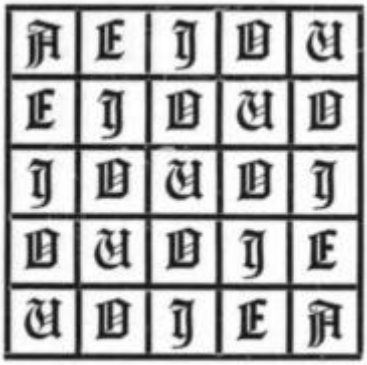


Fig. 6. Sigil of the Daemonium

Now, if the five vowels (vocals) are recognized as the five main pillars of the Aryan languages, as the five high vocal fundamental signs or fundamental sigils of the creative divine force, then it requires no further lengthy explanations to make the three magical squares (fyrage or quadrates), Fig. 5, sigil of intelligence (Theonium), Fig. 6, sigil of the Daemonium, and Fig. 7, sigil of the Archdaemonium, comprehensible.

If we keep in mind that the vowel A symbolizes stages 1–4 of the law of development, E stage 5-6, I stage 7, O stage 8-9, U stage 10, and that this is represented in each of the three word-order stages individually, it follows by itself that the sequence A E I O U in direct order symbolizes all ten stages of development.

Fig. 7. Sigil of the Archdemonium

If we now consider the first magical square, which symbolizes the order of the divine spirit[210] and is designated in the magical art-language as the Sigil of Intelligence,

[210] In the magical art-language, ancient names for these and similar signs are customary, which can scarcely be rendered into German; therefore here, always after the Germanized designations, those names of the art-language are given in parentheses. Thus: magical square or fyrag (magical quadrate), divine spirit (intelligence), divinity, spirituality (Theonium), counter-divinity, not

Fig. 5 on page 60, it follows that (Fig. 10) the top row 1–5 shows the vowels in regular sequence; the (heraldically spoken) right column 1–21, also in descending order; whereas the left column 5–25 in ascending order; while the bottom row 21–25 shows the reversed sequence. If we divide the magical square diagonally (by a St. Andrew's cross), four quarters result (see O.-E.-Z. No. 5, "Picture Writing," p. 98), namely:

the "Horn": 1–13–21 (Arising ⏀[211] >),

the "Half" or the half-moon (Om ᛉ): 1–13–5 (Prevailing ○ ◷[212] V U),

the "Sibyl" (sickle): 25–13–5 (Passing away to new arising ⏀[213] < ( ),

and the "Ibe" (yew-bow) or Dr = ᛦ = new moon: 25–13–21 (Non-being, primal state, ● Λ ⏀[214] ∩).

1	2	3	4	5
6	7	8	9	10
11	12	13	14	15
16	17	18	19	20
21	22	23	24	25

Fig. 10

These four quarters, in the numerically specified order of the fields of the magical square, also bring the vowel-sequence in orderly sequence, either forward or backward.

To these eight regular vowel-sequences—forward and backward—other irregular vowel-sequences are now added, to which we will later return.

It must first be said, namely, that these fully lawful vowel-sequences were no play or empty symbolism, but meant scientific formulas—for magic was knowledge of nature in the higher sense—formulas which, just as today our algebraic, mathematical, chemical, and other formulas, had and still have their definite scientific value, if one understands how to solve these formulas and—what is indeed the main thing—how to apply them. That this science today is darkened does not alter in the least the value of this science and its doctrine, which rests hidden in precisely these formulas, even though modern science takes a negative stance toward it. This rejection rests on the purely material standpoint of modern science, which denies every spiritual foundation of natural

---

precisely diabolical, but rather earthly, material (Dämonium), completely de-spiritualized–material (Erzdämonium).

[211] Editor note; the triangle point should be at level, pointing fully towards the right, unicode issue

[212] Editor note; the triangle should reassemble the V, pointing directly down, unicode issue

[213] Editor note; triangle should be pointing to the left, unicode issue

[214] Editor note; the triangle inside of the circle should be pointing straight up, unicode issue

processes, and thereby digs away and blocks its own path to understanding, which would immediately open to it if it felt moved to give up its rejection—a thing which sooner or later must[215] come to pass.

If one wished to engage more deeply and thoroughly with the inner essence of the magical squares, one would be able to find the key to those formulas, and I will, in my next book, "Armanism and Kabbalah," also provide this key; but in the present book, going deeper into such considerations would lead us too far from our task, and so for today we must content ourselves with the simple reference to the depths and heights of the mighty mysteries hidden in the magical squares.

Let us therefore return to the five vowels and their subsequent sequences. Each vowel symbolizes—as we already recognized above, p. 49ff.—for itself a very specific part of the divine force from the series of the ten stages of the law of development, so that the five vowels, when they stand in regular sequence, symbolize in uninterrupted, undisturbed order those ten stages of development.[216]

Even today, the individual vowels—quite unconsciously according to a rule—are uttered as exclamations in joy and sorrow, in fright and pain, as well as proclamations of the highest dread, and as such clearly indicate definite emotional states which, when examined for their origin, stand in causal connection not only with the valuation of force in the developmental stages symbolized by the vowel on the one hand, but also with the word-order stages on the other hand.

Thus: A (stages 1–4)[217] is the exclamation:
a) of astonishment,
b) of admiration,
c) but also of contempt or disdain.

Thus: E (stages 5–6) is the exclamation:
a) of a sense of justice,
b) of regret,
c) of inhibition.

Thus: I (stage 7) is the exclamation:

---

[215] The cause of the obscuration and of today's contempt for Armanic science and skill (Royal Art and Magic) lies deeper, namely in its violent eradication by the Inquisition courts and the heresy trials, which in truth were nothing other than a campaign of destruction aimed at annihilation and extermination of Ariogermanentum with all the power-tools of the Church, in the name of the inferior races under the leadership of Romanism. The mass-suggestion produced by this insane and criminal deed, which still today continues to have effect, became the foundation of modern materialistic science, and caused the complete forgetting of Armanic science, the total severance from Armanic spiritual soil, and the nearly complete putting to sleep of the Armanic spirit. — That was and is the true "Ariogermanic Twilight of the Gods"! — Our science has thereby taken long detours, but it will reach the goal, for the Armanic spirit is undying, and in the "Ariogermanic Morning-Twilight of the Gods," as the returning "Strong One from Above," will very soon begin his long-foretold reign, in spite of and in defiance of all after-powers! Ja samir Arahari! Arehisofur YA!

[216] It should only be mentioned here in passing that the present book deals solely with the "symbolic" value of vowels, consonants, and words, while their "magical value" and their "magical power" will only be investigated in greater depth in the next book, G.-Z. 3. Ar. 7, "Armanism and Kabbalah," as already noted above

[217] See above, The Aryan Language of the Ario-Germans.

a) of inwardness,
b) of self-assertion,
c) of terror.

Thus: O (stages 8–9) is the exclamation:
a) of bodily pain,
b) of bodily defense,
c) of deathly fear.

And correspondingly: U (stage 10), all-encompassing, is the exclamation:
a) of highest joy and ecstasy,
b) for the incitement of the highest spiritual-bodily exertion of force (e.g. u, u, u! — ho ruch! — here admittedly in connection with consonants, but also without them),
c) as a defensive and terror-shout, or as a cry of horror (for the mortal may behold the Godhead—the completion!—only in death).

But also in combinations among themselves unconscious exclamations are still found today, e.g. u-i-e (Miesegerle!), thus stages 10–7+5–6, and several others. Most characteristically, these calls have been preserved in the "yodel" or "juchzer" of the Alps, and thus have also shown the way to their interpretation. The basic sounds of the yodel are: i-u-i-u-i, and, noteworthy, this sequence of sounds is found in the magical square of divine spirituality (intelligence), Fig. 5, arranged in the (heraldically spoken) middle column. Its symbolic value is: 7+10+7+10+7.

If we go further, another similar sequence of sounds may be recalled, which in Hungary, as a memory from the pre-Magyar era, still lives among the people, and runs: i-a-i-a-i (jai-jaih!). This sound-sequence too is found in the mentioned magical square, Fig. 5, in the (heraldically spoken) middle row, and shows the symbolic value of 7+1+7+1+7.

That in the Alpine people an old prehistorical memory of the former sanctity of these vowel-sequences still unconsciously lies in the blood is proven by the yodels and Juchzer, as they are still sung in the Alpine lands today, and which are lovingly cared for by the "German Folk Song Society in Vienna." — Since I bore the desire to provide, in confirmation of this discovery of mine, several of these yodels and Juchzer in flawless form as model examples, I turned to the eager and deserving researcher and cultivator of this form of folk song, Regierungsrat and Gymnasium professor Dr. phil. Josef Pommer in Krems a. d. D., Lower Austria, Kasernenstraße 22, founder and chairman of the "German Folk Song Society in Vienna," with the request to give me information about one very specific yodel.

Herr Regierungsrat Dr. Pommer kindly responded to my request with the following letter from Krems, dated 1 February 1914:

> *"Dear Sir! The yodel in question, with its history, can be found in: Dr. J. Pommer: 'Jodler und Juchezer,' Vienna, Ad. Robitschek, under No. 2, on page 6. Unfortunately, yodel syllables are not handed down in this case, only the opening words: 'Umadum und alle mitanand!' It is a kind of toast. The vowels on which I then shaped the yodel tones were improvisations; in my edition: '444 Jodler und Juchezer aus Steiermark' you will find 100 and more yodels with preserved yodel texts. These handed-down vowels and syllables are all marked with a at the*

beginning of the first line. Where no such sign is present, the syllables were constructed by me. Heil! Dr. J. Pommer."[218]

The yodel which I myself heard more than fifteen years ago performed by Dr. Jos. Pommer, and which formed the focal point of my inquiry, and which is found in the book "Jodler und Juchezer," under No. 2, on page 6, with the remark: From Altenberg near Neuberg in Styria, contains at the end the following noteworthy annotation, to which Prof. Dr. J. Pommer's letter also refers; it reads:

"At the banquet which took place on 4 June 1829 under the open sky in the garden at Eggenberg, to celebrate the tenth anniversary of the existence of the Agricultural Society, at the close of the table an old farmer from Altenberg near Neuberg raised his full glass—after first asking if he might greet the gentlemen in his own way—and sang the yodel."

From the book "444 Jodler und Juchezer" by Dr. J. Pommer some of the old traditional vowel and syllable texts may now follow here; I believe I may omit the notes, as they lie too far from our purpose. Those who are interested will gladly acquire these collections, which offer many points of interest.

No. 1. The "3-ä-ha-e-a-i": From Altlassing. Recorded by Frau Agnes Stoc ("the Stocerin") in Altlassing, 1896. Text: ha-i ha-i a, ha-i ba-i i-a ha-i ha-i i ha-i ha-i bi-a ha-i i ba-i ha-i bi-a a.

No. 14. Hidla bidiri. From Windischberg near Spital am Pyhrn, 1897, from the Windischbauer. Text: Hi-dl-a hi-di-ri hi-dl-i a hi-dl-a hi-a-i 2 Haidi ha-i-e ha-e a-e hai-di hai-a fi-di ri a di ha-i-a-ea.

No. 15d. The Gassinger Tischjuchzer. Gassing near Selztal, 1898. The 2nd and 3rd voices are called the "two answering voices."

1st voice ("beginner"): asi ai i ai a i a-i a-i i a-i a-i i.
3rd voice: i-a i-a i i-a i-a i-a i-a ü i-a i-a i-a i-a.
2nd voice: a-i a-i a a-i a-i a-i a-i ai a a-i a-i a-i a-i.
3rd voice: i-a i i-a i-a i-u i.
2nd voice: a-i a a-i a-i a-i a.

No. 51a. "Kloanradraht is's auf der Alm!"[219] Aussee, 1893. Text: Ha-la re-di i-di i ri-di a-di a floavadrabte Alm, floavadrahte Alm! Ha-la re-di-i-di i ri-di a-di-a

---

[218] The yodels collected by Regierungsrat Prof. Dr. Pommer are printed with musical notation in the following editions, which are herewith referenced: Folk song editions of the German Folk Song Society in Vienna. In accordance with §2 of its statutes they were published by the German Folk Song Society, and appeared in its publishing house, Vienna VI, … Sumpendorferstrasse 151, and may also be obtained through Adolf Robitschek, Vienna I, Bräunerstrasse 2: Prof. Dr. Josef Pommer: Jodler und Juchezer. Price K 1.20. Verlag von Ad. Robitschek, Vienna. – Prof. Dr. Josef Pommer: 252 Jodler und Juchezer. Price K 2.—. Verlag von Adolf Robitschek, Vienna. – Twenty genuine old yodels, arranged for mixed and male choir by Dr. Josef Pommer. Price 60 h. – 444 Jodler und Juchezer aus Steiermark und dem steirisch-österreichischen Grenzgebiete. Collected by Dr. Josef Pommer, Price K 5.—, Vienna 1902.

[219] Kloavadraht = a little twisted, something like merry, clownish. Alm = alpine pasture.

Ploavadraht is's auf der Alm! Hul-di a di Alm! Kloavadrahti Alm! Hala re-di i-di i ri-di-a-di a floavadraht is's auf der …

No. 252. Goldbacher und Stalinger. (Goldbach and Stal are two alpine pastures on the municipal borders of Donnerswaldbach and Oppenberg; the yodel is named after these alps, as it was sung by the dairymen there. Donnerswaldbach near Irdning, 1897). Text: Ha-da a-di a-da = ra-di ha-da = ha-dei = ja hada-hadeijadi hada-hadeija hada a-di-a-dara-di hada-hadi-ja hada-hadei-jadi-a.

No. 192. Der Seller-Stariker. Near Maria-Sell, 1892. (The Seller-Starise is a mountain of the Hochschwab.) Text: Ha dl i a i ja i ha dl i ri ha d i a i ja-i ha dl i ri ha dl i a i ja-i ha dl i ri ha dl i a ja i ha dI i-ri.

According to legend: This was the favorite yodel of a poacher, the Scheiterboden-Poldl. His beloved, a herdswoman (Sennerin), could sing the yodel beautifully. When the love affair did not remain without consequences, the poacher is said to have led the girl to a rock face of the Seller-Starise, shot her, and thrown her into the abyss. Before killing her, he made her sing this yodel once more. The Scheiterboden-Poldl is said to still be alive today (1906). Whenever he hears this yodel, he must weep.

With this small collection of examples I now conclude, and offer my warmest thanks once again to Regierungsrat Professor Dr. J. Pommer for his kind cooperation, and once more refer to his important publications, which for more than one reason offer highly stimulating material.

If earlier, before the examples of the yodels were given, it was remarked that among the Alpine people an old prehistoric memory of the former sanctity of these vowel-sequences still unconsciously lies in their blood, then after examining these examples this remark will no longer appear a bold one. No one until now knew the origin of these peculiar folk-songs without words, no one considered that they must owe their existence to a very definite cause. It was only known that they were "ancient," and people were content with that. Now, however, it becomes clear that they stem from prehistoric times and are the misunderstood remnants of old consecration songs, such as were sung at sacrifices, folk assemblies, before and in battles (bardit), etc., always suited to the occasion and the purpose, and which adhered to the vowel-sequences determined by the magical square.

That this is really so may be shown by an example from the Ario-Indian secret doctrine, in which the magical word "Oeaoboo", which designates the Father-Mother (the androgynous self-begetter) of the gods, the Son of the Sun (thus the materialized creative force of the divinity), is likewise formed only from vowels, since the "h" is not a consonant in the original sense, but only a breath sound to strengthen the double-o. In the same secret doctrine, this same word occurs later again and— as is expressly noted!— with its letters rearranged, namely in this form: "De-Ha-Hoo." In this second form, however, the word means the "whirlwind" (Trifos) in the esoteric sense, while in the exoteric it denotes the nameless, all-moving, i.e. all-sustaining divinity as "Divine Power."

This word is neither a word nor a name, but rather—as said above—a formula, which discloses to the initiate certain gradations of power and their connections, but which in its word form is presented to the layman as a "sacred word."

Just like the Juh-Schroa of the Alpine folk, the hunters' cries, the mercenaries' and soldiers' shouts, and other word-like sound combinations also belong here; and like those, they too are bound to a song-like melody, without which "the cry would remain without effect," as ancient hunting belief has always claimed—and rightly so!*

Only incidentally may it be noted here that in addition to the already demonstrated directional sequences in the magical square, Fig. 10—such as the main row (1–5), the binding row (11–15), the base row (21–25), the upper middle row (6–10), and the lower middle row (16–20); the right edge column (1–21), the main column (3–23), the left edge column (5–25), the right side column (2–22), the left side column (4–24); the "Horen" (1–13–21), the "Sem" (1–13–5), the "Sibila" (25–13–5), and the "Ybe" (25–13–21)—many more sacred signs can be "vocally" formed, such as: the Rod (cross): 3–23 + 11–15; the Fyrfos, descending 卐: 1–3–23–25–21–11–15–5; ascending 卐: 5–3–23–21–1–11–15–25; the diagonal cross (St. Andrew's cross): X: 1–25–1–5–21; the "Bar line" or stroke: 21–5; the counter-stroke: 1–25; the Tau cross (Tihsal): Y: 1–13–23 (+13)–5; the "Gabal": 3–13–23 (+13)–5; the descending Trifos: 11–13–3–5–13 + 13–23–15; the ascending Trifos: 5–3–13 + 15–25–13–11–21–13; the Hamar (hammer, "home-right," later called the cross of Anthony or cross of herbs): 1–5 + 3–23, or 11–15 + 13–23; the "Sal" (inverted Anthony's cross): 3–23 + 21–25 or 13–23 + 21–25; the AsP: 11–13 + 3–23 or 11–15 + 5–25; the Ditri: 3–23 + 13–15 or 1–21–11–15; and many others, for which the forms and names may be looked up in "Pictoral Script Ario-Germanen."

To give just a few related examples: the supposedly Hebrew sacred word "Hallelujah!" may be cited here, which, following the schema of Fig. 10, describing the sol-rune, gives the sequence 1–11–15–25, and thus the vowels A E I U I U I E A. The (holy) breath-sound opens and closes the sacred word, which once ran "Ly' aciuiuiea'h." It was—and still is today!—a jubilant cry in fitting melody. Over time, the consonant "l" slipped between the first "a" and "e," forming the word "Hal" (holy); the second "iu" fell away, and from the closing "iea" came "ja-h."

The formula for the divine power-values results in the following number sequence: 1–4 + 5–6 + 7 + 10 + 7 + 10 + 7 + 5–6 + 1–4. It should also be noted that this apparent word attains its special sanctity through the connection iuiu—the completion through the divine-spiritual presence! The hunters' cry "Halali" is simply the already mentioned "iaiai" (schema, Fig. 10: 3–25), altered by the breath-sound "E" and transformation of the middle "i" into an "l." The hunters' cry "Horridoh" (schema, Fig. 10: 21–5, the bar stroke) arose from b'uo-i-ou. Our "Hurrah" formed itself from (schema, Fig. 10: Sal-rune: 21–25, 23–3) uoiea + iaiai, by the same transformation of vowels into consonants, despite which transformation these—and many other words—have still remained only apparent words.[220]

Everything discussed so far, however, related to the magical square of the divine spirit (Intelligence or Theonium), Fig. 5, whereas there are still two further magical squares to be considered, namely that of counter-divinity or counter-spirituality (Dämonium), Fig. 6, and the intensively counter-spiritual, fully de-spiritualized bodily (Erzdämonium), Fig. 7.

---

[220] These hunters' cries are also found in: Hans Friedrich Fre, 2 volumes, Flemming's "The Perfect Real Hunter" and 2 volumes, and in fact very happily set to music—undoubtedly based on old tradition—in the excellent book "Horridoh!" by Fritz Bley, Berlin 1914, Egon Fleischer & Co. The word "Horridoh!" itself is also such a hunting cry.

The difference between the counter-spiritual magical square (the Dämonium), Fig. 6, and the de-spiritualized, purely physical (material) magical square (the Erzdämonium), Fig. 7, consists in this: that in the former, the identical vowels are arranged in ascending bar strokes, whereas in the latter, the identical vowels are arranged in descending bar strokes, while common to both is the regular vowel-sequence A E I O U in the main row 1–5, exactly as in the divine-spiritual magical square, Fig. 5 (that of Intelligence or Theonium)—something important to note.

Thus, in the counter-spiritual magical square (the Dämonium), Fig. 6, the vowel A occupies places 1 and 25 (see schema, Fig. 10), thus as counter-poles; E is in the bar strokes 6–2 and 24–20; I in the bar strokes 11–3 and 23–15; O in the bar strokes 16–4 and 22–10; and finally, dominating all, U in the main bar stroke 21–5.

In the de-spiritualized, purely physical magical square (the Erzdämonium), Fig. 7, in the main bar stroke, dominating all, 1–25 stands the A; E in the bar stroke 2–20 and in the lower pole at place 21; I in the bar strokes 3–15 and 16–22; O in the bar strokes 4–10 and 1–23; U in the bar stroke 6–24, as well as in the upper pole at place 5.

It goes without saying that from these two latter magical squares, just as from the first, the divine-spiritual magical square (of Intelligence or Theonium), the same symbolic vowel-figures of forces are developed as shown on page 49. But in their vocal sequences they no longer served as consecration songs, but as spells of compulsion (hellish constraint), for curses, banishments, and maledictions—always, as already mentioned, expressed in song-like melody.

The remnants of these—mostly heavily mutilated when handed down—apparent words are to be found in rich abundance in the various spell-books[221], on which we will not dwell further here, since they have nothing to do with language itself and thus are outside the scope of our present task. But in my next book, "Armanismus und Kabbala," they will claim all the more of our attention, as I hereby point out in advance.

This results in a manifold multiplicity in the sound-symbols, which, ritually ordered, formed the foundation both of consecration rites and of magical practices, and indeed in the form of songs.

These complexly interwoven sequences of sounds were later also— as mentioned above— interspersed with consonants, which indicated certain breaks (caesuras). These consonants, of course, were not chosen without meaning, and thus certain pseudo-words arose, which have come down to us in the order of church liturgy, in folk customs, and also in magical spells and books of sorcery. These pseudo-words were likewise endowed with sanctifying or restraining powers. However, these consecrated pseudo-words (that is, those mixed with consonants) belong to a much later period than the pure vowel-connections.

---

[221] To mention just a few of the best-known spell-books: Doctor Faust's Great and Mighty Hell-Compulsion (1508). — Verus Jesuitarum Libellus etc., or The Mighty Sea-Spirit (1508). — Dr. Johann Fausten's Miraculous, Art- and Wonder-Book, or The Black Raven, also called the Threefold Hell-Compulsion (1469). — Clavigulo Salomonis et Theosophia Pneumatica (1686). — Arbatel de Magia veterum (1686). — Semiphoras und Schemhamphoras of King Solomon (1686). — Specimen Magiae Albae, etc., etc., etc.
These spell-books too we will give special attention to in G.-L.-B. Ar. "Armanismus und Kabbala."

Even in the magical squares the threefoldness, characteristically underlying all Aryan institutions, presses itself upon us, and we can easily recognize in the spiritual-divine-magical square the stage of emergence, in the counter-spiritual-physical-magical square the earthly (material) stage of governance, and in the de-spiritualized purely physical-magical square the stage of passing away (towards rebirth)—the complete decline of the lofty doctrine into empty, stereotyped formula-mass. Yet beneath this collapse slumbers the Armanic comfort of rebirth into a new, radiant, and deed-rich life of Armanendom in the future. Out of ruins, new life blossoms here as well: Armanic science and art will once more grow strong into the Armanic unity of wisdom.

But if we attentively consider the essence of the sound-connections thus far described, which consist only of vowels and only much later wove in auxiliary consonants, without, however, forming words (for this layer of sound never went beyond pseudo-words, nor did it seek to), we again recognize a most significant trinity, which rests upon a Most Holy Armanic secret, taught and practiced only within the closest circle of the initiated. This is the Most Holy Trinity: Spirit – Voice – Sound, a trinity which corresponds to the law of development: Cause – Will – Ability (Art).

In the first stage of this trinity—the Cause—we recognize the master builder (Logos, divine creator, force, Pitris, All-Father, etc.) belonging to our fifth root race, whom we may more clearly call the "Aryan racial spirit."

It was already mentioned above (p. 48) that the creative power of the Godhead, as a sevenfold Logos, divided itself into the seven Logoi or creative forces (master builders), and that these accomplished all works on Earth. These are the seven tones, the seven colors of the spectrum, in short, the harmony of the vibrations of the heavens (spheres). This Cause—let us call it the racial spirit—rose up into Will, and this Will became the Voice, whereby the second stage was reached, to which as the third followed the Ability—the Sound—through which the creative power broke forth. Only after the Ability or Art came the Deed, and this Deed was the Word, with which the creation entered into reality.

Therefore the Evangelist could begin his Gospel with those mysterious sentences which seem so incomprehensible and yet contain such high truth and knowledge. They read: In the beginning was the "Word," and the "Word was with God," and "God was the Word."

The same was in the beginning with God. All things were made through it, and without it nothing was made that has been made. In it (the Word) was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it (—and still does not comprehend it today!). How deeply Goethe felt this mystery, and knew that only a few chosen ones are able to penetrate it, is shown by the words he lets Faust speak (Part I, Scene 3, Study):

> *"It is written: 'In the beginning was the Word.' Here I stand already! Who will help me move forward? I cannot value the Word so highly, I must translate it otherwise, if I am truly enlightened by the Spirit. It is written: 'In the beginning was the Meaning.' Consider well the first line, lest your pen hasten too quickly! Is it the Meaning that shapes and creates everything? Then it should be written: 'In the beginning was the Power.' Yet even as I write this down, something warns me that I should not remain with it."*

The spirit helps me, all at once I see counsel, I write confidently: "In the beginning was the Deed." We have already seen above that the vowel A has enclosed within itself the fourfold: 1. Force, ☉, 2. Will, ☿ + 3. Ability, ♁ , 4. Deed, ⊕, within the trinity, which, however, again expands into sevenfoldness, just as the white ray of light into the seven colors of the spectrum. And in the same way the mysterious Armanic primordial trinity also encloses the fourfold within itself, in the formula: 1. Spirit (Cause, Force, ☉), 2. Voice (expression of Force, Will, ☿) + 3. Tone (sequence of Force-expression, Ability, Art, ♁), Word (realization of purpose in the Deed ⊕). Thus Goethe transformed the mysterious, magical Armanic primordial trinity known to him: 1. Spirit, 2. Voice–Tone, and 3. Word, into: 1. Meaning, 2. Force, and 3. Deed. In this most holy, mysterious, magical Armanic trinity now lies the great strength and power of the Aryan language[222] and its undreamt-of capacity for development, as well as its wealth of words, not attainable by any other language. But this will only come fully into bloom when one engages more deeply with the magical formulas, already spoken of aboveand referred to my next book, Armanismus und Kabbala.

But before we pass on to the next main section of this book, we must still make mention of one very particularly characteristic peculiarity of word-formation in the Aryan language, although its application will only be dealt with more thoroughly in the coming main sections of this book. If we carefully consider the divine–spiritual–magical square (of intelligence or the Theonium), fig. 5, the quite remarkable law of sound-transposition and sound-shifting (metathesis) reveals itself in various fixed rules, the multiplicity and lawful application of which can only be more fully clarified in later main sections. The main layer in fig. 5 (according to the scheme fig. 10) 1–5 brings the five vowels in the regular order AE-IJBU; the layer 21–25, however, in reverse order as: … 18–1–E–A. The (heraldically speaking) right edge-column 1–21 again shows from top to bottom the lawful vowel-sequence, while, conversely, the left edge-column 5–25 from top to bottom offers the reversed sequence. The other layers and columns show not only omissions and elsewhere duplications, but also bring, on their opposite columns or counter-layers, their characteristic sound-rows likewise in reverse. Only the middle layer 11–15, the staff-column 3–23, the bar-stroke 21–5, and the beam-stroke, have no counterpart, but offer the inversion within themselves, with the omission of two or three… We have learned of still several others; moreover, there is still another sound. Aside from these main directions—we have above a great multitude—which, in their counterparts, again yield other rules and prove themselves to be highly significant.

In this lawful sequence of the five vowels (vocales), as clearly delimited sound-symbols of the several stages of divine creative power, as well as in the strictly lawful inversions and transpositions of the sound-sequences on the basis of the natural laws manifesting themselves in the magical squares, lies the entire secret of the arising and becoming of the Aryan language as unity in multiplicity, and thereby also the answer to the following questions, which have forced themselves upon us as the end-result of all linguistic research thus far and which until now have been dismissed with the famous

[222] By "Aryan language" I always understand the unity of all Aryan languages; by "Ario-Germanic language" the unity of all European Aryan languages; by "Ario-Iranian language" the unity of all Asiatic Aryan languages.

"Ignorabimus" as unanswerable.[223] Those three questions are: 1. What is the origin and the primordial form of the root-words? 2. How is the characteristic or determining concept of a (germinal, primal, or) root-word to be established? 3. What is the cause, and how is the relation between sound and meaning, between the word and that which is designated by it, to be grounded? The question of the origin of the (germinal, primal, and) root-words we have already answered; it lies in the five vowels A, E, I, O, U, which we have recognized as a trinity. The question of the primordial form of the (germinal, primal, and) root-words is almost self-answered from the results of the knowledge of the origin of these fundamental word-structures, to whose foundational explanation the following main section is dedicated.

The answer to the third question will be built upon the results of the next two main sections and will resolve itself almost playfully, quite self-evidently, through the observance of the Armanic rule:

"All things' ground is unity, and this is the Father–Mother of multiplicity in the many-in-one."

---

[223] Wilhelm Meyer-Rinteln says in his excellent book The Creation of Language (Leipzig, Friedr. Wilh. Grunow, 1905), in which he presents the best according to the state of linguistics of that time, the following sentences verbatim, pp. 241–243:

"Behind all these insights into the physical and phytistic life of the roots, as we can survey them in the structure of the entire Indo-Germanic language stock, there then arises, however, the deepest question: How is the definite general concept bound to the individual root? How does—in our metaphor—the union of body and soul take place in the root itself? If this image is accurate, then we must confess, in view of our own being, that this question will remain unsolved in its depth for us, and so here perhaps we indeed stand at the border where we must reverently worship the Unsearchable. Yet it befits us nonetheless to look the question bravely in the eye, and to render ourselves ever anew an account of where the difficulties lie which make its solution impossible for us.

Above all, however, another question still stands before it, whose solution is plainly the condition for the former: the question of the primal form of the individual roots. And we must confess that here we can scarcely determine anything definite, for by what criteria should this be done? Whether, for example, we may assign decisive value to the number of corresponding cases across the different individual languages—that still remains to be shown. And moreover, we must reckon with the reality that the primal form of a root has not been preserved for us in any language-individual at all; in short, it is not yet foreseeable by what means we shall be able to judge and determine here. And it is more likely than the opposite that we shall never receive a means by which we can securely decide this question. For our present insights this is of no further importance, only that we are thereby placed in the external necessity of not being able to designate the root as genus quite properly. Either we must designate the various root-families all with one and the same root-form, and always remain conscious that in each case we mean something else; or we must make a more or less arbitrary distribution and likewise always remain conscious of this arbitrariness. Both are unsatisfactory; but for practical reasons the latter will always be preferable, and indeed this is how we have acted until now.

But as soon as we wish to investigate the connection between form and content of the root as genus, then the determination of this general primal form is an indispensable prerequisite. Yet even if here we should succeed in arriving at truth, the solution of that chief question would thereby have lost nothing of its difficulty. But it will be interesting first of all to be able to survey the number and kind of general concepts contained in the language-roots. Perhaps from there some light may also fall into the darkness of that last and deepest question, in which in the end everything converges and concentrates. … It is, on a higher level, the question of the relation between word and thing, between sound and meaning—this is the actual and deepest question of all linguistics, in comparison to which everything else is of subordinate significance."

III.
The diphthongs and the muffled sounds

We found the answer to the question of the origin of the (germinal, primal, and) root-words in the trinity of the vowels A E I, and must now answer the question of the primal form of these sound-structures.

Alongside this trinity of a) arising, b) governing, and c) passing away into new arising, we have also found the unity of the tenfold power-development of the youthfully creating Godhead peculiarly divided into five sound-symbols, which we must now examine more closely.

As a sound-symbol of power, the vowel (vocal)

A

unites within itself the first four stages of development of divine creative power, namely:

1. Cause or Force,
2. Will to express force,
3. Ability (Art) as consequence of force-expression, and
4. Realization of the purpose in the Deed.

The sum of these four stages of development is then naturally the Deed itself, and indeed including cause, will, and ability—that is, the creative deed, the independent, self-creative—thus divine deed. Hence the vowel A is the fundamental sound of all those concept-declarations which underlie, for example: a) fatherhood, creation, b) governing, preserving, and c) falling (decay), according to the threefold law of the word-order stages of a) arising, b) governing, and c) passing away (towards re-arising), and which thereby come to phonetic expression.

The vowel (vocal)

E

as a sound-symbol of power, unites within itself the next two stages of development of divine creative power, namely:

5. the Law, according to which force works in the relation between force and deed, as power or magic, and
6. Order, in which the force become deed works lawfully.

The sum of these two stages of development is now naturally Right and Law[224], in the well-known trinity of the word-order stages. Hence the vowel E is the fundamental sound of all those concept-declarations which, for example: a) right, law, marriage, b) life, weaving, etc., and c) corruption, dying, etc., express phonetically.

---

[224] This "Right and Law" is not to be understood in the juridical sense, but in the sense of the natural primal law, of the lawful development in the All, although it may often also appear interpretable in the juridical sense in a figurative way.

The vowel (vocal)

I

as a sound-symbol of power, unites within itself the 7th stage of development of divine creative power, namely:

7. Order in the spiritual inner being as psychic order, expressing phonetically the spiritual I-essence of the Godhead.

Hence this vowel is the fundamental sound of all those concept-declarations which, according to the word-order stages, for example: a) inwardness, light, b) play (the outwardly acting identity), mirror, etc., and c) erring, nothing, horror = terror, express phonetically.

The fourth vowel (vocal)

U

as a sound-symbol of power, unites within itself the two following stages of development of divine creative power, namely:

8. Order in the physically visible outer world as physical order, and
9. Formation of qualities (character).

The sum of these two stages of development is now naturally the designation of external corporeality and its visible qualities in phonetic symbolism. Hence this vowel is the fundamental sound of all those concept-declarations which, corresponding to the three word-order stages, for example: a) the corporeal, the body (corpus), b) order (the governing), and c) need, death, bog, murder (the perishing), designate.

The fifth and last vowel (vocal)

O

as a sound-symbol of power, embraces within itself the tenth and last stage of development of divine creative power, namely:

10. The completion of the plan of the cause or of the pre-conceived (divine) idea.[225]

---

[225] We have already said above "And in the Armanic secret doctrine (law of progression, G.-L.-B. Ar. 5, 'Picture Writing,') that which is above (1, the crown) is the same as that which is below (10, the kingdom), i.e., One = Ten, namely that with the number Ten the next higher plane is reached, which begins with the number Eleven." That is to say, with stage Nine physical development is reached, and with stage Ten completion—God—enters. Therefore no man can reach the tenth stage while alive, just as in the secret societies (mysteries) there can be no more than nine grades, since the tenth grade can be attained only by oneself and for all time remains incommunicable, because the mortal while alive can never behold (know) the Godhead, for the vision of the Godhead (truth) is only possible for the dying, or for the most extraordinarily developed sages who have found the "lost master-word" for themselves, but who can communicate it to no one, for it is the "ineffable name of God," the "Mononom" or "Tetragrammaton," the Most Holy 卍 Archisosur 卐.

Hence this vowel is the fundamental sound of all those concept-declarations which express the unification of all creative forces in the connection of the spiritual and the corporeal in completion, and indeed according to the three word-order stages, for example: a) Ur, the pre-temporal All; b) Hun, the High Ruler, Uhr, time that rules, etc.; and c) as the annihilating: Huun, the Finisher, Destroyer; Unhold (monster), Misfortune, Judgment, Ur-spirit, Owl, the stubborn, the bird that finds completion (death): Huh! the cry of terror, etc.

If we have here, as far as is possible, tried to characterize the nearly immeasurably vast realms of the individual vowels as phonetic symbols according to their peculiarity, then in proceeding further we encounter those very peculiar sound-combinations which are known under the names "diphthongs" and "muddied sounds," whereby it should be noted at once that the muddied sounds in their essence are nothing other than diphthongs which have become indistinct, and must also be regarded and interpreted as such.

The first diphthong we encounter is

Ae (Ä)

which long ago became a muffled sound, but nevertheless still preserves the old meaning of A + E, and is therefore the fundamental sound of all those concept-declarations which arise from A + E, namely for the divine act of creation in relation to Right and Law. For example: a) Aero, Aera; b) Ähre (ear of grain), Ärmel (sleeve), gewähren (to grant), ähnlich (similar), Fähre (ferry); c) Ähre, etc.

The next diphthong,

Ai,

connects the concepts of the divine creative act with the divine-spiritual Self-being, and finds its most characteristic expression in the word Ait = "God-Sun." From this is derived our Eid (oath), = "to swear by the God-Sun." According to the three word-order stages:

a) Ait = God-Sun;

b) Ait = oath; derived forms: Aiter = udder (of the sacred cow); Eit-Echse = lizard (= Ait = God-Sun; ech = law, right; se = beget, according to heavenly fire-law; thus: "rightly begotten of the God-Sun," therefore a sacred animal); Aiternessel = sacred plant, etc.;

c) Aiter = pus.

For this reason, all concept-representations which the vowel evokes in its combinations are of a suprasensory (metaphysical) background, though in present-day language usage they are mostly blurred and weakened, yet they are still distinctly recognizable in the germinal, primal, and root-words, to which special attention should be drawn. With the vowel one thus, as it were, again enters "the realm of the Mothers," the "Great Ur," the "blissful primal state," out of which the "Golden Tripod" (Trifos) again leads through the gate of generation into the human world.

The next diphthong,

Ao,

occurs only in older Aryan languages (e.g. Greek: laos, chaos). It signifies the corporeal (material) manifestation of the divine creative act, and was in Ario-Germanic, especially German, displaced by the diphthong

Au,

which designates the concepts of the divine creative act and the union (assimilation) of the spiritual with the corporeal in completion. In the three word-order stages, for example:

a) Auge (eye), Tau (dew = the blessing, sacred moisture), Tau (the enclosing, binding);

b) Taube (dove);

c) taub (deaf), Trauer (mourning), etc.

Further, the diphthong

Aeu (Äu)

symbolizes the divine creative act upon Right and Law in its completion, in the union of the spiritual with the corporeal.

The diphthong

Ei

connects the concepts of Right and Law with the divine-spiritual self-hood. For example:

a) Ei = the enclosed deity in the World-Egg; hence the legal symbol of the egg, which the member of a clan had to present to the lord or judge as a token that he recognized in Right and Law (Eh) the divine-spiritual Self (I). Hence also the exclamation Ei, eil! whose meaning is today already dimmed. — Eid (oath), related to Mit. — The egg of the bird.

b) Eigen (own), Eigenschaft (property, quality), eigenartig (peculiar); Eile (hurry), etc.

c) Eiter (pus), Eis (ice), etc.

The diphthong

Eo

unites within itself the concepts of Right and Law with the completed union of the spiritual with the corporeal. It appears only in the older Aryan languages (e.g. Greek: Eos, Cona, etc., or Latin: eo ipso, eodem, etc.).

The diphthong

Eu

unites within itself the concepts of Right and Law in their completion, through the union of the spiritual with the corporeal. For example:

a) Euch = the multitude of those belonging together through Right and Law. — Europa = the open land for you (Euch).

b) Heuer = the ruling time (this year).

c) Heu = hay.

The diphthong

Ja (ia = ja)

unites the concepts of divine-spiritual self-hood with that of the divine creative act = Self-power. Hence the Ja (which phonetically developed into the word ja = yes) as a solemn word of affirmation: e.g. Ja, so mir Gott! ("Yes, so help me God!" — later weakened from the original "Yes, God with me!").

The diphthong

Je (ie = je)

unites within itself the concepts of divine-spiritual self-hood with those of Right and Law, like Ei, but is its reversal (metathesis). Today this appears faded, since ie is used only as a long I. But when used as je it still reminds of its old meaning; e.g. in jemals (ever), jedoch (however), jemand (someone), jeder (each), etc., and especially in sacred names such as Jehova, Jesus, Hierophant, Hieroglyphe, etc., where its original sense still comes through clearly.

The diphthong

Jo (io = jo)

mostly shortened to jo, unites the concepts of divine-spiritual self-hood with the corporeal (material) manifestation. Hence the cry of terror io! in Feuer-io! (fire-io), Feind-io! (enemy-io), Mord-io! (murder-io!). In the divine name Jovis it means terror at the God made visible. Since such manifestations of the deity were mostly imagined with appearances of fire, io (jo) also has the secondary meaning of "fire" in a higher spiritual sense, always referring to divine appearance or sending. Thus in personal names: Joannes (Johannes), Joseph, etc., which were later incorrectly shortened to Hans (Aans!), Sepp, etc. In truth, the names were Johannes, Joseph, and only the Jo was prefixed to designate the God-sent one.

The diphthong

Ju (iu = ju)

also mostly shortened to ju, unites the concepts of divine-spiritual self-hood with the completed union (assimilation) of the spiritual with the corporeal. It thus comes very close to the preceding diphthong, which is why the two often merge. Example: Jupiter (Jovis). We have already encountered this diphthong above, p. 72, in the sacred chant Aejujah, and in the Juh-Schroas and the Jodler (p. 66). In today's language we find this diphthong, according to the word-order stages, in:

a) Jul, Julfeier (Yule, Yule feast), Juli (July), Juchel = cry of joy, Jugend (youth), Jubel (jubilation);
b) jung sein (to be young), jugendlich (youthful);
c) Jus (law), judizieren (to judge), Justifikation, Justament.

The diphthong

Oa

is the reversal (metathesis) of Ao, and thus has its meaning. It appears only dialectally, e.g. Oa = egg, Oar = eggs.

The diphthong

Oe (Ö)

unites the concepts of corporeal (material) manifestation with those of Right and Law. It is the reversal (metathesis) of Eo and appears in German only as the muffled sound "ö," although the old diphthong still shows through, e.g. in Österreich, derived from Eoster = Ostara, thus Eosterland or Ostarland. In the exclamation Oje! the old mysterious cry Oie! is still present (not, as assumed, "O Jesus!").

The diphthong

Oi

connects the concepts of corporeal (material) manifestation with divine-spiritual self-hood, as the diphthong Io is its reversal (metathesis). Therefore it appears in modern language only in old name-forms, e.g. Goisern, etc.

The diphthong

Ou

unites the concepts of corporeal (material) manifestation with those of the completed union (assimilation) of spiritual and corporeal, e.g. Ougo = Auge (eye), Froua = Frau (woman). In New High German this changed into Au, but remained alive dialectally.

The diphthong

Ua

as reversal (metathesis) is equivalent to Au, but appears rarely in older languages and not in New High German.

The diphthong

Ue

is the reversal (metathesis) of Eu and is equivalent to it. It erroneously changed into ui = ü, which is why in older prints the letter is sometimes written one way and sometimes the other. Today's language use no longer distinguishes so sharply, and only ü is written, since ue disappeared from written language and was incorrectly rendered as ü (ui).

The diphthong

Ui

is the reversal (metathesis) of Ju and therefore equivalent to it. It still appears today in exclamations of astonishment: Ui! and Hui!, based on ancient memory. As muffled sound "ü" it arose from fusion of u with i, and as already noted above at ue, in print it should either be written with U, or, if not, then rightly read as such. The Greek Y (Ypsilon) phonetically is nothing other than U, and could therefore easily be replaced by it.

The diphthong

Uo

is the reversal (metathesis) of Ou and therefore equivalent to it. But in written German it does not change into au like ou, but into simple o. For example: Wuotan → Wodan, Druozzinestorf → Drosendorf.

Apart from these diphthongs and muffled sounds there also occur double sounds, namely Aa, Ee, Ii, Oo, and Uu. These have the purpose of emphasizing more strongly the concept symbolized by the respective vowel, which is also evident from the lawful arrangement of the magical square, fig. 5. For example: eeaoo, ooaee, eeuoo, oouee, etc., as we have already seen above with the vowel U, where in the word-order stage b we found hun and in c h'uun, to which Uhu was added. This threefold increase from u to uu and uhu is especially characteristic and not unique, for it is also found in A as a, aa, aha; in E as e, ee, ehe; in I as i, ii, ihi; and in O as o, oo, oho—thus confirmed as a rule.

These intensifications of the individual vowels show the necessity of increasing the expressive capacity of the vowels beyond the limits drawn by the threefold division into the word-order stages a, b, c. It became entirely naturally necessary in order to

distinguish more precisely certain symbolic expressions of concepts, to lift them out from the framework of general designation.

But other phenomena also developed out of these vowel doublings, which can best and most clearly be explained with a characteristic example.

We have seen that the vowel A is the basis of all those concept-declarations which stand in connection with creation, etc. Hence "a" in the word-order stages is:

a) the coming forth,
b) the come-forth in its governing, and
c) the passing away into new arising of what has come forth.

Strengthened with the breath sound it designates, among many other meanings, as ah:

a) the origin,
b) water as river, brook (Ah, Ache, Bach, etc.),
c) Ach! the cry of pain, Krach (crash), Acht, Achtung (attention), etc.

Further necessities of differentiation required new applications, and so arose (among countless other connections) the additions of u and finally the double-u, to form uuach. U is the phonetic symbol of completion. Thus when Uu, especially before the above ach, was placed as uach or uuach, it was to say that the come-forth already came forth complete, finished, that it was wach (awake).

This Uu was transformed in the course of long time into W, and so the word uuach became wach, which still today belongs to our language-treasure in the same sense.

This one example—on which we will return more closely with the consonants—shows very clearly how the consonant arose and how everywhere this must be traced back to the double-vowel Eu in order to be able to find the germinal, primal, or root word.

Before we close this main section and pass on to the next, which is dedicated to the consonants, we will list here some of those "pseudo-words" or "exclamations" formed only from vowels, in order to show by these examples how even in their usage today—despite mistaken and erroneous attempts at interpretation (in modern dictionaries)—the above-indicated phonetic symbolisms of the concepts have remained alive.

ah![226] Exclamation of astonishment at something surprising.
ach! Exclamation of astonishment at something painful.
aha! Exclamation of satisfaction at fulfilled expectation.
äh! (ae) Warning call. Wagoner's call to stop the horses.
alahui (aiaui) Sailor's and boatman's cry (probably once a Viking call).
ha! Exclamation of surprise.
ha ha ha, indicates joyful laughter.
hä hä hä, indicates malicious laughter.
Halali! (h'aiai) Hunting call upon felling the stag (supposedly "of course" from the French: ha la lit = ha, there he lies!).

[226] Here I bring only the explanations from modern dictionaries, since the original etymological interpretations were already presented above and their repetition would unnecessarily waste space.

halla! — halloh! — (aa, ao) Call, meaning: "Is someone there?"
eh! Exclamation of amazement. Wagoner's call to stop the horses.
he! Call to pay attention (similar to "Attention!").
he? Expression of doubt.
bei! heidi! beida! heisa! (ei, eii, eia) Cries of joy.
i! Exclamation of emphasis.
hi hi hi, indicates inner, suppressed laughter.
je! (ie) ach je! Exclamation of regret.
jo! (io) Exclamation of joy or terror, according to context.
ju, juch, juhe, juhei! (iu, iuh, iuhe, iuhei) Cries of jubilation.
o, oh = exclamation at sudden emotion, pain, etc.
ohal = exclamation of alertness or also apology.
oje (oie) = exclamation at sudden emotion, of regret, etc.
o weh (oue) cry of pain.
oho, exclamation of astonishment, wonder.
ho, hoho! answering call.
ho ruch!—exclamation to spur strength.
Horridoh! (vio) Hunting call, meaning: "I am here!"
Holdriali! (oiai) Hunting cry of joy and victory (see also yodel).
hu, hub! Exclamation of horror, shudder, cold.
bu bu bu, exclamation of weeping and sobbing.
hui! Exclamation of sudden joyful excitement.
ui! Exclamation of astonishment.
uh, exclamation of pain, discomfort, regret.
uff! Exclamation to spur strength.

From the compilation of these "pseudo-words" it becomes clear that precisely these exclamations have remained unconsciously preserved in folk memory and speech usage since primeval antiquity, but that their former sanctity is completely forgotten. They are today used just as thoughtlessly as Christian cries, for example "Jesus, Maria und Josef!",[227] which long ago lost all sanctifying meaning and is today heard only as a cry of terror.

We have also further observed how, already at a very early time, alongside the doubling of individual vowels and the aspirated sound (Aspirant) U, the flowing sounds (liquidae L and A, and later also the dental D) were employed, in order to allow a more easily flowing connection of successive vowels. Through this almost unconscious intrusion of consonants into those—once sacred—apparent words, the advance toward actual word-formation was quite naturally set in motion.

It must by no means be asserted, however, that from these apparent words the other words arose simply by the inclusion of further consonants. Rather, only conclusions may be drawn from these peculiar formations about the wholly similar developmental course of word-creation in general. Those apparent words were held back from further development into real words only because they were precisely sacred (sacral) sound-formations, which had high significance in the strictly prescribed Aryan ritual service of God, and for this reason were long preserved and practiced by the people, until their former sanctity was forgotten—yet they have nonetheless unconsciously remained in usage to this very day.

[227] Jesus, Maria und Josef! — i.e. the original speech of the Ario-Germans

They were—and unconsciously still are today!—phonetic, highly sacred symbols of the divine creative force in a fixed, formulaic sequence, with the original intent of releasing sharply defined effects.

This path, which has now been pointed out to us by the natural laws of language itself, we shall now continue to pursue further.

IV.
The Consonants.

In his Ostara work of the year worth reading, p. 52, "The Blonds as Creators of the Languages, an Outline of the Research into the Original Languages", the well-known researcher Dr. Jörg Lanz von Liebenfels, in his section "The Anthropological Foundations of Language", has provided a very noteworthy treatise on the racially based formation of sounds among the individual peoples, in which he describes the very different bodily structures of the races with respect to the speech organs and arrives at the conclusion that "language could only develop where the anthropological foundations necessary for its development were first present, only there where the organic and completed anthropological development could be the basis for a parallel, further linguistic development. All these conditions, however, are fulfilled only by the heroic race of the blonds."

Lack of space forbids me at this point from dealing with those important and fundamental insights of the esteemed researcher, which I most urgently recommend to study in detail through this important treatise. It is sufficient for me here to unite with Dr. Jörg Lanz von Liebenfels my own insight, repeatedly expressed, in the statement that only the heroic blond man, the Aryan, could have been the creator of true language.

But precisely those differences in the structure of the speech organs condition the differences in the sound-formations and even more so in the concept-formations, and therefore also the varieties among the Aryan languages themselves, since, as was already shown at the very beginning, all around the Aryans and Ario-Germans, and no less around the Ario-Indians, mixed races are situated, which influenced the Aryan language and thereby became the cause of the emergence of mixed languages on the basis of the Aryan tongue.

That these mixed races, as a consequence of the different formations of their speech organs, clouded the clarity of the vowels and also produced very different consonants, is just as self-evident as it is self-evident that we need not concern ourselves here at all with these essentially non-Aryan sounds, since we have in view only the Aryan language itself, with the complete exclusion of those linguistic bastards of inferior races and their raceless hodgepodge of peoples.

We closed the preceding main section with the remark that, in the further development of language, one felt compelled to add to the vowels other differentiating sounds, when one was forced—by the need to distinguish newly arising concepts—to create new sound-symbols of meaning. As without doubt the first and oldest of these auxiliary sounds we have already recognized the aspirated sound

ᚼ or h — haag, hagal, ha

Although today it is counted among the consonants (with only slight justification), it is nonetheless not truly such, for in those words to which it is reckoned as a fixed component it is by no means indigenous, even in New High German; rather—and that irregularly!—it is present at one time, absent at another. A few examples, which could be multiplied hundreds of times, may confirm this:

Ar is the God-sun, and h'ar = Herr (Lord), Arman is the God-sun-man or (in a certain sense) the priest. h'armon, h'ermann (Hermann) is the same word as Arman. Likewise er and h'er (Ehr and hehr) are the same. Now follows a virtually countless multitude of words formed from these phonetic conceptual symbols, in which the h is sometimes present, sometimes not, without thereby altering the sound-concept symbol in the way that the dropping or addition of a "real" and "genuine" consonant would and must do. Let us consider for example: art, hart – Erz, Herz – haben, aben – achse, hachse – ake, hake – ag, hag – armelin/ermelin, harmalin/hermelin – erta (Erde), herta – eken, heken – ieroglyph, hieroglyph – Indu, Hindu, etc.

We have taken these examples only from New High German, in which the h seems already to have become a consonant, although it remains nonetheless only a false, unreal consonant. Were we to increase these supporting examples with material from Old High German, Greek, Gothic, or Latin, the result would be even more obvious.

It follows without doubt, then, that h is no consonant at all, but only an aspirate, as is also confirmed by its makeshift designation as the "lengthening-h," and that it plays its role as consonant only under compulsion. That it remained unrecognized as an aspirate is also proven by the endless struggle against the aspirate h—so wrongly as possible called the "lengthening-h"—as well as against th or h, to which we shall later return with all emphasis.

Before, however, we proceed to the presentation of the consonants as phonetic conceptual symbols, which we will render not only with the signs of the New High German script but also with the runic signs—and indeed accord the latter precedence—it is necessary to say why, above, with the vowels, semi-vowels, and dull-sounds, we did not employ the runic symbols. We refrained there from rune-designation for reasons of clarity, since the vowels appear in the New High German script signs only as vowels by themselves without any sound-appendage, whereas in the runic futhark they bear proper names, which—at the first introduction of the vowels as sound-symbols in themselves—would only have had a disturbing effect.

Thus the letter A, as a rune, appears under the name "ar".
E under the name "eh".
I under the name "is".
O under the name "os".
U under the name "ur" or "yr".
M under the name "eh".

Although these vowel-runes are distinguished from the consonant-runes in that the vowels in their rune-names are the carriers of sound, while in the consonant-runes the consonants appear as the determining factors, as the following rune-row shows clearly enough. These sixteen runes, which are still preserved in the so-called "futhark,"[228] and which have remained from the origin, are the following:

ᚠ ᚢ ᚦ ᚩ ᚱ ᚳ ᚷ or ᚻ ᚾ ᛁ ᛃ ᛇ ᛈ ᛒ

Fa Ur Thorn Os Rit Ka Ha Noth Is Ar sol tir bar

[228] Already in G.E.B., Nr. 1, "The Secret of the Runes" it was mentioned that these sixteen runes belong here

ᛚ ᛘ ᛇ or ᛗ
Laf Man Eh

Already in G.-E.-B. Ar. I, “The Secret of the Runes” it was mentioned that these sixteen original runes suffice to write everything — even every word of our modern written language — although the Germanic man knew neither a “v” nor a “w,” neither an “x” nor a “z,” nor a “qu,” just as little a “c,” a “d,” or a “p.” The “v” was given through “i” (fator = vater), “v” and “w” arose from “u,” “uu,” “uo” or “ou,” “x” from “ts” or “gs,” “z” was indeed spoken but written with “s,” “qu” arose from “fui,” “gui,” “c” from “ts,” “d” from “th” (thorn = thorn, Dorn), and “p” from “b,” until it only much later received its own rune, just as the other sounds gradually received their particular runes, whose number soon exceeded thirty.

If one wishes to trace the language-stems back to the root-words of the Proto-Germanic tongue, and these further back to the germ- and primal-words of the Aryan original language, then one must always write the stem-words in runes — or at least keep this writing in mind — in order to find the correct root, whereby the name of the rune itself will render the most important service.

For each rune has — similar to the Greek alphabet — a quite specific name, which at the same time is the bearer of the root-word as well as the germ- and primal-words. It must, however, be noted that the rune-names are monosyllabic words, thus root-, germ-, and primal-words, of which rule only the runes hagal, gibor, and othil make an — merely apparent — exception.

When therefore we here approach the consonants, as the phonetic symbols of corresponding concepts, let it be recalled what was said in G.-E.-B. Ar. I, “The Secret of the Runes” about the runes as script-signs, and in G.-E.-B. Ar. 5, “The Picture-Script of the Ario-Germans” about the runes as sacred signs (signs of salvation, glyphs, magical characters and sigils), in order to clarify the connection between these different modes of conception (aspects). This connection will find its crowning completion only in my next book, G.-E.-B. Ar. 7, “Armanism and Kabbalah”, wherein the overwhelmingly grandiose artistic structure of Armanist wisdom will reveal itself in a still completely unimagined sublimity.

We have recognized in the vowels that they, standing alone without the accompaniment of consonants, speak most powerfully, indeed are strongest precisely when standing alone, whereas this power, when a consonant is added, appears diminished, and with each further increase of consonants decreases in geometric proportion. On the other hand, we will find that the consonants, by themselves, remain mute and lifeless, and only through union with a vowel become animated and alive.

We will further make the surprising discovery that each consonant joins with each vowel, but is then governed by that vowel into whose sphere of power it enters. Thus each consonant always plays along the entire scale of phonetic symbolism, in proportion to the vowel with which it is joined. For example: fa = 1–4, fe = 5–6, fi = 7, fo = 8–9, fu = 10.

Further, we will recognize that, according to the law of inversion (metathesis), the consonants already combined with vowels can also be reversed, and in the sequence

here given as example: fa, fe, fi, fo, fu become af, ef, if, of, uf, but nonetheless remain subject to the phonetic scale of stages: a = 1–4, e = 5–6, i = 7, o = 8–9, u = 10.

Naturally, all these forms of appearance — fa/af, fe/ef, fi/if, fo/of, fu/uf — are each subject in their own right also to the well-known three word-order stages: a) becoming, b) ruling, and c) passing away (toward re-becoming). It follows, then, almost of itself, that this law of inversion (metathesis) also applies to the rune-names of the vowel-runes, and that these forms likewise turn about accordingly, namely: ar into ra, eh into he, is into si, os into so, and ur into ru.

From what has just been developed there already arises the certainty that here, in the rune-names — whether of vowel-runes or of consonant-runes — we have before us the first actual word-formations, which we will call germ-words; but to which we shall return only in a later section.

Before, however, we turn to the interpretation of the individual consonant-runes, we must uncover a quite particular developmental law of the consonants as sound-symbols, which evolved in complete similarity to that of the vowels as sound-symbols, and which, since it has hitherto been entirely unknown, seems fit to arouse the greatest astonishment.

The Aryan original language is based — as has been shown — on sixteen sound-symbols, of which five belong to the vowels (ᚢ ᚨ ᛁ ᛦ ᛏ) and one to the aspirate (ᚼ), so that the remaining ten fall to the consonants. These ten sound-symbols of the consonants, as consonant-runes, are now placed in futhark-order as the following runes:

1 2 3 4 5 6 7 8 9 10

ᚠ ᚦ ᚱ ᚴ ᚾ ᛁ ᛋ ᛏ ᛒ ᛚ ᛘ

fa, thorn, rit, ka, noth, Is, Sol, Tyr, bar, laf, man

It is now of the utmost significance that these ten sound-symbols, in their tenfold gradation, correspond exactly to the ten stages of the old Armanist-Kabbalistic law of development (law of progression), as I established it in G.-E.-B. Ar. 5, “Picture-Script,”, and which I shall now immediately show.

The law of becoming and development (law of progression) orders itself in the following ten stages:

I. Cause or Force.
II. Will toward the expression of force.
III. Ability (Art) as the consequence of the expression of force.
IV. Realization of the purpose in the deed.
V. The law according to which the force works (the relation between force and deed — power or magic).
VI. The order in which the force, having become deed, works according to primal natural law.
VII. In the inner spirit (psychic order).
VIII. In the outer body (physical order).
IX. Forming the properties.
X. In the fulfillment of the plan of the Cause (I.) or of the preconceived idea.

And this law of becoming and development, which underlies all happening without exception — the primal natural law! — thus governs, in accordance with natural necessity, also the origin and development of our language, and therefore expresses itself with compelling lawfulness in the ten sound-symbols of the consonants, and indeed almost exactly in their sequence in the futhark, as we have set them above, for only a single transposition is necessary: namely, that the rune thorn be placed not in the second but in the fourth position, whereby the rune ka moves to the second and the rune rit to the third place, while all the other runes remain unchanged in their former positions.

Accordingly, the sequence of the ten consonant-runes now arranges itself in the following order:

I. ᚠ fa
II. ᚱ rit
III. ᚴ ka
IV. ᚦ thorn
V. ᚾ noth
VI. ᛋ sol
VII. ᛏ tir
VIII. ᛒ bar
IX. ᛚ laf
X. ᛘ man

Thus it appears as follows:

I. The sound-symbol ᚠ (fa, F) = the primal fire[229] △, as the cause or force.
II. The sound-symbol ᚱ (rit, R) = the primal air ⧋, as the will.
III. The sound-symbol ᚴ (ka, K) = the primal earth ▽̶, as the ability/art.
IV. The sound-symbol ᚦ (thorn, Th) = the primal ether ◇, as the deed.
V. The sound-symbol ᚾ (noth, N) = the primal water ▽, as the law.
VI. The sound-symbol ᛋ (sol, S) = the sun and lightning, the celestial fire ☉⚡, as order.
VII. The sound-symbol ᛏ (tir, T) = the sun and lightning, the celestial fire ☉⚡, in the spiritual inner world.
VIII. The sound-symbol ᛒ (bar, B) = the earth (Midgard), in the physical outer world.
IX. The sound-symbol ᛚ (laf, L) = life ✶, forming and shaping the properties.
X. The sound-symbol ᛘ (man, M) = the moon ●○, as the fulfillment.

[229] On the order and meaning of the five primal elements, see G.-E.-B. Ar. 5, “Picture-Script”

And from the finding of this tenfold law of development, applied to the ten consonantal sound-symbols of the runes, there naturally results also the application to the conceptual sound-symbols generally — just as the vowels influence the consonants, so too must the consonants influence the vowels.

Now, if according to the above example fa = I–1, fe = I–5–6, fi = I–7, fo = I–8–9, and fu = I–10, in reference to the developmental value of the vowel, then the developmental value of the consonant, together with that of the vowel, now yields the following formulas:

- fa = I + 1–4
- fe = I + 5–6
- fi = I + 7
- fo = I + 8–9
- fu = I + 10
- bar = VIII + 1–4 + II
- noth = V + 8–9 + IV
- sol = VI + 10 + IX
- ar = I–4 + II
- arahari = 1–4 + II + 1–4 + 1–4 + II + 7
- uotan (Wuotan) = 10 + 8–9 + VII + 1–4 + V

and so forth.

According to this schema, the word-values — that is, the meanings of the germ-, primal-, and root-words — can now not only be precisely determined, but lost words may also easily be rediscovered. Indeed, even more: all the names of the gods of the Germanic, Greek, Roman, and all other Aryan mythologies — which in the respective folk-languages are otherwise inexplicable — can be resolved according to this schema and referred back to their original meaning, and thus be explained completely and beyond doubt.

Likewise, this schema is the key to the Kala and to the mysteries hidden behind it; just as it is the key to heraldry, as well as to the symbolic imagery of ancient Germanic architecture — something which, in the further development of the demonstrations of this book, will be shown with irrefutable certainty, and to which we here only wish to make preliminary reference.

After these explanations, we now begin with the clarification of the ten consonants as the phonetic conceptual symbols in the runic tables that follow, beginning with Developmental Stage I.

The phonetic conceptual symbol of the Primal Fire △ as the Cause or Force.

ᚠ = F, V, Ph = feo, fa, va, pha, from which — according to the preceding explanations — the following germ-words developed:[230]

a) fa (va, pha) = I + 1–4 = Primal Fire — Power and Force. fa = The divine being manifesting itself in its power and force out of the Primal Fire △. fa = The divine begetting, creating, making. fa = Urfyr = Ufator (All-Father), the Creator God. fa ra o (ra = sun-radiant, o = embodied): Pharaoh, the high, sun-radiant begetter embodied, the humanized sun-god, the son of the sun = Pharaoh, King of Egypt. farus (fa-ar-us = begetter of the earth-fire made manifest = lighthouse) → Pharos. fa = fator, vater = begetter; phallus; vagina. fa-ni (fa = begetting, ni = the "I" as primal water; i.e. begetress from the primal water; △ + ▽ = ✡): the feminine begetter and bearer, Fanni. fam (fa-am = fa = begetting, am = nourishing mother-breast): fam = woman as begetter. fama (ma = ᛗ power): thus, "power-begetting," fame, saga, rumor. fan (fa-an = begetting out of △ + ▽ = pan): primal begetter, the great Pan. Fanal (fan-al = life-fire of all-life A): primal begetter of all life. Later: fire-signal, alarm beacon, the symbol of the begetter. Fahne (banner) = inspiring enthusiasm. fas (fa-as = begetting of the heaven-fire through sun ☉ and lightning ᛋ): generation. faz = that which encloses → faß (to grasp). fasen = to beget. fasung (ing = succession, thus the time of begetting) → Fasching (Carnival). fasten = hindrance of begetting → fasting. fatum = the mighty begetting of destiny → fate. fare = bull, the true begetter. fanis (-is = that which proceeds from the heaven-fire ☉ ᛋ): Phoenix, the god-Iah, ever renewing and rebegetting. fah = fach, that which encloses. fadem, fadam, vaden = thread, measure-unit. fant = child. falando, valand, Faland, Daland (the primal begetter from △ ▽ ☉ ᛋ △), later: the devil.

b) fa = to do, make, fabricate; to kindle fire. fa = cattle, the living, the begotten. familie = family, that which arose from begetting, the ruling, effective, being. fama = fame, the spread of the arisen rumor. fas = hair, that which grows. far = to travel, wander; ferry; fern (plant). fahel = to make bright → fackel (torch). fahan = to seize. Faden = thin cord. falso / falco = falcon.

c) fa = to fall, submit, perish. fa = the destroying fire. fas = the deranged, fool. fanton = to search, seek, seize. fahl (falo, val) = faded, discolored. falsch = false. fare = fabre = to go forth, to depart. farnsame = the rapt, making invisible. fat = fool (fata morgana = delusion). fallen = to fall. fassen = to grasp. fatum = destiny, doom. fatal = unpleasant, evil, bad.

---

[230] To avoid repetition, it should be noted here that the three word-order stages: a) becoming, b) ruling (life, being of the arisen), and c) passing away (toward new becoming), are in the above compilation marked simply with a), b), and c). The examples cited are not exhaustive, but are given merely as explanations, since they will be fully repeated in the tables at the end of the book

fe (ve, phe) = 1 + 5–6 = Primal Fire – Nature – Primal Right.

a) The divine primal right of nature, proclaiming itself from the Primal Fire △. fe = begetting. fe (ve, ue, we) = the third in the triad Wuotan–Wili–We, the "begetting primal fire" △, later replaced by Loki. fe = Fee (fairy) = spirit of begetting and fate. Fensal = (feen = compulsion of arising, sal = salvation, thus: salvation of the compulsion-to-beget) → Fensal, the hall of Freia, where she prepares the disembodied women's souls for rebirth (Fensal is incorrectly interpreted as "marsh-hall"). fene = (△ ▽ = to beget, to bear) → Fehne, the begetter and bearer, epithet of Freia. fen-us (us = fulfilled revelation of the heaven-fire) → fenus, the all-begetting and all-bearing, = Venus, Fenus, Denus.[231] fem (fe-em = primal right) → the arising of the primal right, the "Feme" (tribunal). fem = five, the number. fem- = arising, beginning. veem- = the future, the encompassing. fe = vixen, the female fox as bearer. vel, fel = Fell, the enclosing skin. – Feod = fief, feudal estate. – fenahal = blessing of begetting and bearing. – fefel, feselig = fruitful. – fesa, fese = husk, the shell of the grain-corn. – festi, veste = fortress.

b) fe = pure, firm. – felis, vels = rock, cliff. – Felch, Felchen = a species of fish. – venstar, fenster = window. – fenahhal, venichel = fennel. – ferio, fero, verge = ferryman, ferriage, boatman. – fehen, fetzen = to wander (hel-fetzen = to wander into darkness, into never-return; Hel-fetzen = Helvetians). – festin = firmness. – feste, veste = fortification, strength. – fersana, verson = heel. – ferro, verne = spatially far. – verenne, verranan, verne = temporally far.

c) fe = ripe, hostile, bad, burned; error; to fail; cowardly. – veige = doomed to death. – fenni, fenna, venne = fen, swamp. – fechen, fechsten = to wander, to beg while wandering. – fehde = feud, combat of decision; from this: fechten, to fight with weapons. – fetzen = rags; zerfetzen = to tear apart. – fehs = fool, madman. – vezzel, fezzil = fetter, shackle. – fend = end of begetting, death. (Fend = a high valley in Tyrol, end of growth, beginning of ice, where vegetation ceases.)

---

[231] Most intimately connected with Fenus/Denus is a great number of place-names which have faithfully preserved her name down to the present day. To mention only a few, we may list: Denusberg — a) an elevation in Bavaria, jurisdiction of Dillsburg; b) a village and spa near Innsbruck; c) a village near Zwittau in Saxony; d) a farm near Waldsee in Württemberg; e) a village near Breisach in the Breisgau; f) a village in Lower Austria near Traismauer; g) a village, likewise there, near Drasdorf (in the year 868 called Druofinindorf), both in the quarter above the Vienna Woods; and finally h) a village near Dürrenstein, likewise in Lower Austria, in the quarter above the Manhartsberg. With this enumeration the number is by no means exhausted, leaving aside all the mutilated forms of the name, such as Venetsberg, Venilus, etc. In addition there are also many sacred stones under the name Dennesstein, Pfennigstein, Materhörndl, and so forth; these are the "women's stones" (Dulvensteine), the female counterpart to the "giant stones" (Deilsteine), the male, phallic sacred stones (see: VII 2, a) bi, pi). For further details see my German-Mythological Landscape Sketches: Denusberg near Traismauer, Der Brühl

fi (vi, phi) = I 7 = Primal Fire – I (the Self)

a) The divine-spiritual (also the soul) proclaiming itself out of the Primal Fire △ in its might and power.

fi = primal-fire I. – fiur = primal fire, primeval fire. – fi-ur = primal fire (cf. the Burning Bush. Kala: burning = primal fire; thorn-bush = forest = governance; thus: the primal-fire governance manifesting or revealing itself, i.e. the primal-fire I). – fiur, fi'r = fir, four, the number. – fife = fide, vagina. – fi-isf (isf = the heaven-fire-I on the material plane) = the begetting primal-fire I, united with the heaven-fire I; hence the fish, fisk = the symbol of the begetting deity (cf. ♓). – fin = fine. – fira, feria, vire = feast (from fir = fire, sacrificial fire, women's fire). – fir-ast = first = the top, the highest, roof-ridge, also Fürst (prince, the one proceeding from primal fire). – firwaltstatt = primal-fire governance-place = Tiwaldstatt (Switzerland). – firn = old, ancient ice, firn, glacier.

b) fi = fire; fiur, vuir, viur = fire (blaze). – viuren = to set fire. – phibel = fibula, clasp. – fiuhta, fiohta, viehte = spruce. – fiken, fiden = to copulate. – fish, fisk = fish (metathesis: skiff, ski, ship). – fin = fine, delicate. – fina, feria, vire = feast; fice = vagina, transferred: pocket (ficacium). – fidula, videl = fiddle, violin. – fika, vige = fig (the fig, like the fish, is symbolically set for sexual intercourse; the fig-tree has similar meanings, and so erotic carvings such as phallus and Venus figures were made of fig-wood). – filz, vilz = felt, the enclosing material like skin, fleece. – findan, vinden = to find. – fingar, vinger = finger. – finho, vinke = finch, songbird. – firn = old, from the previous year, firnwein, firnmet = old wine, mead.

c) fi = destructive fire (fi donc! = "fie!"). – fiur, wildfiur = wildfire, St. Anthony's Fire, erysipelas and other inflammatory diseases. – fiant, vint = enemy. – fien (fi-en) = to hate; fieber, vieber = fever. – fid = belt- and finger-worm. – finstar, vinster = dark, gloomy.

fu (vu, phu) = I + 10 = Fulfillment of the Primal Fire Manifestation.

a) The divine-spiritual, which has come forth from the Primal Fire △ in its power and might, in its perfection.

fu = fulfillment of the primal-fire manifestation. – fu-ul (ul = God-spirit in the macrocosm) = fulfillment of the primal-fire manifestation as the God-spirit of the All. – The "fullness" (ful) = fulla (la = life) = fulfillment of the primal-fire manifestation as the All-spirit, life-giving = Fulla, the maidservant of Frouwa, as keeper of Frouwa's shoes (the "shoes" are the symbol of womanhood, of motherhood, of the vagina — cf. Picture-Script of the Ario-Germans. Therefore Fulla is also the goddess of abundance, of fullness. – futh (fu-uth; uth = divinely enacted in perfected embodiment) = vagina. – futhur = perfectly embodied divine action to the primal = futhur, futur, the future, that which is yet to be born. – fus (fu-us; us = completed begetting) = fus, phallus; the Fuß (foot; cf. above

fos) is the symbol of male begetting; hence as measure the "foot" (unit of length), and as foundation of all being the foot (the pedestal, the column-base). – fuodar, vuoder = Fuder, wagon-load. – furgi, furge, vure = Fug, condition, arrangement. – fuogal = bird. – fuogalen = to copulate; hence birds are symbols of the love-goddesses (doves, sparrows, etc.) and consecrated to them.

b) fu = foot, foundation, support. – fu-uth-ter = Futter as that which sustains: 1. food, 2. clothing lining. – The foot, limb for walking, end of the leg. – ful (fol) = foal, young horse. – furuh, vurdh = furrow. – funho, vunke = spark. – fullen, vudlen = to fill. – furren, vuren = to lead. – fuolen, vuelen = to feel.

c) futur = future, the development of fulfillment toward the primal. – fu = the madman, the fool. – Fuge = cleft, fissure, crack. – forahta, forehta, vorht = fear. – futs = gone, lost, finished. – funse, vunse = dim light, bad lamp, also used as a female term of abuse.

af = I – 4 = Primal Fire – Power and Force.

a) The divine primal being, proclaiming itself in its power and might from the primal fire △.

af = primal fire. – al-af (al = life-force of the All ☆) = alaf = primal fire's and All-force and might ("alas fal fena" = "primal fire's and All-force and might – salvation – begetter," i.e. divine power is the savior-begetter, or: all divine power to the savior-begetter!). – af-ro-di-te (af = primal fire; ro = primal matter; di = goddess; te = heavenly-fire combat-law) = the goddess who begets from primal fire and primal matter through the heavenly-fire combat-law → Aphrodite. – afol (af, ol = life-ether) = primal-fire life-ether begetting → Apfel (apple); hence the apple is the symbol of eternal youth (Idun's apples, apples of the Hesperides, apple of Paris, etc.). – afoltre = Affolter = apple tree. – affe (af, fe = primal fire begetting): the nimble animal, moving like a flickering flame, as symbol of the fire-god; hence the Indo-Aryan monkey-god of the age of decline. – havan, habin, hafen = 1. pot, 2. harbor, enclosure. – hav, haf = lagoon, sea-bay enclosed by spits of land. – wafan, waffen, wafen = weapon. – wafena = "to arms!"

b) af = round, to move back and forth; Affe = ape, the nimble animal; also: knapsack, rucksack, the easily portable travel bag. – affet (l'affet) = lafette, gun-carriage. – Apfel = round fruit of the tree. – habaro, havoro, haber = oats.

c) af = end. – after = rear, hind part, also of a ship (achter). – afterwärts = backwards. – Afterkunst. – haferei, haverie = destruction, ship-damage (havarie).

ef (ev, eph) = 5–6 + I = Primal Fire – Nature – Primal Right.

a) The divine natural primal right, proclaiming itself in power and might from the primal fire △.

ef = primal fire right. – ef a = eva, ewa = eternity, eternal natural primal law (hence the woman's name Eva, the naturally mothering woman). – efter (-ter = right-begetting, law-finding) → efter = primal-fire right-finding; hence: Efterthing = assembly-place of primal-fire right-finding, the Feme (→ Eferding in Upper Austria, an old court-site). – hefhanna, hevianna, hebamme = midwife: hef = primal-fire right, anna = origin, beginning of woman's begetting (cf. 1–4 + va, an, anna and 5–6 – VIIIa, eb, heb); i.e. rightful act, aid in birth, the birth-helper. – ephou = ef-fo-u: primal-fire right – primal-fire revelation – perfected = ivy (Epheu, Eppich). Ivy is the most symbolic word- and image-sign of the originally androgynous, later feminine fire-begetting, and therefore served as the binding cord around the fire-drill in artificial fire-making; because the fire-drill was thought of as phallus, ivy became the feminine symbol. For this reason ivy vines around the thunderbolt, the thyrsos, etc. form the well-known ornaments and symbolize the woman clinging to the man.

b) ef = to lift. – h'ef-an, hefan, heven = to lift. – ef-er, ever, ewer = flatboat with sail. – heftan, heften = to fasten. – hefti, heft = grip, handle, bound book. – heiste, heftig = violent, heavy, strong.

c) ef = ferment, eat away, destroy. – ef-er = lye, biting alkali. – eferes = pus, destructive, deadly matter. – efene ashes = for producing lye. – h'ef-e = yeast, causing fermentation; figuratively: the "yeast of the people," the mob, the decayed part of a nation hastening to ruin.

if (iv, iph) = 7 – 1 = Primal Fire – I (the Self).

a) The divine-spiritual I, in its power and might (also the soul), proclaiming itself from the primal fire △.

if (ief, h'ief) = Hief = the divine-spiritual I mirrored in the human self; the "Hiefstock" or "Jagdhief," the hunter's call on the Hieshorn (not Hüfthorn). – die Hiefe = hedge of briar-rose or thorn enclosing the sanctuary (Halgadom), cf. Sleeping Beauty (Dornröschen). – uif = wif = Weib (woman, cf. wib). – wisa = possession-taking. – wisan = seizing possession, marked by setting up a straw-bundle (see under fira, straw).

b) Hief = call; the Hieshorn, also Hifthorn (wrongly: Hüfthorn). – hiefen = to call. – wisen, weisen = to wind yarn.

c) if = to separate, to demarcate. – Ifing = the boundary river between the lands of the gods and giants. – gewieft = shrewd, cunning, "gewiefter" = clever rogue (wrongly: gewiegter).

of (ov, oph) = 8–9 + I = Primal Revelation.

a] The divine-spiritual that comes forth in its might and power into visible manifestation out of the primal fire △.

of = primal revelation. – of-an = the foreboding of revelation; to offer oneself as sacrifice, to reveal oneself to the deity, to sacrifice. – of-er = sacrifice. – ofan = open, the vagina; hence the oven (Ofen) is the symbolic word- and image-sign of the female organ, like ship, shoe, cup, etc. In this way an oracle reported by Herodotus and the event connected with it becomes clear: Herodotus says the oracle declared that "the king would bake in a cold oven," which no one understood, but the queen died during his embrace, whereby the prophecy was fulfilled. – Venus was the oven-goddess (Ov. Fasti 2.526), not Ceres, for fornar is fornir, derived from noovn, hence fornicari. The fascinum (phallus) stood in the Roman house near the hearth (oven) or upon it. In this sense Jupiter, as All-Father, was called pistor = baker. Hearth = oven. – fornar = oven, bake-oven, smelting-oven. – fornir = vaulting, arch, tavern, brothel. – h'of = Hof, the enclosing place, temple-court. – hofut = primal revelation enclosed – the battle-fire completed in divine-spiritual knowing, i.e. the perfected divine-spiritual primal knowledge enclosed as revelation = the head; therefore the head is the symbolic word- and image-sign of perfected divine-spiritual primal knowing. First we know of "Mimir's Head" as a mystical symbol of divine-spiritual primal knowledge (Voluspá, 47: "Heimdall blows loudly on the uplifted horn, Odin murmurs with Mimir's Head"). From this "speaking head of Mimir" are derived all the saga-famous "speaking heads," which however are misunderstood when taken literally as such, although they were sometimes outwardly shaped somewhat like human heads; in fact they were only mystically-symbolically so called, as especially the interlaced fyrfos (see Picture-Script of the Ario-Germans), which was designated as "speaking head" or "Baphomet." – Likewise Heimdall's sword is named hofut (Höfut), i.e. "head," and this is correct, for the "wise As," born of "nine mothers" (nine planes) and therefore standing himself as fulfiller upon the tenth plane, as the one who knows all, his sword can only be the divine-spiritual primal or head-knowledge; his sword Hofut (Head) is the sword of the master that brings victory. – But just as man in the human body can never reach the tenth plane, which he can only ascend to after bodily death (though not necessarily), namely if he has found the "lost Master-word" or the "unspeakable Name of God," and with it has won the tenth plane, then the compulsion of rebirth into human life ceases for him, since he already belongs to the next higher, noumenal plane, from which he can only voluntarily, with a special self-chosen mission, reincarnate into the human world again. Now if Heimdall as a divine-spirit belonging to the noumenal plane has reached the tenth stage therein, he is already dead for that plane, because he has already ascended into the next higher — divine! — plane. Thus when it says in the Heimdallargaldr that the sword = head of Heimdall caused his death, this is thereby explained: Heimdall's head-knowledge lifted him above the noumenal plane into the divine plane and thereby caused his death on the noumenal plane. Thus is the saying explained: "The (sword-)head is Heimdall's death." – For more on this, see G.-E.-B. Nr. 7, Armanism and Kabbalah[232].

b] of = open. – ofan = oven. – h'of-fen = to hope. – Hof = estate, farmstead, manor. – offerieren = to offer, to present oneself.

---

[232] Editor's note, there is a manuscript of this, only 1, which is in a private archive. All references to this work are left in however.

c) of = to exaggerate, to bring to an end. – Ofnir = one of the serpents that gnaw at the root-flesh of Yggdrasil; meaning as much as "ender, opener-closer of hope." – h'of-fahrt = court-journey, attendance at court.

uf (uv, uvh) = 10 + I = Fulfillment of the Primal Fire Manifestation.

a) The divine-spiritual that, in its might and power, comes forth from the primal fire △ into manifestation in its perfection.

uf = fulfillment of the primal-fire manifestation. – uf = the completion of the spiritual plan, wisdom; therefore the Uff (also Auff) is the symbol of all gods of wisdom, such as Wuotan, Pallas Athene, etc., and of science; (the Uff is only a symbol, not the owl itself as bird, and stands to the owl as do the Aar to the eagle, the Leu to the lion, and other animal-masks to their respective living creatures; the Uff is rather the spectral, daemonic bird which finds completion, and thus also indirectly death. See also ule, iule). – Uffo (uf-so) = fulfiller and completer of the primal-fire revelation, hence the helper, bringer of fulfillment; an epithet of Wuotan, later a personal name. – h'uf = Hufe, a measure of land. – uf-er = Ufer, the shore, the boundary of the solid land; the enclosing edge.

b) uf = the firm, foundational; the Hufner (farmer, peasant), possessor of a Hufe (holding) of land; the Huf (hoof) of the horse.

c) uf = the heavy, the burdensome. – uff! = exclamation of toil, strain.

Since the rune also divides into f and ph in sound-value, it appears likewise with the same phonetic meaning; e.g. Vater = Pater. This, however, is here merely noted, as we shall consider it more closely in connection with the bar-rune = B (D).

Developmental Stage II.
The phonetic concept-symbol of the Arluft △ as Will.

ᚱ = (rit).

ra (hra, rab) = II + 1–4 = Primal Air's Will-Power and Might.

a) The will of the divine primal being proclaiming itself out of the primal air △.

ra[233] = primal-air will-power and might. – ra = storm, wind, gust (→ raen, whence Raa, rustling, roaring, rattling, whispering, rustling and other air-sounds). – hra-ban = storm-ban, Wuotan's messengers, the storm-birds, the ravens (see under "hug" and "mun" for more). – h'ra-gan = storm-going, the raging one (storm-goer), an epithet of Wuotan. – ra-ath = storm-act, haste, the wheel (Rad). – rah-ha = the embodied storm-stirrer, the throat (organ of breath); Rath (wrongly: Rat) = hasty speech-aid (to shout); Raa = yard-arm of a sail. – rama, rame = frame, that which encloses. – rammo, ram, ramme, ram = ram, block for striking, the battering-ram, hence rammeln = to copulate; Rammler = male hare.

b) ra = quick, rushing, multiplying. – hraban = raven, storm-bird; the wheel, the rushing thing; the act, title, and deed. – Rathe (wrongly: Rate) = the multiplying one. – Raasth = catfish; Raa = yard-arm. – Rahm = cream, the top of the milk where the fat increases. – rasch = quick. – rant = shield, edge, border.

c) ra = to destroy, to avenge. – h'ra-ho = the punishing, avenging deed, revenge. – rah-ha-Pater = avenger-warrior, "Resen" (wrongly taken as a people; in fact, mercenary groups for border-guarding; figurative meaning: day-laborers, "to rack oneself" = poorly paid toil). – ratho, rathe, rade = Rade, weed in grain, also called "unrat." – Rand = edge, end. – Rathe (wrongly: Ratte) = the destructive animal.[234] – Radau = tumult, brawl, noise.

re (hre, reh) = II + 5–6 = Primal Right – Will.

a) The divine primal right-will proclaiming itself out of the primal air △.

---

[233] It must be noted that the phonetic concept-symbol, the vowel A, becomes visible in the rune (flipped ᚴ) = ar, whose reversal (metathesis) is ra. This ar and ra have a higher significance than what has been given above; therefore reference is made to the vowel-symbol ar and the root-word ar.

[234] The Rathe, the destructive gnawing animal. That the spelling "Ratte" (with "tt") is false is shown by the dialect word "Raye," for only th changes into t, as we shall see further below. — From this follows the rule that all words in which d alternates with th, i.e. which were originally written with the thorn-rune ᚦ , must retain the th in writing, whereas those words originally written with the tir (Týr) rune should be written with a simple t. (On this more detail later.)

re = rehet, reht = right, law. – rehhannon = the possession-right from primordial darkness (the farthest antiquity). – redina, redia, rede = speech, to speak. – refo, refs, rer = law-founder, king. – rego = to administer law (to govern). – re-ihts, ra-ihts = riding-master, calculation-master, official. – reht = right, lawful. – regan = rain. – Rhede = anchorage place; the reef (nautical term); reffen = to reef sails. – regula = rule. – Rekel = flail (refel = menstruation). – rhennus = Rhine (primordial flow of water by law), Reling, Reiling = ship's rail, enclosing barrier.

b) re = to reckon, to make equal. – reh = roe deer (hence the roe is the symbol of right/law, and the Rehbuch the symbol of the law-book). – rehho = rake, the equalizer. – rehhanon = to reckon, calculate. – reden, redeln = to extend. – regieren (from: I direct, judge). – regen, Regel = rule, law. – To reef a sail (to shorten it). – To hackle flax (hecheln). – rennen = to run. – Repphuhn (rebahuon, rephuon) = partridge. – Renk = a kind of fish.

c) re = to end, destroy, death. – verreden = to die. – Rehe = horse disease. – Rehe = plow-tail.

ri (hri, rhi, rih, rif, rid) = II + 7 = Primal Air's Will – I (the Self).

a) The will of the divine-spiritual I-being (also the soul) proclaiming itself out of the primal air △.

ri = immense, rich, mighty, just. – rih, rif = ric = the enclosure, the realm, kingdom; in this sense still in endings like "-rich, -reich" in Österreich, Deutschreich, Frankreich, Friedrich, Machtbereich, Wüterich, Fähnrich; also transferred to animals: Gänserich (gander), Enterich (drake), Täuberich (male dove). – rit = rita = law (rite, ritual). – ararita = the law of the storm-god in its cause, will, power, and art. – rita-er = law-lord = Ritaer, from which the concept "Ritter" (knight) was formed. – Richtung = direction. – Richter = judge. – Riege = row, line, regiment. – Ried = a measure of land, e.g. so many Rieden of vineyards. – riohhan = to smell. – riso, rifi = fissure. – rinda, rinta, rinde = bark (ri = great, in = primal-water I, da = stiff = the ice-crust of the earth = the last consort of Wuotan, mother of Vali, the winter-earth). – hring = ring, battle-circle.

b) ri = to set in order, to arrange. – rihti, rihte = direction. – rihtari, rihtaere = judge. – hriot, riot, ried = reed, rush. – rigil, rigel = bar, bolt. – rifan = to ripen. – hrind, rind = cattle. – hring, ring, ringila, ring = ring. – rinke = buckle. – riechen = to smell. – Riechel = bouquet. – Ride = female roe. – Riebs, Riebsel, Riebisel (not Slavic!) = currants. – ritan = to ride.

c) ri = to part, separate, destroy, sink, fall. – rifel = hail. – risen = to sink, fall, drip, trickle. – ringan, ringen = to wrestle, struggle. – rizzon, riken = to tear, rip. – rito, rite = fever, shaking. – ridon, riden = to tremble. – ridten = to judge, pronounce law. – Rige = cleft. – rita = end. – Gericht = judgment, decision. – Riss = fissure. – Ried = swampy ground, moor.

ro (hro, rho, roh) = II + 8–9 = Primal Air Will – Revelation.

a) The divine-spiritual will revealing itself in visible manifestation out of the primal air △.

ro = primal matter, primal form. – roh = rest, rock as foundation, firm ground; hence: roden = to clear forest. – Roland = land of right, law-land; Roland's column (Irminsul). – Rosal = legal salvation (Rosalia). – rod = right, cross (hroth = froth = frot = fruzi = cross). – Rotte = troop. – roboth = Robot, legal command. – rouh = smoke, law. – Rauhnächte = primal nights, nights of begetting. – Rauhall = law-hall, epithet of Wuotan. – Rauland = land without lord or conquered land, divided as needed. – Rauwurzel (the oak is the root of the Aryans) = root of law. – Rauwußel = legal wisdom. – Rauhzagel = law-witness, Rübezahl, Wuotan.

b) ro = raw, rough. – Robot = compulsory labor of serfs. – roden = to clear forest for arable land. – Roche = 1. type of fish, 2. the ray (in chess: rook). – rochen = to rest. – Roken (Roggen) = rye. – Raugraf = count of law, guardian of the Feme, judicial lord. – Rauhuhn = grouse. – Raufutter = coarse fodder. – King Rother = king of law.

c) ro = rawness, lawless, rotten, to destroy (to go up in smoke). – Roch (Ruach) = lawless person. – Rohling = brute. – Roheit = coarseness. – verrotten = to rot. – Roth = horse disease. – Röcheln = rattling, to rattle.

ru (hru, rhu, ruh) = II + 10 = Fulfillment of the Primal Air-Will Manifestation.

a) The divine-spiritual will, which has come forth from the primal air △ into manifestation, in its perfection.

ru = rest, fame. – hru = the storm-god as creator-god, resting, observing, ruling after the completion of creation;[235] an epithet of Wuotan. – hru-perath = the resting fulfiller,[236] also "the glorious one at rest," an epithet of Wuotan (later as men's names: Ruprecht, Robert, etc.). – Ruhe = end of work. – Ruhr (stirring, moving) = end of rest. – ruhbar = touchable, moved, stirring. – Ruh, Ruch = care, attention. – Ruoth = law. – Ruothkreuz = cross of law. – ruothartha = red earth = law-earth (hallowed ground, judgment-place in the narrower sense). – ruotkuneg = red king = menstruation, that which clings to birth. – run = ru-un = rest, the high: the higher knowledge, the mystery, rests in the rune. – runa = to whisper mysteriously = the runes. – halioruna = healing whisperer, giver of salvation. – ru-uf = call, the completion, the end of rest, the calling. – ru-af = primal fire after rest = to seize, to tear. – ruothal = those belonging together, the herd, e.g. a herd of deer. – ru-uh = Ruch, Rauch = 1. origin, 2. law, 3. smoke. – rugi = the Rugians, a people. – ruhinaht = "rest-night," Rauhnacht.

---

[235] I. Moses 2.2 – II. Moses 20.11 – 1.31 – 17. V. Moses 5.14

[236] perahta: pe (be) = earthly right; er, Herr, ber (per) = earth-commanding lord; = ah = power, will, ability, art; ta = heavenly fire-combat-begetting; therefore: Perahta = the earth-commanding lord and almighty creator, the glorious one. – pracht = bracht (completed) = fulfiller; thus hruperaht = the resting fulfiller; weakened: the glorious one at rest. (The name Peratha was originally androgynous and only later feminized.)

b) ru = to shout (to call), smell, jerk. – ruhren = the roaring of stags. – ru dhen = to care (to covet, to press together), to desire, to cry, roar, bellow. – Ruhert = the shouter, the jackdaw. – Ruf, Rüden = a long ridge of land (Hausrück, Hundsrück). – Rüde = the seed-row. – ruden, rudern = imitation of the cooing of doves. – Rudstaube = stock dove. – Rudel = wooden stirring spoon. – rudeln = to stir. – Rüde = from Rudel. – Rüdenhorn = hunting-horn. – Ruder; rudern = 1. to move with oars, 2. to shout like blackcocks. – sich rühren = to stir oneself. – ruhen = to rest. – Rugegreve = Femrichter (judge). – Grundruhr = contact with the ground (land-right and shore-right). – ruohhun = grouse. – Raufutter = coarse fodder. – Raugraf.

c) ru = back; reproach, judgment, death. – rud = back; claim of return; reminder. – Rude = leprosy. – rud = Raud, the end of fire. – ruhbar = notorious. – ruchig = greedy. – rüde = rough, uncultured. – Rudera = ruins. – Rudh = miser. – Rüge = judicial complaint. – rügebar = subject to reproach. – Rubr = red dysentery, dangerous disease. – run = ruin, destruction, end. – rune = rune, castrated stallion. – ruhal = Rauchal = the judge, punisher, avenger.

ar (h'ar, arb) = 1–4 + 11 = Primal Air-Will Power and Might.

a) The divine primal being in its will-power and strength, revealing itself out of the primal air △.

ar = primal air-will power and might. (ar: This inversion [metathesis] of the "germ-word" ra into ar meets with the same "germ-word" ar from the phonetic concept-image of the rune ᛅ = ar, but without merging with it, as will be shown in the exposition of the phonetic concept of the J-ar-rune. Similar cases of identical-sounding but differently-meaning germ-word groups will often recur.)

ar = air, moving air, storm. – h'ar-bard = b'ar = storm, (bard = earth-birth, earthly life) = Harbard, the storm-god living on earth, an epithet of Wuotan. – h'ar-fe = storm-woman, an epithet of Frigga or Frouwa. – ara-beit, arebeit, arbeit = will-strong activity. – ark, arke = the circle of air or heavenly arch. – arahha, arka = the cloud- and storm-ship of Freyr, Nerthus, of Nóatún (cf. Argo, Argonauts, Ark, etc.). – Arion = friendly sea-wind. – Ares = storm and war god. – Arethusa = the storm-tossed one. – Areiron = storm-horse of Adrastos. – ar-tha (tha = deed) = storm-god's creation = artha = earth. – ar-fe (fe = spiritual heavenly fire-right) = arse, ars = storming heavenly fire-right = creative will = art. – ar-ze (ze = material heavenly fire-right) = healing will. – arzat (at = heroic heavenly fire-begetting) = healer, physician. – Harpa = producing wind (tone) = harp. – haardt = forested mountain range. – harald = herald. – hart, harta, ruoth-harta = the "heartful one" (Frouwa, "our dear lady")[237], hence hart = the realm, the forest. – uar = war, wari, waere, war = true (u-ar = fulfillment on earth, thus it exists, i.e. it is true). – warfago, warsagaere, warsager = soothsayer, knower, one who proclaims events. – wareheit = truth (heit = essence). – warzeidhen = token, sign (numerous examples of tokens in G.-E.-B. Ar. 3, "Rita of the Ario-Germans"). – wara, war = protection, perception. – biwaron, warn = to guard, protect. – uarfa = completed begetting on earth; hence werfen, Wurf ("to throw") for the birthing of mammals; transferred to "sacrifice,"

[237] Literally "Heart of Mary" and in the "Sacred Heart of Mary" and "Sacred Heart of Jesus" cults.

as the casting out of voluntary offerings (cf. G.-E.-B. Ar. 5, "Picture-Script": Werfenstein; see also: Wurf, Würfel). – warta, warte = watch, watchtower (Edward = estate-watcher). – ara = storm-force and might, willing, ability, art of the storm-god (Wuotan).

b] ar = species, kind. – arbeiten = to work. – arahha, arke, arche, arhe, arke = ark, barque. – argiron, ergern = to annoy. – arm = arm. – armilo, ermel = sleeve. – art = kind, custom, species. – art = earth, dwelling place, field. – haron, harren = to wait. – harsch = army, troop; Haar = hair, that which grows, waves. – harta, harze, herza, herz = the heart. – wara neman = to perceive. – warf = the cast thread in weaving, "warp," "chain." – wartil, waertel = watchman. – wertes = suffix -wards, e.g. forwards, backwards, etc. – cawarfida = tax imposed by lot.

c] ar, arh = cowardly, sluggish, wicked. – arbeiten = to labor painfully. – arh, arf = cowardly, vile. – arcwan = suspicion. – aram, arm = poor, dispossessed. – ars = backside. – haram, harm = grief. – harsh = rough, scarred; to weather. – harsten, verharsten = to crust over, harden. – wer = pledge; werunge = surety, warranty, currency, decision. – warnen = to warn. – varna = to refuse, deny. – warumbe = why? – warza, warze = wart. – marhworf = to throw off from a horse. – crapworf = to cast out a corpse from the grave.

er (her, ehr, erh) = 5–6 + II = Primal Right-Will.

a] The divine primal right-will manifesting from the primal-air △.

er == primal right-will. – er = honor, army, lord. h'er-tha = (tha = deed) = deed of will of the storm-god as creator = Hertha, Serda, Ertha, Earth. – eru, heru = (er-ru) = resting lord or resting army = an epithet of Wuotan and Týr (misinterpreted: "the noble one"). erid = realm of honor, army, command. – her-ia-an (ia = I-power; an = father of the gods), I, the lord and father of the gods, also lord of the host. – Herizogo, herizoge = duke. – heriberga, heristal, herberge = lodging, shelter. – herbist, herbest = harvest, autumn. – Herimann == army-man (not to be confused with "Arman," see: Ar-rune ᛅ). – heristo = prince; mistress. – Herscaf, herrschaft = government, authority, dominion. – weri, wer = defense, weapon, arms. – werah, avurihhi, werc, werb = work. – werth, werd = worth, esteemed. – uerd (completed earth = island) = Werd, Werder. werden = to become, to arise.

b] er, her = quick, swift like the wind, to be dependent. erila, elira = alder; Erlking. elvefonge = elf-king, elven-song. – erdan = quick; drake, drake-mallard. – er = personal pronoun; er = prefix, meaning "out, from"; er = suffix, indicating dependence, e.g.: hut-er (hat-maker), Rita-er (lawman), bau-er (farmer), kutsch-er (coachman) etc. – Herling; herring; Herlise; army; herald = erald = honor-holder; lord; lordly. – herison, hersen = to rule, to command. – herisari, herfer, herscher = ruler. – werhaft = defensive, able to bear arms. – werphan, werfan, werfen = to throw, to cast; Werft = shipyard, workshop; Wurfseil = towing rope; Gewebe = weave, fabric. – werah, werc = tow, coarse hemp.

c) er, her = to destroy, to lay waste, to ravage. – ernust = earnestness = firm, serious, struggle, decision, end; harvest. – heeren, verheeren = to devastate; anherrschen = to bark at, to command harshly. – heror = war-arrow, terror (horreur!), similar to the war club of the Indians. – werlos = defenseless, defeated. – wer = weir, river-dam, mill-dam. – werigeld, wergeld = blood-price, fine for murder or manslaughter. – werewolf = werewolf.

ir (hir) = 7 + II = Primal Air-Will-I.

a) The will of the divine spirit-being of the I (and also of the soul) manifesting from the primal-air △.

ir = storm-I. – ir-pa = (irpa = storm-generating) = Irpa, storm-demoness, giantess. – ir = new moon, Irmon, Hirmon, Yrmon[238] (ᛦ in blessing-phase to Mon, Man, or Om Y; see in the present book: Developmental stage X + 8–9a, mon (B the moon ● ◯, revelation). Irmon is Wuotan himself, as will be shown there, and his four stags, which graze upon Yggdrasil, are precisely the four phases of the moon (see G.-E.-B. Ar. 5, Picture-Script, Table III, "Fourfolds"); this explains the name: herrot, hreoth, hiruz, hirz = hir-uits = (uik = Wik, Wissen, Weistum) = "Irmon's wisdom." Thus the wandering, "errant" storm and the changeable, "wandering" moon meet here both mythically and mystically, and consequently also linguistically, through which the mythical and mystical become understandable. – Irminsul = Roland's pillar; Irmin's road (the Milky Way); Hirmen, later Christianized as St. Hiermon or St. Hyrmon. – Ir = Yr = goddess of fruitfulness of the new moon; Christianized as St. Maria-Ir (see more on this, as well as on Om, the goddess of the full moon, Christianized as St. Maria-Om, in the present book, developmental stage I–8 + Xa = mon). Irmon is the second in the triad Ingo, Irmin, Isto, and the second son of Mannus and grandson of Tuisto or Tuisco; thus he is the sustainer and ruler of the Aryan humanity, which is why he became the patron of the Irmiones, who later called themselves Armanen (see G.-E.-B. Ar. 2, Armanenschaft, p. 4ff., Main Section V. 卐 Arehisofur 卐, first key-word "ar" and third key-word "is"). – Hirde = hurdle, fence, enclosure. – uirbil = wirbil, wirbel = whirl, swirl, vortex in water; the same with turning, see at "tho" and "na." – Wirth = host, landlord, master of the household; Wirtschaft = economy, household. – wirdic, wirdi, wirdig = worthy. – wirdi, würde = dignity.

b) ir, ihr = that which belongs together. – ir, ihr = possessive pronoun; ihr = inclusive address. – -ieren = summarizing suffix (e.g. in: halbieren [to halve], gastieren [to host], regieren [to rule], buhudieren, flottieren, schimieren, etc.). – irgend = some, any. – irten = to pay one's "Irte," i.e. one's share at a communal meal; Irtgefelle = meal-companions. – irdisch = earthly. – wir = we. – Wirtel = spindle-whorl … Quirl = whisk, stirrer.

c) ir = errant, error. – Der Irre = the madman, lunatic; Irregang = errant path; Irrwurzel = erroneous root; Irrlichter = will-o'-the-wisps; Derwische = dervishes. – hirten,

[238] See: G.-E.-B. Ar. 5, "Picture-Script": Ihr ᛦ – Mon ◯ p. 276. – Moon ☾; Om, Tetragrammaton ⊕; Yrmon ✳; Wendthorn ✳; man- and mon-rune ᛉ.

hirken (hürten) = to push, to thrust. – wirr = confused, confusion, tangle. – wirsch (wirrisch) = unruly, disorderly.

or (hor, ohr) = 8–9 + II = Primal Air-Will-Revelation.

a) The divine will manifesting from the primal-air △ in visible revelation.

or = primal air-will revelation. – or = descendants. – horen = to beget descendants; that is, the seed reveals itself as offspring. Therefore, the horn (of the moon, of the bull, etc.) is a symbol of begetting descendants; thus the month of Pisces (♓) is the month of conception and is therefore called "Hornung." "Horning" is symbolic of the act of generation, and not of "drinking" as is mistakenly assumed. For this reason, Carnival (Fasching) also falls in Hornung. (It is also an error to interpret the month's name from the shedding of stag antlers, apart from the fact that the stag does not have "Hörner" [horns] but antlers.) For the same reason, the spring gods and goddesses are horned or bear the moon-horns as attributes, like Jupiter Ammon, the "horned" Siegfried = the begetting Siegfried (a later misunderstanding gave him horned skin); likewise Christian saints, e.g., Mary, mother of Jesus, with moon-horns, or Moses (Manu), etc. – horfal = generative-heil, equivalent to "fensal"; thus Hörselberg is the abode of the goddess Venus (Fene, Fenus), who is none other than Freyja herself. – The Horen are beings of generation, from which the Greek Horai were derived. – Orakel = revelation emerging = natural law of being = divine lawful revelation of will. – hornuis (generative wisdom) = hornet; therefore hornet nests appear as cultic ornaments on churches, cf. "bee" at developmental stage X, ☿ , moon. – or-oth = revealed good = h'orth = revealed possession, treasure = Hort. – uorth = worth = fully revealed spiritual treasure of knowledge = word, speech. – ordo, ordena, orden = (or-do = "is there," = the revealed will is present), command; hence ordinunga, ordenunge = order, regularity. – ordinon, ordenen = to order, to regulate. – ordal = (al = hal = heil) = salvation-revelation through divine judgment = ordeal. – ora, ore, or = the ear, as receiver of revelation; hence horen, hören = to hear; horehhen, horchen = to listen, to hearken. – orde, horde = horde, the enclosing group, hurdle, fence. – horst, horast = nest, dwelling, origin of the revealed good. – orme = (or = descendants, me = increase) = orm, orme = increase of offspring. – uorm = worm = serpent, symbol of the multiplication of descendants (cf. adder, other, snake, dragon).

b) or = hearing, obeying, ordering, descendants. – hors = horse, mare. – organ, orgal, orgel = organ (musical). – Orth = a village, market, designated place. – horen = to horn, to beget (figuratively: "to mount," as a euphemism for intercourse). – horn (bull's horn, hunting horn, post horn, drinking horn). – Orthe = share of the general tithe, cf. "Irte." – horst = eyrie, 1. fortress, 2. bird of prey's nest. – worm, wurm = serpentine-creeping creatures.

c) or = end, terror. – Horde = dreadful rabble, disorderly mob. – horribilis = horrible, frightful. – Orth = 1. indefinite place, e.g., allerorten = "everywhere"; 2. the end, e.g., Ortband = fitting at the end of a sword-sheath. – Ordal = divine trial, judgment ordeal. – Orlog (originally: Urlag, see there) = war. – Orlogschiff = warship. – uorm = worm, fearful, ghostly creature. – lint-uorm (lint = to diminish, slay) = lindworm, the

great destructive spring flood. – wurm = destructive ulcer, bone-eating disease. – wormen, wurmen = to vex, to grieve = to gnaw at one's heart like a worm in the earth; "Herzenswurm," "conscience-worm."

ur (hur, uhr) = 10 + I = Primal Air-Will-Appearance-Fulfillment.

a) The divine spirit-will, having emerged from the primal-air △, manifesting in its fulfillment.

ur = earthly primeval time (not to be confused with the similarly sounding key-word ur, which corresponds to N = ur-rune, to be discussed later). This is the other Ur, after the arising of the sun but before the creation of the earth—thus the Ur of the earth, not the Ur of the All. – ur-da = (da = tha = deed, existence) = Urda, primordial existence, "since the Ur-da"; Urda is the first of the three primeval-water giant-daughters, the first of the Norns (Urda, Werdandi, Skuld). – Ursóna = (ur, so = ability, na = birth) = primordial mother, primal bearer, mother of the gods, magna mater, the Great Mother (androgynous). – furtur = (s-ur-tur = from Ur to Ur) = the Great Nameless One: creator, sustainer, destroyer. – Urahn; Uralt; Urvater; Urall; Uranfang; Urerde; Ursal = primal salvation; Urlag = (urlagu) = natural primal law. – Ur = primal bull, whose symbol is the aurochs. – urhan = (h'an = ancestor of gods and men) = father of the gods, the great begetter; the "Urahn" or "Auerhahn" (capercaillie) is its symbol, which later degenerated into a devil-mask (cf. Christoph Wagner, whose spiritus familiaris was the devil Auerhahn). From this are derived the Mohammedan "houris," who, after the fulfillment of earthly life in the human body, unite with disembodied "free spirits" to beget spiritual values for the completion of the All. – The "houris" stand in no relation to the concepts of Hure (whore) or huren (to fornicate); cf. below, stage c. – urfa = what is begotten on earth, fulfilled. – uurf = wurf = murf, the just-born animal. – wurfil, würfel = die (cube), dice-game, game of chance and destiny (cf. G.-L.-B. Ar. 5, Picture-Script: "Dice, Throwing-stone"). – uorm, worm = worm, cf. orm, uorm, worm. – wurzala, wurzel = root. – wurz = wort, herb, spice. – würze = seasoning, spice.

b) ur = great, strong, mighty. – Urbeda, also Orbede = payment in recognition of land to the overlord; Urbede = primal inhabitants; primal documents; ur- as prefix in the sense of great, mighty, strong, e.g., Urlaub (leave), Uranfang (primal beginning), Ursprung (origin), Urkunde (document), urig (authentic, rustic), urdumm (primitively stupid), urfein (exquisitely fine), etc. – Urte = share, like Irte. – Urstier = aurochs. – Urhan = capercaillie, black grouse. – urbar = bearable, fertile. – ur-ban = (ban = ban, decree) = old-established, settled = townsman. – urbor, urbar = urbar = 1. hereditary land-holding, 2. record book of dues and renderings of hereditary estates in a manor or monastery administration. – Wurm, cf. orm, uorm = worm. – Wurst, from Gothic waurstw = work.

c) ur = hard, infertile. – Ur = a hard, brown, unfruitful soil. – Urphede; urn = ash-vessel. – wurgen, worgen = to strangle; 1. to choke with difficulty, 2. to throttle. – Wurm, intestinal worm; cf. orm, uorm, worm. – hur (h'ur) = the barren one, non-bearer. – huren = the seed perishes, is lost, wasted (cf. above, 8–9 + IIa, or, horen).

Stage of Development III.
The phonetic concept-symbol of the Ur-Earth ∀ as capacity / ability.

r – (ka).

ka (kha, cha, ga, gah) = III 1–4 = Primal Earth's Power and Might of Capacity.

a) The ability of the divine primal-being, proclaiming itself from the Ur-Earth ∀.

ka = ability, the enclosing. – ka = the almighty, all-capable, all-giving creator. – ka-an (an = god-father as begetter) = kan = kann, the creator as the one able. – kan-na = (na = birth) = the creator – androgynous – as the bringer-forth, the birther = Kanna, the birthing woman (Ganna, the "healing counselor" of the Semnones = the knowing one, the wise one). – ka-al = (al = life-fire of the All) = kal = all-capacity, all-knowing. – ka-ar = kar = the ability of the storm-power = the enclosing of force (Felsenkar, cirque, the mountain hollow enclosing; Karfunkel, carbuncle, enclosing the sparkle; Karren, cart enclosing the load; Karthaune, large cannon enclosing thunder, etc.). – karal = storm-power and all-power enclosed within itself, Karl, a byname of Wuotan (therefore the Karl-myths of Wuotan were later transferred to Karl the Great, the Saxon-slayer). – ka-ala = ala = All-God) = the knowing-ability from the All-God, the Kala (so to say: theology and theurgy). Because this knowing-capacity formed a secret doctrine, the secondary meaning of the concept "Kala" = secret, concealment (covering). Kalander = 1. through Kala transform, i.e., transfer Wotanism into Christianity; 2. to secretly appear to be others, i.e., to seem Christian, but be Wotanist; from this arose the third meaning of "Kala," as "twisting," i.e., giving words another sense than they seem to express in the ordinary understanding. This art was also called "Kala." Kahlenberg = hidden secret, Kaländer = Kalender (not from calendis); Calembourg = Kahlenberg = hidden play of words (through Kala) = pun; Kalauer; Kalfakter = conspirator. (More about this in the section "Language of the Mysteries" of this book.) – ka-un = high ability, to beget, to mother; cf. Kunna. – Ka = (Kau, Kaufe, Keuche, Keusche, Kocke) = hut; Kaag = one-masted ship. – Kagrain = ship's landing (still preserved in the place-name "Kagran" near Vienna). – Kachel, the enclosing (archaic for "head," also elbow- and knee-piece in medieval armor); Ofenkachel, oven-tile; Kauche = narrow chamber, cottage; Kabine = ship's room; Kästen = cabin. – kaldune = cauldron, entrails. – kampf = field of battle, struggle. – kampf-so = battle, fighter. – kanne = vessel (von Kanna = birthing woman; hence in the Litany: "Vessel full of grace"). – kanzel = lectern, pulpit; kanzilar = chancery, office; kanzler = chancellor. – kat = battle. – kas = battle (Chatten = fighters). – radhafater = battle-fighter, warrior (Kas-keller = battle-cellar, i.e. ludus of the arena in Cologne). – gabal = "Give health!" – galgo (commanded to the knowing one) = gallows, gallows-frame for sacrifices consecrated to Hangatyr = Wuotan. – gans = goose = the whole, the goose being symbol of the whole; hence goose as harvest-offering at Martinmas. – gart = enclosure, Midgard. – gang = to go; Ganglir, byname of Wuotan as wanderer. – gat = that which encloses, the bonded; hence: Gatte, spouse, the joined ones. – gadem = chamber, also a house with only one room; Gatter = fence. – gal (life-giving)

= gall… – garma[239] = fate. – Garma-nen = Germans. – Garmangabis = the gift-giving to the Germans, a goddess-figure of Germania (Suevi dedicated in 250 AD a votive stone to "the one who bestows wealth," this very Garmangabis). – galadar = galdr = storm-deed of the all-god's knowing-ability = magic.

b) ka = ability, giving, uniting. Kachel = tree bug. – katheln = to wrap, envelop. – kalanden = to secretly change, alter. – kalb = calf. – kalb, kalk, chaldh = calf. – kamp, kam = comb. – kamara, kamer = chamber. – deminata, femenate = heated women's chamber, cabinet; Kamin = chimney, hence: deminata. – kanali = tube, canal. – kabus, kappus, kappas, kapez = cabbage head. – kappa, kappa, kassa = basket, chest, coffer. – karrach, karrich = cart, wagon. – darra, farre = cart. – harpo, karpfe = harp. – karta, karte = card, also decree, government edict. – kasi, kase = cheese. – kebisa, kebse = concubine. – geba, gabe = gift. – gabela, gabal, gabele = fork (not borrowed from Celtic!). – gad = joy; Ganerbe = co-heir; goose; whole. – garben, garben = to tan, to cure; sheaf; guard; yarn; garden. – gate, gazza, gazze = alley. – gast = guest. – karkari, karfare = coffin.

c) ka = to cover, bare, empty, mute, dead. fahl = without hair, mountain without forest growth. – kalanden = to carouse, revel. – Kaaf = pillory. – fad = pale, naked, featherless or hairless (bald birds). – kade = human excrement; Kaderlad = bastard from crossbreeding white with dark race (cf. Feirefiz, half-brother of Parzival, son of Gahmuret and Belacane, said to have been mottled, a phenomenon still observed today. Derived from fehen = to make variegated; hence Old French vaire fiz = the variegated son. — Wolfram von Eschenbach, Parzival). – gant = (ga = ability, ant = against), thus: against ability, inability, decay, end. – Kachel = a bad woman. – Kaff = 1. chaff, foolish hay, 2. wretched hut. – kala = to freeze, cold, frozen. – kappen = to castrate, capon. – Galle = 1. swelling; 2. stone galls, horse disease; 3. blisters in metal. – garstig = ugly, repulsive. – garaben, gerben = to strike, spit; to ferment. – gat = brook. – gestr, gast = enemy, uninvited guest. – garman = poor, miserable; see barmherzig (merciful), VIII + 1–4c, bar, barmherzig.

---

[239] The name Arier (Aryans) – more racial than tribal designation – is formed from "Ar" = sun as messenger (Ur-fire); "ri" = to come forth, to beget; "er" = people, thus: "sun-begotten people." By this they designated themselves as a primal people descending from no other, but of directly divine origin. The second name "Germans," as Johannes Aventinus (Curmayr 1477–1534) correctly recognized when he derived it from "germinare" = to sprout, comes from the old-Aryan word "garma," i.e., to grow forth (from gar = completely, garm = germ [= yeast, from hevan, hence heben, to rise]; garm-an = growing forth from one primal cause to become a new primal cause), that is: fate (Sanskrit karma), and thus: "the men growing forth from their own fate" or "the fate-shaping men." This exalted name shows even deeper sense when one considers that in Germanic mythology fate itself rules over the gods, and the recognition of one's self-created and self-borne destiny (without recourse to any forgiving transference of sins by supposed divine or ecclesiastical grace!) was the ethical foundation of Wotanism. And today – 14 August 1914, as I correct this – once more the brazen dice of Werdandi fall upon the holy battlefield of Ario-Germania against the belt of mongrel races (see above, p. 29–34); once more the Arians must defend their essence against the ingratitude of the Shudras, whom they strove in vain over millennia to lift from unculture; once more the war rages against the Aryan noble-spirit, which like all wars of all historical ages aims at the destruction of the Aryan race, yet from which – as always – once more the people of Wuotan will emerge victorious, for such is the will of Arharis, who fate-ruling takes the fate-shaping Germans into his special care!

ke (ge, the, che, geh) = III + 5–6 = Primal-Law-Ability.

a) The divine primal-law ability as revealed from the primal earth ∀.

ge = to know, to be able, to give. — Gefr = the "giving" Freya; Gefion = the Giver, a serving maiden of Freya; she is the giver in land-taking rituals. Gerda = the "giving" earth, whereas Artha is the earth-goddess in general. Ger = the sign-bearing spear of Wuotan, otherwise named Gungnir; Ger (ge = giving, er = air, storm) = the giving storm; one of his wolves is Geri (ge = give, ri = great, mighty) = the richly giving one. Gerion, Gereon, Geryon = (ge, ri, on = primal water-darkness ∀), the richly giving one who comes forth from the primal waters and sinks back into them; here three elements unite: primal earth ∀, primal fire △, and primal water ∀. Hence Gerion is depicted with a three-faced head, the "Gerion's Head" (Trimurti) or "Tricephalos," which is a representative glyph for the most holy hexagram, the Armanen Sigil ✡ , and is identified with Wuotan. (See: G.-E.-B. Nr. 5, Bilderschrift: Gerion's Head, Tricephalos, Sigil of Solomon and Sigil of Wuotan; also Armalein.)

ge-ef (ef = edge, sword, fortress) = cutting, joyful giving. — Kegal (Al ☆, life-fire) = joyful, life-giving fire = phallus (hence the many "kegel stones," phallic stones, waymarkers as sacred stones, and the kegel-game as a sacred rite. The female counterpart are the "hanging stones," "Materhörndl," etc., the so-called "Dulvensteine." See Guido List: Deutsch-Mythologische Landschaftsbilder, I., p. 127). — gerian (ge = ability, ri = great, mighty, an = ancestor, god- and man-father) = the great-giving god- and man-father. — gegennote, gegene, gegende = region. — gerkere = coffin. — gerke = church. — gezzil, kezzel = kettle, the container, enclosing vessel (hence symbol of the woman ready to give birth, and therefore an ancient holy vessel; e.g. the kettle of Hrungnir, the kettle of Ceridwen, the Holy Grail, etc.). — gefello, gefelle = fellow, companion (from kettle, i.e. co-diner, sworn companion, battle-companion). — Kettina, Ketten = chain.

b) ke = knowing, giving, desiring, fresh, lively. kecht = lively, fresh. — Kebse = the yielding one, concubine. — Kegel = 1. bowling game, 2. illegitimate child ("he has neither child nor kegel"). — Kehle (from kala) = 1. fortified passage entrance (e.g. the "Hundskehle" at Klosterneuburg near Vienna), 2. the throat, hidden breathing organ, 3. "throat-lamp," niche lamp. — geben; gehren; die Gehre = fold, hem; Gehren = desire. — ge- a collective prefix, e.g.: Gebeine (bones), Geflügel (fowl), Geschirr (dishes), often toneless, as in Glaube (faith), Glocke (bell), Glück (luck), glühen (to glow). — die Gebe; der Gehr = spear. — charza, porte, kerze = candle. — gelo, gel = yellow.

c) ke = bold, turning, opposing. keck = impudent, bold. — Geg = against, opposite, adversary. — gerian (ge = turn, ri = self-force, an = fate, punishment) = I turn myself into the avenger, the destroyer, an epithet of Wuotan as god of vengeance in his winter aspect. Later meanings: gerian, therren, keren = to turn, to clean, to purify. — Kern (grain), fruit; the end of growth, the seed, the passing into new becoming, rebirth. — kettenen = to put in chains, to fetter.

fi (fhi, fih, gi) = III + 7 = Primal-Earth Ability of the Self.

a) The ability of the god-spiritual Self-being (and also the soul) as revealed from the primal earth ∀.

fi = primal-earth ability. — fi = gi = to refresh, to quicken. — fif = spring of life, fountain of youth, rejuvenating well. — gi-bor (gi = refreshment, bor = brought forth, born) = "the one who has come forth as refresher," i.e. the comforting, giving god. — Gibor-altar = the giver and procreator. — Gibor-algar = the giver and fulfiller; from this derived: Gibraltar, and not from the Arabic Jebel Tarik. — gi-ga = gift of refreshment = fiddle, violin. — fista, fiste = chest, box, enclosing container. — quiti, futi, fute = glue, adhesive, binding agent; hence: füten, quitten = quince, the quince apple, with its glue-like, sticky juice (not named after the city of Canea on Crete). — ge i-sala = "I give salvation," i.e. through the punishment of scourging the wrongdoer was atoned (cf. thunar-besem = making right the evil, i.e. setting aright, giving direction). — 2. Geisel = hostage, surety prisoner. — gib al = "I give al(l)" = "I give the life-fire" = gibal ᛦ; hence: giebel, gable, roof-peak, also Gipfel (summit); likewise Kipfel, an ancient horseshoe-shaped sacrificial building (dyphen). — giri, gir = great desiring = greed. — gift = gift, dowry. — fint, find = child (from gunds, funda, cf. fu). — Gygur, see Gugur under ku.

b) fi = to refresh, to choose (to prefer).

gibike, gibits = Kibik, a marsh bird. — fiefel, fivel = jaw, mandible, from fivel = to chew, to gnaw; finforhin, finfer = pine, fir tree. — fil = feather-quill, hence: Fiol, Fil = keel of a ship (because the position of the ribs to the keel suggested similarity with the feather's quill). — fifil (Fi-is-il = shining heavenly fire-light) = crystal, namely Rheinkiesel (Berg crystals) which were set, polished, and used like precious stones. — gifal, gifil = hostage, guarantor. — girren = to lure. — firren = to cry out, to shriek.

c) fi = to cry (shrieking), to strike, to stab, to wound.

Kieks, Giekser = thrust, stab, faulty blow. — geisala, geisel = scourge, whip. — gift = deadly gift; gids, kids, quids = a kind of sourdough used to cause fermentation (cf. hevan = yeast, VII – 1 c). — Gigant = giant. — fitschen, quitschen = to squeal. — quitt, Quittung = settled, equalized, paid, accounted.

fo (go) = III + 8–9 = Primal-Earth Ability Revelation.

a) The god-spiritual Ability as revealed in visible appearance from the primal earth ∀.

fo = primal-earth ability revelation. fo = the enclosing but opening; the deity ready to give; the earth-goddess ready to bear; the pregnant woman. — fo-of (the enclosing; what is enclosed comes forth) = the egg, shell. — fofal = the enclosed, veiled All-Light — the cock, rooster; therefore the rooster is the ancient light and sun-symbol in mythology (Völuspá, folktales, Heimdallr, etc., Christianized as the cock of Peter). — focke = Koke, hut. — gou, gouwi = gau, district, the collective. — go-uh, go-udh = that which has come forth enclosed = cuckoo, herald of spring; thus the cuckoo is the symbol of spring as bringer of spring. — Hogel = mountain (that "conceals," but reveals what is concealed); Gogel = the hood, cowl, which conceals the head, but only temporarily. —

fo-ol (ol = life-ether, life-fire) = the life-ether emerging from concealment = pressing from the spirit toward birth = source of birth, e.g. Cologne (Holne = Köln) is a primal site and as such a birth-source; Kolmar = birth-governance or increase; therefore likewise a primal site, as is also Cologne on the Spree (Berlin) and many other "Hol" places. — gold, golt (ge-ol-ath = life-ether revealed and powerfully formed) = embodied life-ether; thus given as the most precious sacred gift and symbol of visible divinity. For this reason gold is also or = offspring, and geold = desire = "give hold." — Go-oth (go-od) = the one revealed in phosphorescent shining = God. E.g.: Gotwich = "god-consecrated place," the pre-Christian name of the monastery "Göttweih" founded in 1072 in Lower Austria. Herr and Frau Gode, Frau Goden = God, Goth, God = god, goddess[240] (Wuotan, Frouwa, Hulda, Holle, Perchta).

Poth, foth = full house, hut, hence Hothlasse = whisperer. — fomina = (fo-min-na = enclosed life-light — is born) = the veiled waxing of the moon gives birth to the life-light; this is the Great Ur-Mother,[241] the Mater Magna, as the androgynous primal

---

[240] It must be particularly noted here that the concept of God (goth, god, etc.) was always bound to a dual-sexed, self-generating (androgynous, but not hermaphroditic—two-sexed and not hybrid) divine essence, and for this reason neither male nor female, but—just as still in esoteric writings today—conceived as the "Great It" (in the neuter). Therefore the concept "Father-Mother" was used for this "Great It," and also for the esoteric concept of fur-tur = Surtur. The godhead, in order to be grasped in its full dignity and perfection, had to contain within itself both sexes, the male and the female, and with them the active (the male–adeptic–positive–active principle) and the receptive (the female–mediumistic–negative–passive principle), the fundamental concepts of generating and bringing forth (generation and productivity) in their unified essence, inseparably. — Only later, when the esoteric faded and was overgrown by exoteric notions, did the unity of the god-concepts dissolve; thus arose alongside "the" God, "the" Goddess—just as alongside "the" Man, "the" Woman, so also alongside the male God, Wod, Frei, Perchta etc., the female Gode, Wode, Freya, Perchta, etc. A striking example is provided by "Komina," the distorted St. Kummernus, the bearded Venus, and the fact that in certain sacrifices men wore women's clothing and women wore men's clothing, in order to symbolically express that two-sexedness of the godhead (but by no means hermaphroditism, which certain modern interpreters should note). — In the church of St. Bartholomä at Königsee in Bavaria once hung a painting of St. Kummernus with a quite detailed legend, from which the following lines are here cited: "Whoever calls upon the holy virgin in his distress and sorrow, to him she comes wonderfully to help in his narrowest need and is called by her name 'Komina,' in German Kummernus or Affliction."

[241] Guido v. List: Pipara, Vol. I, pp. 203–204, note:

"Mother Earth," "Matris Magnae," "Mater Magna," "Meta Maxima," "the Mothers" — these were the mystical archetypes of the self-begetting, androgynous (not hermaphroditic!) elements, which as Mysterium Magnum had a secret cult. Everything that perishes enters into the Realm of the Mothers as a shadow — destined for a new transformation in rebirth — just as everything that has not yet come into being emerges from this realm into manifestation.

Goethe also depicts them in Faust, Part Two, at the end of the first act. Faust must, on Mephistopheles' command, descend to take possession of the shadow of Helena, who, reserved for the coming transformation in rebirth, abides in the Realm of the Mothers. Mephistopheles gives Faust as talisman a key, and this is significant: for the key is (wred, ured) a "turner" (tri), therefore a "generator," and so at once the golden or glowing tripod (trifos) — which again signifies generation — attaches itself to the key. Faust must possess this in order to win Helena.

In Italy, especially in Sicily, the worship of the "Mothers" was very widespread, and Pliny reports (Natural History, III.8) that "in Engyon in Sicily, a very old but small city, which was famous because of the presence of many gods, there was a large temple dedicated particularly to the Matris Magnae and the Matris Idaeae."

concept (principle) of birth, and therefore depicted as a bearded woman; Christianized as St. Kummernuß. — foh = the revelation of the hot spring, hence "pochen" (e.g., artesian well in Wiesbaden). — fomen = the enclosing of the contemplating moon, thus "thought." — Pobold = fobold, kobolt = (Pob = house, old = hold) = house spirit; earlier, however: fo = the one revealing, ob = upper, o! = Wuotan's help, tha = act, to be there = "the upper one reveals himself through active help"; this was also the nature of house-spirits in pre-Christian times; only later were they degraded into kobolds. — hofut, hophut, huph, fopf = head, symbolically the head-knowledge, e.g., "Mimir's head" = the head-knowledge of the thinking (reflecting) moon, the "speaking head," etc. (cf. 8–9 + I a, of).

b) fo = what comes forth hidden, round (bird, wing), to roll. — fochen, hence koch = cook, koch (battle); kohle = 1. charcoal, 2. coal, a fuel, i.e. a burning mineral; Koller = the round man's doublet; Kotsel = the lower crossbeam on an ox-yoke; Hogel = round, tent-like stomach roof, hence: Kobelwagen (cabin-wagon); Koller = ball, hence follern = to roll bumpily. — queman, komen = to come, to approach; kopf = 1. head, 2. drinking vessel; Koppel = connection, bond. — foson, fosen = to dote, caress. — Post, poste = food, nourishment. — fofal = cock, household rooster. — kod = egg. — godeln = to cry noisily, shout. — god, göthe, Gode, Göthe = godfather, sponsor.

c) fo = rage, cramps, foolish, bad, nonsense. — Holler = horse disease; Kropfkoller; cholera = bile sickness. — fohlen = to speak foolishly, to talk nonsense; jemanden versohlen = to slander, to badmouth. — Koppel = fetter, restraint. — Porn = grain, kernel = seed for rebirth. — fosa = point of dispute (cause). — costunga, fostunga = temptation. — foth = filth; Köther = poor cottager (not a farmer), figuratively: bad dog (snappish, shabby mutt). — Gokel (Gek, Getel, Gigel, Gigerl) = fool, jester. — goth, göthe, göze = idol.

According to the myth, the "Mothers" secretly raised Zeus, the Father of gods and men, against the knowledge and will of Kronos. Thus they can here be recognized as the primordial elements of becoming and being, since without their mediation Zeus, the giver of life, could not have appeared.

Paracelsus too knows of the Mothers and describes them as follows: "The matter of all things (Ur-matter) is the Mysterium Magnum. This has been a mother of all elements; for as children are born from a mother, so too from the Mysterium Magnum are all creatures born. But each element itself is a mother; from the 'four Mothers' (the four elements: fire, air, water, and earth) therefore all things are born in the whole world. Thus, since all creatures must rest in these four Mothers alone, these four are the Mothers of all creatures and are called 'Mothers.'"

Wuotan too comes together with Lady Saga (Freya) at Sökkvabekkr, where they drink from the golden horns of the Urd-Well and reunite the disembodied souls with the soulless bodies, preparing for rebirth — since he possesses the disembodied souls, and she possesses the soulless bodies.

The "Great Mother" or the "Realm of the Mothers" was also very well known in Germania, and the Christianized figure of St. Kummernus, especially in Tyrol and Bavaria, was widespread; she corresponds in her esoteric conception and depiction to the Greco-Roman bearded Venus. Her symbolic accessory, the fiddler to whom she throws her golden shoe, sufficiently explains the esoteric meaning of this Christianized Ur-Mother. See more under: Developmental Stage III, fi, gi "fiddle," and Developmental Stage III, fu, gu "shoe." Esoterically she corresponds to Surtur.

fu (gu, fuh, guh, fhu, ghu) = III + 10 = Primal Earth-Power Fulfillment

a) The fulfillment of the god-spiritual power revealed from the Earth ∀.

fu = Primal Earth-Power Fulfillment. It is the Urkuh (primeval cow), the ancient symbol of the Earth-goddess, not yet female, but androgynous. For this reason the cow, in all Aryan religions, is a sacred animal consecrated to the Earth-goddess, and as such serves as symbol and mask of the Earth-goddess. Examples are Io, the ox-eyed Juno, the cow horns of many female divinities, and their lunar connections, where the horns of the cow often appear transformed into or associated with the crescent moon. In the "Perchtenlauf" of Austria, Tyrol, Styria, Salzburg, and Bavaria, the cowhide with horns is the Perchten-mask, a clear mythological reference to the primeval cow.

fu = the giving, bearing Earth-goddess; the woman as bearer, in the fulfillment of power and giving. fu-na = Kunna, the woman (wife, mother, maiden), who possesses the completed power of bearing in order to give offspring. From this comes even today the expression: "The woman gave her husband a child" or "She gave a child life." Urkona, Urkuna = Primal Mother. Arkunna, Arkona = Earth-woman, later also Sun-woman, namely the Earth-goddess as spouse of the Sun-god.

fu-uf-al = the fulfilled in the All (al = ☆), the sphere as celestial body or water-drop. duoni, fun, fuene, füen = fühn (fu = fulfilled, on = from the primal darkness ∇, in = "I" from the primal darkness ∇) = the heroic, courageous, and heart-bold, arising fulfilled from the darkness of individuality. duning, cunig, funinc, fünec = king. funi, funni, fünne = lineage, noble family. fu-ul-me (fulfillment – life-breath as storm – increasing) = the summit, the highest point of the mountain, the "culm." fu-um = (fulfillment enveloped, hidden) = fumbal = burial mound; sorrow, the burden of the soul. dumil, fumin, fümel = cumin, a spice plant. fur = choice (Val-füre = chooser of the slain, Kurfürst = prince-elector). Furse = the enclosing, the fur or pelt. furinas = cuirass.

b) ku = to live, turn, wind. Kuh = 1. cow, female cattle; 2. hind; 3. the rough planks once used in gold-washing along the Danube and Rhine, on which the sand was washed away. Kuhne = herb-hen. gul = horse (gelding). dhuofe = chick. chuo, che = kitchen, cake. auden = dugen; Kuckukraut (cuckoo-flower), cuckoo-slate, cuckoo-blossom. duoli, füele = foal. duoni, duono, füene, fün = fühn. Kumpan = companion. fund, funden, fundo, funde = to find, discovery, knowledge. dhonadla, funkala, funkel = spindle-whorl.

Funst = art, wisdom, skill. duntar = herd. furse = the enclosing, the fur; fursenaere = furrier. furinas = cuirass. Gugelhupf comes from Gugel (hood, cowl) meaning sphere. guten = to look, behold. Gulden = from Geld and Gold. guot = good. guot = property, possession. guoti, güete = goodness, benevolence.

c) ku = burden, heavy, end. Kukuk = cuckoo, also a devil's name ("may the cuckoo [devil!] take him," "in the cuckoo's [devil's] name"). Kummer = grief. Humb! = barrow, burial mound (tumulus). funter = monster. furz = fart.

af (ag, afh, ach, hak, hag) = I + III = Primal Earth-Power, Strength and Might

a) The power of the divine primal being, arising from the Earth ∀.

af = Primal Earth power, strength, and might. It is power enclosed within itself (as in a hedge, Haag). Hence: Agstein = wonder-stone, magic-stone (Aststein = amber; Agstein, the rock in the sea that pulls the iron out of ships so they sink—cf. the magnetic mountain in the Kudrun epic, etc.). agez = (ag = power = might, ez = heavenly-fire-law on the material level) = the mighty elemental giant Agez, the master thief. Haag = the enclosure; Haagdiesen, Haagdísen = hedge-goddesses, hedge-priestesses. afar = the fertile, producing earth, the Aer; Hadenhufe = an enclosed field lot, a manorial measure. afh, ach, acht = Acht; the High, Sacred Acht = divine assembly, religion; the Holy Acht. af, ag, ach = that which powerfully wells forth from the earth (water as spring) in countless river- and place-names, such as Ache, Aachen, Achental, Pielach, Salzach, Stuppach, Achleiten, Bach, etc. (This ach means not literally "water," but "that which powerfully comes forth from the earth," applied to springs and rivers.) ak-se (se = heavenly fire-law on the spiritual level) = the powerfully turning and regulating axis = the achse, axle, as world-axis, earth-axis, or wagon-axle. agen = to act powerfully, to agitate; Hagen = the powerful actor. hagostalt = single warrior, like the berserker Einherjar. hagan, hagen = stud bull; Hach, stud boar. akesmere, ademire, ademüre = dirt. uagan = wagen = wagon. uaf = was, wach = alive. wafan, wachen = to watch, guard, be awake. wachal = lively, fit, useful. wahha, wache = watch, guard (cf. Odoacer). uabs = wabs = power.

b) af = to act mightily, to work. The shoulder (Achsel), the upper part of the arm, the strong joint. Acfern; acacia, a tree species. Age, Achel, Hachel = the small prickles separated from grain ears and flax. hacheln = to remove these prickles; Habicht = hawk. Hacke = hoe, axe, mattock, pick, clearing hoe, etc. hacken = to hack, chop. Haag, Hag = thornbush, grove, enclosure; Hagebutte = rosehip; Hagebuche = hornbeam. Hagustalt = landholder beside the lord of the manor. hagestalt, hagestolz = bachelor, celibate man. hachse, Hachse, Hare = knee-joint in the legs of larger animals (e.g., "the horse sinks in the Hachsen" = its hind knees touch the ground). Haken = hook, to hook in, fasten. uagon, wagen = to undertake, attempt. wachtbar = watchful, cautious. wahtari, wahtaere = watcher, guard. wacholder, wahhalter, wehhalter, wachhalter = juniper (folk-etymology names). wahsan, wahsen = to grow, increase. wachtala, wahula, wahel = quail. waggo, wade = wade, big stone, paving stone, Grauwacke (wacke stone).

c) af = to halt, hinder, decay, empty, lifeless. hacheln, hecheln = to harrow, vex, torment (esp. emotionally). Hac = low, base rabble, mob. Hagen = hook ("it has a hook in it"). Häksel, Hädel, Härle! = insult words. Acht = outlawry, ban; Achtung = attention; Acht und Bann = ban and proscription. Achterdeck = aft-deck, rear of the ship. Hacksch = literally boar, but figuratively an unclean, slovenly man. uaga, wage = scale, balance, weight measure. Wagehals = daredevil. wagen = to waver, risk, play dangerously. Wake = empty, stripped bare (e.g., "God in the ice").

ef (eg, heg, hef) = 5–6 + III = Primal Earth Law-Power

a) The divine law=power arising from the Earth ∀.

ef = Primal Earth Law-Power. ef = the enclosed, self-founding power of law; therefore, ef = the sword as the weapon of law. ef (egg) = castle or fortress as legal stronghold. ef (hef, heg) = thaler, groschen, as rightful coin that reproduces itself. ef = the proper stone, the cornerstone of construction, the chief supporting stone. ef = the angle, the corner. Hecke = the enclosing hedge; Hege = the act of tending; Heger = the rightful guardian; Hegelingen = the lawfully tended offspring. Hede = fence made of slats or stakes. ef = wedge, phallus. Uefe-Weden (ritual bread shaped as the phallus for consecration and sacrificial rites). From this: uckan, wefan, weden = to awaken, to rouse. weg = way, road, street for wagons and traffic.

b) ef = sharp, edged, pointed, spiky. The harrow; to harrow (eggen); to tend (hegen). egala, egel = leech (e.g., bloodsucker). efe = oak; Hecht = pike (fish). eger = auger, drill; Edel = acorn. weg = road, hence wegen = to set something in motion, therefore, "because."

c) ef = bad, worthless. Egert = a barren area with sparse brush of poor soil, a "Heide" (waste). Edel; Hed = the rear end, the outlet of a ship. ef's = fright, anger, annoyance. efstern (ertern) = to anger, mock. Erternsteine ("stones of offense," lapis Agisterstein) = at Horn (!) in the Teutoburg Forest, once an Armanic holy site, which became an "offense" to Christians, hence the name. In 1115 Bishop Heinrich of Paderborn had the known Christian sculptures attached there as expiations on the lapis Agisterstein. eden, perreden = to die.

if (ig, id) = 7 + III = Primal Earth Power of the "I."

a) The power of the god=spiritual self=being (also the soul) arising from the Earth ∀.

if = the "I"! — the great self of the Earth deity, the Earth-spirit. if = the spiritual-human ego, the essence of self-hood. Ig (Ygg) = in Yggdrasil (see p. 56) = the god-self. With prefixed u: uig = wig = consecration, Wihinei, that is, to consecrate oneself to the deity = religion. uihi-naht = consecration night = Christmas Eve. uigbild = Weichbild, the town district, civic boundary, municipal freedom. wiheri, wiger = Weiher = originally the consecrated pond or lake. weihan, gewige, wic = stag antlers for battle. weigaron = daring in combat, to fight. wig = battle. wic = dwelling, town, place. wicg = horse (war-horse), also ship as "sea-horse," e.g., Viking dragon-ships.

b) if = (ig) = to animate, to ensoul. As a derivational suffix, -ig (also appearing as -id, -idit) conveys the animating, ensouling "I" of the concept it attaches to; e.g., Pfennig (penny), König (king), Honig (honey), andächtig (devout), kräftig (strong), anmutig (graceful), beinig (bony), dornig (thorny), dichtig (dense), erdicht (poetic, earthly), menschlich (human), fleischlich (fleshly), etc. Also as -igen in words like kreuzigen (to crucify), versündigen (to sin), sündigen (to commit sin), beeidigen (to swear), endigen (to end), etc. Other related forms: igal, igel = hedgehog. Wising = sea-

hero. wihi = consecration, sacred. wichtig = important. widken = to divine, to prophesy. Wichtel = small owl used for bird-catching. Wicke = vetch (legume). Widel, wickeln = to wrap, to wind. wiggen = to file, to whet, or to drive wedges into ships.

c) if = (ig) = to struggle, to fail, fright, death. weigern = to refuse, deny. Wichtel = dwarf; Wicht Schuft = despicable person. Nagr, Nagr = corpse, death.

of (og, ofh, och, hof, hog) = 8–9 + III = Primal Earth Power of Revelation.

a) The god-spiritual power from the Earth ᛟ manifesting visibly.

Of is the Primal Earth Power of Revelation. It is the manifesting Creator God, the revealing Eye of God, the fiery gaze. The word oge ("og" = god, "ge" = give) signifies the eye as the "god-given" faculty of human and animal beings. Hok, Hog, and Hodh denote the High (the sun) as the divine eye, with Hodhzeit marking the sun's season at Easter; the "High" is thus the sun-god, and Hod also means enclosure, whether a stall or a heap of sheaves. Offe is the manifesting Creator God understood under the law of heavenly fire, originally symbolized as the ox, later shifting to the bull; in all Germanic traditions the bull or ox is the sign and mask of the Creator God, as in the abduction of Europa by the thunder-bull. Words such as uohha, uifo, wiko, wohha, wehha, and wothe carry the meaning of consecrated or holy, referring to sections of the moon's course, the "Wode" of seven days. Related too are wag and wac, meaning wave or billow.

b) Of also expresses the manifesting and the growing. Thus Ofer or ochre means metallic earth, a pigment; Okelbeze or Ukelei denotes a type of whitefish. Objo, ohje, and ofse refer to the ox or steer, the male bovine, though the later association with castration belongs to a later stage of meaning. Odfer in dialect means "you shall have it." Oker designates the sharp angle where roof and ground meet, and the space within it, or the uppermost floor under a roof. Hogen or högen conveys remembering, literally "enclosing in memory."

c) Of also denotes burden, weight, humiliation. To niederhoden is to crouch or squat, hence Höderin became a term for a market-woman or stall-keeper. Hode and Höker signify hump or bent back. Finally, Hochgericht is the high court, the place of execution.

uf (huf, ug, hug) = 10 – III = Primal Earth Power Brought to Completion.

a) The completion of the divine-spiritual power revealed from the Earth ᛟ.

Uf is the fulfillment of the Earth's primal power. It signifies the incomprehensibly high, the spiritual, the spectral, the ghostly. It is the Unfathomable, the Unthinkable. From this sense comes Hugh, the incomprehensibly spiritual-high one; Hugibert (hugiperahta) means the incomprehensibly spiritual-glorious, a byname of Wotan. Wotan's ravens reflect this: Hugin, the spiritual sun as memory ("thought"), and

Munin, the spiritual moon as understanding (“remembrance”). Related words include gehugede = memory, huge / hüge = spirit or thought, hugu, hugs, hugr = spirit or mind. Hugideo originally meant “spirit of God,” later “the one inspired by God.” Hugdietrich = the spiritually rich ruler of the people, the divinely inspired folk-leader. Connected also is uohhar, wuodhar, wuodher (from nagara = to increase), “to multiply,” as in liebeswiohar = fruit of the body, offspring.

b) Uf, ug, huk, hug also carry the sense of greatness and power. Thus der Huchen is a large fish. Wuchern means to grow abundantly, to yield a great harvest.

c) Uf, ug, huk, hug can also mean the lowest, humiliation, or abasement. Hucken means to crouch down, related to niederhuden or niederhoden (to squat). Die Hude is the back; hence “jemandem die Hude vollhauen” = to beat someone across the back. Hude also means the last place in a row. Wucher is usury, fraudulent profit; Wucherer is a cheat or swindler.

Developmental Stage IV.
The phonetic conceptual symbol of the Aether as Deed.

Þ = Th or D (thorn, dorn)

tha (da, tza) = IV + 1– = Primal Aether's Act of Creation.

a) The creative act of the divine being, proceeding from the Aether

Tha (da) means the primal act of creation from the Aether. It signifies "to do," namely to be active. Tha (da) = tha-at (at = heroic generation of heavenly fire) = Tat (deed) = the Aether-action in the generation of heavenly fire – the creative act. Ar-tha = the Earth as the doing, all-sustaining. Thalia = action through the power of light (= the art of poetry), the Muse of comedy. Tau (tha-u = deed completed) = dew, understood spiritually as divine dew, blessing (cf. "Heaven, drop down justice," i.e., give them salvation and blessing). Da-ag = deed arising, Thag (not Tag) or Dag. Da-ach = Dach, the roof of heaven as the all-encompassing canopy; hence: house-roof. Da-am (am = the nourishing one) = Dame, the nourishing and increasing woman (mother); Dammerde = the fertile, nourishing farmland. Urda = the Norn who, since the beginning, is the active one, the doer; she has been at work since the primal time. Dar, da (spatially) = there, here, yonder; also "because." Das, daz = to do the one thing, namely "this" or "it has been done." Tha-al (done through the Al ☆, i.e., elemental power) = Tal (valley).

b) Tha (da) also means "to be there," existence, Dasein. Dag = sword, dagger, rapier. Dame. Dahs = badger, the burrowing (doing) animal; from this: dachshund, Dadel. Dandh, danc, dank = thanks, remembrance, recognition. Danne, denne, dan = then, from then. Dauern = lasting, enduring. Taler. Daha, dahe = clay, an earth substance.

c) Tha (da) can also mean dark, confused, wavering, to cut off, death. Thamas = darkness, twilight. Dämisch = dazed, confused, fogged; to damn. Damhirsch = the small, weak, reedy, inferior deer. Dablen = to sway confusedly. Damm = earth wall, the separating boundary; to dam, to block. Demar, demere = dusk. Thampf = smoke, steam. Dara, dare, dar = thither, there. Darben = to suffer want. Daram, darm = intestine. Tauwe = Daube, plank, floorboard. Dauern = to pity, to regret.

the, de = IV + 5–6 = Primal Aether's Act of Right.

a) The divine primal act of justice, proceeding from the Aether.

The, de = the primal act of justice or right-doing. The, de = the right deed. Theo, deo = the right deed reveals itself = God. Theus (us = completed heavenly-fire revelation) = the right act in the Aether has completed itself in the revelation of heavenly fire; thus, = God. Since "th" often transforms into "s" or "o," theus became Seus (Zeus). Theben = the-be-en = (Aether-right-deed, Earth-right, primal-water-law constraint) = the divine

right-action from Aether, Earth, and Water, whose symbol is the sun of God; hence the many sun-temples in Europe, Asia, and Africa that bear the name Theben[242] (Deben, Deven, Sebenstein, Säben, etc.). For example: Theben in Hungary on the Danube, Sebenstein in Lower Austria, Säben in Tyrol, Thebes on the Nile in Egypt, and elsewhere—always situated on high rocks above a mighty river. Theil = the-il (il = light-self) = Teil (share), i.e. my portion in the right action, the part. Denken = de-en-ke-en (de = Aether-right-action, en = primal-water-law giving, ke = to know, en again = primal-water-law constraint) = knowing of right action under the primal-water-law constraint; compare Mimir's Head (8–9 + I a, of, hojot). Thus, denken = to think, to reflect. Der (de, er = primal right-will) = "the one who wills and does the right."

b) The, de also serves as an affirmative reference to what is right. Denden, denken = to think. Decdan, desen = to cover, conceal. Dek, Verdeck, Deckel (cover, lid). Degan, Degen = warrior, hero, from dag, dagan = strong, robust.

c) The, de also appears as a negative prefix. For example: Demut (humility, the opposite of courage, as self-lowering), Degeneration (degeneration). Deat = death, to perish, ruin. Teil, teilen = part, to divide.

thi, di = IV + 7 = Primal Aether "I"-Act.

a) The act of the god-spiritual "I"-being (also of the soul) declaring itself out of the Aether.

Thi, di = primal Aether-I-act. Thi, di = the God-Self. Diutisc = di (thi)-ut-isc: di, thi = the God-Self, ut = the battle-fire in divine knowledge, isc = sprung forth from the battle-fire of divine knowledge (compare Tuisco: IV + 10, a, thu, the German). Thiuisko, diuisk, diutsch, deudsch = German. From this: diot = people, folk. Dietrich = Theodoric. Forms like teutsch, even though sometimes written as tiudische, tiutsche, tiusche, are false. Since they derive from the thorn- or dorn-rune, only those forms beginning with th or d are correct. This (thi-is), dis = the abiding God, "who is, who he is." Things (thi-ing-as) = the Son of God, the self-active One (Ás) = Týr; hence our Thingstag = Tuesday. Thi, di, this, dis, Things, Dings are terms of personification of the androgynous, bi-sexual Godhead; only later, when the divinity was split into male and female aspects, were this, dies, disen transferred to female divine beings (cf. hag-dísir). Diet, diot = (ot = whirling battle-fire revelation), i.e. the God-Self working in the whirling fire of battle, and thus in the life of the folk = Diet, the people. Thir = thi-ir (ir = storm-self) = that which is created by the primal Aether-I-act as storm-self, the "Tier" (animal). Thri = (thi-ri; ri = mighty, immense in the storm, i.e. the mighty action of the primal God-Self in storm, turning) = thri, dri = to turn, to create by turning, to beget. Thridi = 1. Thridi, the God who begets through turning; 2. the three-in-one God; 3. Thridi, the third god. (See G.-E.-B. Ar. 5, Bilderschrift: Thridi, and the Edda, Gylfaginning 2.) Thri, dri = the number three, the trinity. Thichsal = "I give Heil," = Deichsel (drawbar), later Christianized as Teufel, Deifel. Thichsalsechs = giving Heil to (or through) the race; cf. G.-E.-B. no. 5, Bilderschrift under Thichsalsechs, Gabal, etc. Thihte, dihte, dichten = (thi, te = heavenly-

[242] The "th" shifts into "d" in English, but often also in the Germanic tongues. Hence the place-name "Theben" also appears as Seben, Säben, Sebenstein, etc. Likewise, it often shifts into "t," as in Ithehoe, Hithe (instead of Thehoe, Hithe).

fire battle-law, en = law and compulsion = the Self enflamed, inspired under law) = to compose, to poetize; transferred to Dichtung, poetry, the "pressed-together" word. Distil, Distel = (dis = god, tel = right of the earth-godhead; i.e. the portion of the earth-divinity consecrated to the aetheric Self) = the thistle, therefore symbolically and as a healing plant revered. Dio = (di-o = revelation of the God-Self in action) = 1. the active, working god; 2. the active, working self; 3. by transfer, the servant. Disburg, Duisburg = place-name: "God's fortress," the burg of this.

b) Thi, di also carries the meaning of service, of serving, usefulness, trust, expectation. Thing, Ding = an unnamed thing, an indeterminate matter, e.g. a Dingsda, "some such thing," something unknown. Die, der, das = the articles. Dihte, dichten = dense, compressed; hence dicchi, dic, dide = thick. Dili, dil, dille = plank, floorboard, floor, hallway. Dieme, Diemen = haystack. Die, dienaere, Diener = servant. Dionost, dernost, Dienst = service. Dinostman, Dienstmann = servant, retainer, small vassal, knight. Diorna, dirna, dierne, dirne = serving girl (then without negative meaning). Diser, dieser = this one. Disiu, diese = this (feminine). Diz, dis, dihe = this one. Tilli, tille = dill (herb). Dingen = to hire into service, to enter into a service-contract. Dinchil, Dinkel = spelt grain.

c) Thi, di also means judgment, separation, decision, end, death. Thing = the court, the judicial assembly; the böse Ding = "evil thing," finger abscess, bone disease; the "three-legged animal" = the gallows. Diob, diep = thief. Dietrich = (makes the people rich; in later times, through the distorted secret-language Kala, became also a term for lockpick, burglar's tool). Dingen = to judge, to decide. Ausgeding = retirement, discharge.

tho, do = IV – 8-9 = Primal Aether-Revelatory Act or Revelation of the Aether-Act.

a) The spiritually divine act that reveals itself out of the Aether in recognizable appearance.

Tho, do = revelation of the primal Aether-act. Thorn, dorn = (tho = revelation of the act, orn = to beget descendants [oren, horen]), therefore: primal Aether-revelatory act in procreation. Thus thorn, dorn = thorn, the "thorn of life" or phallus. Thor, thorr (-e) = the manifesting right doer, i.e. Donar (the god of thunder), the son of Wuotan. Thorn, dorn also = thorn = the ongoing process of primal Aether-revelatory act in continuous generation; in transferred sense, therefore, "thorn" = forest, woodland (wald, waldung), cf. Exodus 3:1–5, the "burning thorn bush." Thor, dor = the manifesting right generative act, the entrance and exit (Dagina), in a transferred sense, the cor (heart). In symbolic writings such as the Bible, therefore, expressions like "heart," "uterus," "cup," "shoe," "flesh-pots," and so forth are consistently used with this veiled meaning, to which we shall return in the section on "mystery language." Thorf, dorf (thor-fa = revelation of the right generative act). Torf, turf = sod, turf; torf = peat, combustible half-charred turf-remains from wetlands. Thon = (tho = primal Aether-revelatory act, on = coming forth out of the primal darkness ▽) = clay. Thonbrüche (clay-pits, but literally "clay-breaches" = breaking forth of the primal Aether revelation from the primal dark), hence prophecy. Thus "Thonbruch" is the corrupted popular name of the legendary castle of the Bavarian seeress Sibylla Weiß, supposedly located in the oak forest near Lonnerstadt in Upper Franconia; it has nothing to do with "Bruch" (fracture), but was likely an "earth-stall"

dug into clay (Lehm, Löh), as the name Thonbruch (also Conebricga, Tune-bricgia, Tunnebrugg, etc.) explains—literally, "broken into clay." Thonauen = Aether-revelatory act in waters, i.e. the deep whirlpools of rushing streams. For example, the fishermen's ordinance of Esslingen forbids fishing "in the thonauen." Also in the Neckar these whirlpools are called "thonauen": "in the thonen under the mills, where the water is called thonau according to ancient usage." These whirlpools, the "thonauen," were considered the dwellings of water-gods and nixes and were therefore holy and consecrated. Fish that fled into them and sought protection with the deities of primal Aether- and primal water-revelation were thereby under divine protection, and to take them out of such sanctuaries was considered sacrilege—hence the ban on fishing in the thonauen. The river-name Donau (Danube) comes from the same meaning. Because of this double meaning of thon as 1) clay, clay-breach, clay-stall or earthwork, and 2) thonen and thonauen = stream-whirlpools, we also get thonum or dunum = settlement or earthwork by a great water, e.g. Dunum on the Constance lake, the land of Thun on Lake Lucerne, Thunfeld, three Bavarian places called Thundorf, and many place-names ending in -donum or -dunum. Thron = (thoron = the manifesting right act out of the primal darkness) = the high-seat of the godhead; later transferred to mean the royal seat, Thron. (e.g. Stronegg, name of the largest earthwork = holy sanctuary in Lower Austria. See further G.-E.-B. no. 3, Rita; Guido List, Deutsch-Mythologische Landschaftsbilder fig. 82).

b) Tho, do = (cf. "tun") noisy manifestations, breakings-forth. Donar, donner = thunder. Dorn = 1. thorn, prickle; 2. thorn as "thorn bush," bramble, hedge-rose; 3. thorn = forest. Tor = gate, door. Thon (also dahe, tahe) = clay, loam, Löh. From thon also: Thonbrücke = clay-pit, i.e. cell-like spaces broken into clay/loam, earthworks; from this: tunnel, "dunel." Further examples follow in the next section at thu, du. Other examples: dort = there. Totoro, toter = yolk. Thron = high-seat of a ruler.

c) Tho, do = to confuse, to kill. Thorn = the thorn of death (Sleeping Beauty, Brunhild's sleep enchantment by Wuotan). Tor = the twisted one, the fool. Drohnen = idle drones, drone bees, lazy parasites.

thu, du = IV + 10 = Primal Aether-Act Fulfillment.

a) The fulfillment of the spiritually divine act revealed out of the Aether.

thu, du = completion of the primordial act. – thu, du = to do, great, mighty. – thurs = (thu-ur-fe = thu: great, mighty; ur = from the primeval earth; fe = heavenly fire-right, creation; thus: created from the primeval earth[243], the giant) = the giant (the dying remnants of the fourth root race, the Atlanteans). – thuo = (thu = great act, o = revelation) act; this act is the transition between rest and movement, hence the basic concept of the number two, namely: thuo = thwo = jwo = two; this thuo, "act of the two," is again the basis for: thuist (thu, ist = constant) = constant act; thus thuist = twist = transition. –

[243] Movement = adeptic-positive-active-male fundamental cause (principle) ⊕, Rest = mediumistic-negative-passive-female fundamental cause (principle) ⊖; in their union creation is fulfilled with the "Let there be!" ⊕; it is Thuiskfo that has come into appearance with its "Chusk / Cue ent-sichen" or "Tu wadsen" = 卐 = Let it be!

thuissfo = (thu-isk-fo = act – self-withdrawal – fire-revelation = the engendering transition) = Thuissfo.[244] – thuasf (= fuasf = swasf = swastif = swastika) = the Fyrfos, the second primordial glyph of the Armanic system 卐, the most holy name-sigil of Thuisfos.[245] – thule = (le = life-giving law of nature) = the great act according to the life-giving primal law of nature = world- and mankind-generation; therefore "Thule" is the legendary land of origin of the Aryan race in the far North (see Section I, Yggdrasil, of this book, p. 28–29), the land of the Hyperboreans, the beloved land of Apollo, where the sun never set. It is futile to take this concept "Thule" in the modern-geographical sense, thinking of "Iceland" or "Norway"; Thule is only to be understood in the ideal-abstract sense, at best like the concept of "Paradise," although Thule and Paradise are the same.

thuron = (thur, on = revelation out of the primeval water-darkness) = thuron therefore: great deed from the primeval earth, risen out of the darkness of the primordial waters = thus: thuron (thur'n), a great, solitary, towering rock, as such are still today called "turm" (tower). Hence by transference: thurn = tower (Turm) for tall structures, still today called "turm."

thuom = (thu = great act; om = moon-fire (full moon) as divine revelation; abbreviation of the magical word "mononom"; more on this in G.-L.-3 No. 5, Picture-Writing, p. 78, and in the present book: Developmental Stage X + 8–9, a, mo and om) = the great divine act in its moon-fire revelation = the thuom = dom, as holy dom, later secularized as Dom, cathedral.

tun, dun = (un = that which suddenly emerges out of the primordial water-darkness) = the great act arisen out of the primeval darkness: the dark hood-act (with "thon" it was prophecy); the sensual, almost sorcery-like hollowing out of tunnel- and cave-like underground constructions in clay, loam, or loess, for sanctuaries, crypts, dwellings, storehouses, earth-stables, catacombs, and cellars. These underground works often formed great complexes, which one may indeed call underground cities, some of which are still in use today (for example in Grauthal, Sabern district in Lorraine, in Salzburg, in the Alps, in the Pyrenees, at Gibraltar, etc.). From this derive many place-names that arose from the root-word "thun, dun"; e.g., Autun, Augustodunum (Augsburg), Eburodunum (Brno), Lugdunum (Lyon), Lausodunum (Lausanne), Congern, and many others. Also: dunel = (life-law-force) tunnel. Likewise the concept tunc (thun-ak or thun-fa) for earth-pits covered with dung as warm winter dwellings, from which is connected again the concept thunga, thunge = manure. Likewise: thiunhal, tunkal, tunkel, dunkel = dark, for shadowy, lightless, dark, from which derives: dunchan, dunken = to deem, conceit, to seem, to imagine, to fancy.

From the primordial word thur, dur the root word thru, dru developed, by dropping the u after the th or d (thus thuru = th'ru, duru = d'ru), with the meaning: thur = the great, mighty act of the primal ether out of (or upon) the primeval earth — and ru = resting, observing after the storm, i.e., the thinker absorbed into himself. From this primal concept then arose derivative concepts such as: traut (beloved), der Traute (the trusted one), der Vertraute (the confidant), die Treue (fidelity), and so forth. From this also come thruthe, druthe, drude = Thrude (the = the right act), meaning the thinker absorbed in himself who acts rightly: the Druthe or Thrude as confidant of the deity, the knowing one (the priest). The feminine Drude is the counselor of salvation, the priestess. It was only in Christian times that she was maligned as an elvish specter or a witch. From this same root

[244] About Thuissfo, see: Armanenschaft; Rita;, Picture-Writing.
[245] About Fyrfos, see: G.-1.-3 Ar. 5, Picture-Writing

comes truhtin = "the loyalty within" = the lord of a warrior host (truht = the faithful ones). So too truh-fazzo, thruhtsaezze = Truchsess, seneschal, governor. Likewise thurafa = (thu = completion of the primordial act, ra = storm-force, sa = earth-capacity and might) = storm-force and earthly might in the ether-act of completion: the deity as thuraka (th'raka), dragon.

From the primordial word thur, dur the root word thru, dru developed, by dropping the u after the th or d (thus thuru = th'ru, duru = d'ru), with the meaning: thur = the great, mighty act of the primal ether out of (or upon) the primeval earth — and ru = resting, observing after the storm △, i.e., the thinker absorbed into himself. From this primal concept then arose derivative concepts such as: traut (beloved), der Traute (the trusted one), der Vertraute (the confidant), die Treue (fidelity), and so forth. From this also come thruthe, druthe, drude = Thrude (the = the right act), meaning the thinker absorbed in himself who acts rightly: the Druthe or Thrude as confidant of the deity, the knowing one (the priest). The feminine Drude is the counselor of salvation, the priestess. It was only in Christian times that she was maligned as an elvish specter or a witch. From this same root comes truhtin = "the loyalty within" = the lord of a warrior host (truht = the faithful ones). So too truh-fazzo, thruhtsaezze = Truchsess, seneschal, governor. Likewise thurafa = (thu = completion of the primordial act △, ra = storm-force, ▽ sa = earth-capacity and might) = storm-force and earthly might in the ether-act of completion: the deity as thuraka (th'raka), dragon.

b] thu, du = to do, derivations of "doing," movement, need. du = thou, personal pronoun. dofta = thwart, rowing bench. tudien = to dive; ducker, dücker = diving duck. Ducstein = chalkstone. duft = fragrance, pleasant odor. tuld, tult = Dult, annual fair, feast. thun = down, eiderdown (the down-feathers of eider ducks found in caves — thunen, dunen). tunga, tunge = dung, manure. duruh, durh, dur = through, to penetrate. durst = thirst. dune, dūne = dune, narrow (thin) natural embankment at the seashore. dunni, dünne = thin, delicate, elongated. dufe = soft, sweet, mild. druc (from thrauk) = pressure, to press, printing. druofi, druos, drüse = gland. thuon = to do, to make. durn, thür = door. truha, truhe = chest. tuoch, tuoh = cloth. tundhon, tunke = broth, sauce. turm = tower. thurse = giant. thurstig = bold, heroic. tutta, tutti, tüttel = breast, teat, nipple.

c] thu, du = bad action, to perish, to pass away. tucen, tücen = to stoop, to yield. todel-muser = dormouse. duft = hoarfrost. dulten, dult = to endure, to suffer, patience. thumb, thum, dum = dumb, foolish, deaf, mute. dümpfen, dumpfen = to make dim, smoky, to smolder; dumpf = dull, vaporous. thundhal, tunfal, tunfel = dark, lightless, gloomy. dunchan, dunken = to seem, conceit, fancy. tunest, tunst, dunst = mist, vapor; tunest also = storm, tempestuous squall. durri, dürre = drought. tuken = to stupefy, to astonish. druc (from thrau? = dragon) = pressure, oppression. Drude, Thrude = sorceress, elvish malignant being. druofi, druos, drüse = 1. swelling, 2. weathered ore (geode), 3. equine disease (glanders). trucfara, truofen = dregs, yeast, the residue where fermentation clings. tumel = turmoil, commotion.

ath, ad = 1–4 + IV = Primordial Ether-Creation Act or Deed.

a) The creation-act of the divine being announcing itself from the ether.

ath, ad = primordial ether-creation act. ath, ad = spiritual divine deed, highest act. athena = ath = primordial ether-creation deed, en = the right compulsion of emergence out of the darkness of the primeval waters ∇; a = –4 = cause, will, power, deed. Thus: the primordial ether-creation act in its dark compulsion of emergence, in its cause, its will, its power, and deed = Athena, the originally androgynous deity of creation, later the feminine Athena. Only as a creation-deity could she be the guardian-goddess of the primal site "Athens" (in Greece). – adam = (am = the creative force springing from the moon) = primordial ether-creation act springing from the moon; thus "Adam" is not the "earth-man," as mistakenly assumed (he would otherwise have to be called "Arthmann"), but rather the moon-ancestor (Pietri), one like Manus. Since the first four books of Moses are not Hebrew but Ur-Aryan in origin, "Adam" is also not a Hebrew name, but an Ur-Aryan concept-word. – athem (em = moon-influenced natural primal law) = primordial ether-creation act according to the primal law of nature = breathing = life. – athal (al = ☆ life-fire; el = life-law) = the living, fiery, lawful primordial ether-creation act, in modern terms the law of selection, of "nobility" (what it once was, and what it should be again!). – adeptu = (eb/ep = the divine right of the earth in the physical outer being; tu = the capable one in the spiritual inner being), thus: adeptu = the knower who, according to the primordial ether-creation act and divine earthly law, acts physically capable; the "adept," one who has penetrated knowingly and skillfully into the most hidden mysteries. – athauolf (ath-a-uolf) = mighty aid of the primordial ether-creation act, once a divine epithet, later the personal name Adolf. – atho = Atho A330 = the highest act revealed. – adebar (ad-eb-bar: primordial ether-creation act – the divine earthly right, physically – bearing to earth, birth) = human birth. Once a by-name of Donar and the name of the stork as Donar's symbolic animal-mask; hence the stork is still a consecrated, protected animal, from which the belief arises that he brings the little children. – hadu (h'ad-u = the primordial ether-creation act fulfilled) = struggle, battle. Hadwig = battle-consecrated, Hadubrand = battle-fire. – uade (from ader = vein) = wado, wade = muscle, calf.

b) ath, ad = active, to, toward, at, near. – ad = Ald, the active one. – adebar = stork. – adfogat = zu Dogt, advocate, lawyer. – adum, athum, atem, aten = breath, breathing. – ather = ether. – adara, ader = vein, sinew, nerve; transferred also to plants and stones: a primordial crack in stone and wood, "veined." – adelar, adeler = eagle. – admiral = (ad = active, mir = sea, al = all) = the one active over the whole sea, the commander at sea; not from the Arabic amir-al-mal. – athian = ethen, to eat, nourishment. – hadu (h'ad-u = dread-act) = quarrel, battle, strife; also hunt, pursuit. – uadel = calf of the leg, wagging branch, frond. – wadalon, wedeln = to wave, flutter, wag. – Wathe = witness. – wathan, waeten = to wade in water, sand, etc.

c) ath, ad = against, annihilated. – aten, äten = to consume, to eat away, to corrode. Antithesis. – hadara, hadel, hader = quarrel, discord, lawsuit. – hatschen = to walk clumsily, a worn-out old shoe, a slovenly woman. – wake = slap, box on the ear. – watscheln = to waddle, to walk laboriously, from waten (to wade).

ith, id = 7 + IV = Primordial Ether-Self Act.

a) The act of the god=spiritual self=being (upon the soul) announcing itself out of the ether.

ith, id = primordial ether-self act. – ith, id = the divine self. – idi = (id-di) the divine selves. – idisen = (id-di-si; si = heavenly fire-self on the spiritual plane, thus: the spiritual manifestations of the divinity, elves, idises) = originally androgynous, later conceived of as feminine, with valkyrie-like qualities (cf. the Merseburg Charms). – ida = (id-a) = power and might of the divine self, later a goddess, then a woman's name. – hidra = the divine self in the storm = Hydra. – hider = the divine self, the lord = Hieder, Hyder. – uider = again, the ever-returning one. – uidar, widar, Widder = the earthly divine self, whose symbol is the ram; hence Jupiter-Ammon wears ram's horns upon his brow as the great reaper returning in spring; and thus in the zodiac, the spring constellation is Aries ♈. – Widar ♈ = the reborn Wuotan. – uida, wida, wide = knowledge, bet, judgment. – uida, wida, wide = wood, withe, willow (salix), the symbol of law. For this reason the "wid" – a noose of thin, thrice-twisted willow twigs – lay beside the sword before the Vehmic judge at his table, and with this noose the condemned man was hanged upon the nearest tree. – uithan, withan, wizzen = knowing, wisdom, the knower. Wittenberg = sheltered knowledge, a holy sanctuary. – uidamo (uid-am-o = knowledge – revealed mother = the acquisition of the woman = bridal purchase) = weotuma, bridal purchase. – uido = the divine self fully revealed. – guido = (fu-id-o; fu = perfected primal-earth ability of the revealing divine self), once an epithet of Wuotan, later a man's name, meaning: the primal knower. – Hith = Lady Hitt in Tyrol, a goddess (ith) degraded into a bogey figure. – hith = his = hiz = the "Hise," once thought of as an approach of the divinity. – itheoe = the first revelation, the first approach of the divine self = Isehoe, a place-name. – uide, weide = pasture, also hunt. – weidinari, weidenaere = "weidner": 1. judge, 2. hunter. – widamo, wideme = wittum = dowry, endowment.

b) ith, id = repetition, return. Hieder, Hydra = the ever-returning, unconquerable water-serpent, the flood paired with storms. – wieder = repetition, return. – hisig = zealous. – Hitte = goat, the sacred animal of the goddess (id, hith, Lady Hitt, Frouwa).

c) ith, id = against, contrary, empty. – ithil = empty. – uider = against, adversary. – hisig = feverish, passionate fever. – itha, izza = anger. – wituwo = (empty union) = widower; wituwa = widow. – widamo, wideme = wittum = endowment for the widow's old-age support, or for otherwise unfit dependents, hence also: a benefice for a parish priest, a rural clergyman. – uithe, withe = the knowing one, the discerning one, the judge. – with, wid = judgment, court.

oth, od = 8–9 + IV = Primordial Ether-Revelation Act, or Revelation of the Primordial-Ether Act.

a) The spirit-divine act which reveals itself from the ether in a perceptible manifestation.

oth, od = revelation of the primordial-ether act. – oth, od = the spirit becoming visible in phosphorescent radiance (the burning bush; Reichenbach's Od, Od-rays, X-rays, N-rays, ♓ -rays and other radiations, radium, helium, etc.). – othin, odin = (in = the god-spiritual element arising in the fateful compulsion of the creation-act out of the darkness of the primordial waters ▽), thus: the god-spiritual element of the primordial ether shining forth from the primal darkness = Othin, Odin (uothin), Wuotan, Hodin, Uod, Wod. – odem = breath. – hodo = (h'od-o = the revealed one revealing himself) = the testicle (semen-gland), and therefore consecrated to Wuotan as All-Father. – othar = the one revealed upon earth = Othar, Wuotan's messenger to men and dwarves, by whom he is slain; the symbol of the divine messenger who is always pursued even beyond death itself – "crucify him!" – odag = rich. – othmahali = wealth (oth-ma-hali = divine revelation – admonition – salvation).

b) oth, od = good, possession. – oth, od = Od, free hereditary property in contrast to ed = fief property. – aloth, alod = (al = ☆ life-fire, the god-sun) = thus: sun-fief, aloth or alod, free hereditary land. – odem = breath, respiration. – hoken, hokeln = to visit someone.

c) oth, od = empty, destroyed, desolate, wasteland, corpse. – odar = or, wavering between this and that. – odi, oede = desolate, wasteland, solitude. – öd = stale, empty. – hoseln = to shrivel; hoseweibel (not holzweibel) = shriveled old woman, hag, elvish being. – Hod = death = Hödur, Hotherus, the slayer of Baldr.

uth, ud = 10 + IV = Completion of the Primordial Ether-Act.

a) The completion of the spirit-divine act revealed from the primordial ether.

uth, ud = completion of the primordial ether-act. – uth, ud = to do, great, mighty, "hut" (guard). – uth, huth = the mighty-great guardian, he who holds the world in his keeping (properly written der Huth, die Huth); an epithet of Wuotan. Therefore the "hat" (Hut) is his sign. – huth = the skin, as that which encloses all. – tarnhuth = (tar = to conceal; nh = law- and ordinance-compulsion of the primal darkness) = the concealing, making-invisible covering (later "hood" and still later "cap"), originally the primal darkness itself, the realm of the dead; since Wuotan is the leader of the dead, the tarnhuth – that is, the covering of the invisible, the dead – is his symbol, as carnhuth. – huthberg = sheltered in protection. – uterus = the mother's womb, which receives and brings forth. – uuth, uud, wuth = great, abundant, stormy, courageous.

b) uth, ud = good, great, mighty. – Uthr, Utha, Uh = the completed great ones, the mighty; personal names. – wudeln = to thrive, flourish. – buot, huoten, büeten = guard, protect, protection. – huttea, hutta, hütte = hut, little house. – hutschen = to rock, to shovel; hutsche, hitsche = shovel, cradle.

c) uth, ud = death. – Huth = the dead; Huthberg = hills of the dead. – ut, uken = to jest, to mock, to trick. – hudeln = to work sloppily. – buteln = to wrinkle, shrivel, destroy. – wudeln = to swarm. – Wut, wüten = rage, fury. – huderwat = ragged clothes. – hudel = rags, tatters. – hutel = decayed, rotten, dilapidated building.

Stage of Development D

The phonetic concept-symbol of the primordial waters ▽ as the bearer.

ᚾ = N = noth (need).

na = V + 1–4 = the primordial-water creation-law as the prayer of the primal darkness.

a) The divine being, compelled by fate (Noth), through grace, will, ability, and deed, announces itself out of the darkness of the primordial waters.

na = cause, will, ability, and deed in the creative compulsion of the feminine conception — Dagina. – na-na = Nana, Baldr's consort, the spring-goddess, as the many-bearing one (hence the double "na"). – natur = (na-at-ur = forced forth through conception from the primal origin) = nature. – na, nah = the vessel in which the conceived is prepared for birth; in symbolic transfer, the Na, Nah (nave), Nau (na-u = completion of conception from the water-primal-darkness, the ship). Compare this with "Noah's ark," the vessel, cauldron, or ship of Cerridwen, the ship of Nehalennia, the ship of Isis, and of other conception-goddesses: the ship in which the souls destined for rebirth are conveyed over the dark sea of the primordial waters into the human world. In a weakened exoteric form this Nah appears in all those mythic ships that are mentioned in flood-legends as the salvation of endangered humanity; likewise the "Argo" of the Argonaut saga, which allegorically describes the rebirth of Odysseus. Thus Nah is the symbol of the mother's womb, which receives and gives birth, preserving humanity from passing away; therefore the Nah is the emblem of all conception-deities, both androgynous and male and female. – nau = na-u = 1. flowing (living) water of springs, brooks, rivers, and streams; 2. ship. – Noatun, Nauheim = the land of ships, the sea. – nahat = nah-at = night, which arises from the primal darkness (at). – nara, nar = nourishment, earthly well-being. – nagal, nagel (na-ag-al: emergence-blessing, arising from the heavenly life-fire of the All ☆); therefore the nail is a symbol of divine salvific conception and an emblem of the smithing Wuotan; later it became associated with the devil; one still says today "that must be nailed down." Materialized in the three nails of Christ's cross.[246] – nakath (na-ak-ath: na = vessel, ak = arising, ath = creation-act: the creation-act arisen from the vessel = birth, hence: the state of birth), nakt, nakedness. – name = name = increase of the emergence-blessing. – hnaf, hnapf = bowl (na = Dagina, af = primal fire, primal generation, phallus) = primal conception; hence the bowl is a symbol of Dagina, like the ship, shoe, cup, etc. – natara, natra, nator (na-ta-ra: na = feminine conception; ta = masculine conception; ra = divine will, power, might: the conjugal conception) = adder, snake. Hence the snake (adder, otter, house-otter) is a consecrated elvish animal and a symbol of Wuotan as household, hearth, and clan-god. No less is it connected to ancestor veneration (lares), since in the house-otter or house-

[246] In the early Middle Ages, four nails instead of three appeared on the crucifix, with symbolic reference of the number "four" to the primal fire (Urfeuer) as primal salvific generation.

snake the spirit of the ancestor was revered and sacrificed to. – nagal = fingernail, where the "need-rune" (noth-rune) blooms and glows.

b) na = nearness, succession, joining-together. – nah = nearness (with reference to a): birth is "near," it occurs soon. – nadh = that which follows "na," the nearness, i.e. succession. – nady = what follows. – nat = na-at = the seam, by which joining-together arises; sewing = najan, naejen, nähen. – thonauen = (tho = primordial ether-revelation), i.e. primordial ether-revelation out of the darkness of the primordial waters, the deep water-whirls (see Developmental Stage VI + 8–9, a, tho), hence the river-name "Donau" (Danube). – nauen = the flowing waters, Nau = ship. – Nadjen = small ship. – nagiburo, nadgibur, nadbaure = neighbor, the nearest farmer. – na? = exclamation of astonishment. – naba, nowa, nabe = axle-hole in the wheel. – nabager, nabeger, nageber, negber = borer. – nabulo, nabel = navel. – na, nah, nadh = after, behind, later. – nadhvare, nadhfar = descendant. – nahisto, nacheste = nearest. – hnac, nac, nade = envy. – nadot, nadot, nadent, nadet = impending, near. – nadala, nadel = needle. – nagal, nagel = nail. – nagan, chnagan, gnagan = to gnaw. – narda, narde = nard, fragrant oil. – naso, nase = nose. – naz = wet.

c) na = negation, separation, darkness. – Nachrichter = executioner. – nahtlich = nightly, dark, darkness; the night-grave, the twilight. – nauren = to slumber. – na = no, not. – nafezen = to doze off, to nod into sleep. – narva, narwe = scar, constriction. – narro, narre = fool. – naskon, naschen = to nibble, snack. – nagelfari = Nagelfahr, Hrymir's death-ship at Ragnarök (na = rebirth-blessing; ag = active; al = heavenly fire of the All ☆; fa = primal fire; ri = gigantic, great; thus: the rebirth-blessing arises from the heavenly fire of the All ☆ as great primal-fire generation). Hence Nagelfahr is the death-ship, the ship of rebirth, the Nah; it is said to be built from the nails of the dead. This is true: namely, from their living rebirth-blessing. – Nagelfari as a giant-name designates the husband of "naht" = Night; he is essentially death personified, who guides the dead to rebirth across the dark primordial waters into new life in the light.

ne = V + 5–6 = Natural-Primordial-Law or Natural-Primordial-Lawful Compulsion.

a) The divine right-will in the compulsion of fate (Noth), as the natural law announcing itself out of the darkness of the primordial waters ▽.

ne = the right emergence-blessing, birth. – ne = birth. – nerthus = (ne = right emergence-blessing, er = lord, thus = great act in completed heavenly revelation) = Nerthus, the mistress (goddess) of the great emergence-blessing-act in completed heavenly revelation; as a goddess of conception she possesses a wagon-ship. – nehalenia = (ne = right emergence-blessing, hal/al = life-fire, power and deed, en = right emergence-blessing, ia = self-power and deed) = Nehalenia; she also has a ship as her emblem. – nemesis = (ne, me = increase, esis = law-establishment) = arising and increase of the dignity of the law; avenging and rewarding guardian of the law. – nebul = (ne, bu = the high, mighty; ul = divine spirit in the moving elements as the visible spirit of the macrocosm ☆, personified as god) = fog, cloud; in fog or in clouds the deity showed itself visibly. – naru, nerge = narrow tongue of land, isthmus, spit of land, usually a

marshy lowland at the sea, often connected with lagoons. – nezzila, nezzel (nethila: ne = right emergence-blessing, thi/si = god-self, la = ☆ life-fire) = divine emergence-blessing; therefore nettle, especially the "alder-nettle," was a consecrated healing herb. – nest = constant bearing, place of birth = nest; hence nestilo = the life-light revealing itself in the nest, the birthing-place. The nettle (see b) was thus the symbol of being-bound in the the-nest, and for this reason "nest-knotting" was considered a malicious sorcery by which one wished to render spouses incapable of marital union.

b) ne = beside. – Neffe, Neffin (niece) = the born-alongside ones. "Neffe" in Old German was the title of clerical electors; the secular electors bore the title "Onkel." – nemnen, nennen = to name. – nestilo, nestel = lace, string, fastening. – nes, nezzi = a knot, from nestilo = fastening. – nezzen, neten = to make wet.

c) ne = to take, to deny, no, dark, black, death. – ne = no. – Neffe = aphid. – nehmen = to take, with the secondary sense of force, often a euphemism for stealing or robbing. – Neger = the black one.

ni = V + 7 = Primordial-Water Self-Compulsion or Need, also: the dark primordial-water self in the compulsion of the natural-primordial law.

a) The god-spiritual self-being (including the soul) compelled by fate (Noth), through natural law announcing itself out of the darkness of the primordial waters ▽.

ni = the dark primordial-water self in the compulsion of the natural law. – ni = underworld, abyss. – nif = ni-if = self, the dark primordial-water self = the "Nik," as elemental spirit. – nifse = self, the dark primordial-water self inspired by heavenly fire-right, i.e. divinized, as water-god; at first androgynous, later male "Nifs/Nir" and female "Nifje, Nixe, Nire." – hnikar = Hnikar, the water-god who also sets foot upon the earth (ar). – Hnifhudr = the watching water-god, i.e. the one who observes, guards. – Hnikuz = the old, aged (fulfilled) water-god, the winter water-god. Hnikar, Hnifhudr, and Hnikuz are also epithets of Wuotan. – nimfe = (ni = the abyss, im = life-light influenced by the moon, fe = conception) = primordial water and moon-influenced conception; the "nymphe" = the labia of the vulva; transferred and symbolized as nimfe = dark primordial-water self, moon-influenced, fe = fairy, spirit of conception; hence the nymphs, female grove-deities with their caves (cf. Hymen, Developmental Stage X + 7, a, im). – nid = ni-id = abyss-goddess. – nidal = nid-al (al = ☆ life-fire) = the life-fiery abyss-goddess or motherhood goddess; hence in southern Germany (Bavaria, Austria, Tyrol, Styria) the seven nights before Christmas, especially Thomas Night (20–21 December), are called "Nidelnächte" = mother-nights; the symbolic festive dish is "nideln," i.e. thick cream, of which some is laid on the roof (as an offering) so that the passing Lady Perchta sees one has followed her commands. – nidarkunft = the abyss-goddess comes to earth (ar) = the "niederkunft," the birth. – niothelid, nietelid = that which comes from the nid, the child, the little one, the lovely; hence "niedlich" (cute). – nifal = ni = dark primordial-water self, if = primordial fire-self, al = ☆ life-fire (cf. nebul) = nifal, mist, cloud, in which the godhead shows itself. – niflunga, nibelunga = those

stemming from the mist — from the darkness of the primordial waters. – nium = (ni = dark primordial-water self, un = the one, the high one. This one, the high one, is Wuotan, and his number is nine; hence niun = nine; more in E.-B. no. 7, "Kabbala und Armanism." One of Wuotan's sacred animals is the hare (ase), in which Wuotan's nine-number is symbolized, since it is said the hare has nine layers of skin. In skinning, the inner fine membranes sometimes tear the whole hide; hence the expression "nine-skinned" for a stubborn, obstinate person.) – niu = completed birth, the new, new. – niot = spiritual abyss, desire. – nioro = (ni = abyss, or = descendant, o = revelation, arising) = kidney, testicle. – niothan = (ni = dark primordial-water self, oth, od = revelation of the primordial-ether act, Dagina) = Wuotan reveals himself through conception; therefore "nit" (abyss) and "nail" (phallus) are consecrated to him (cf. nagal at V + 1–4, a, na).

b) ni = beside, to incline. – Nichte, Nistel, Neffin = niece, the daughter of brother or sister, one inclined to the own clan, born alongside. – Nicel = metal. – Nid, Genid = that which inclines. – Knie = knee, that which bends. – Niksch, Nikisch = the spiky, bending grass. – nidana, nidene = down here, here below on earth. – niotelid, nietlid = little, lovely. – niesen = to sneeze. – nieseln = to drizzle. – Nießbrauch = usufruct, see nuken. – hniotan, niet = rivet, to rivet, fasten.

c) ni = never, not, nothing, empty. – Niffel = fracture. – Nifel = glanders, horse disease. – nie, niemals = never. – nicht = not. – nichts = nothing. – vernichten = to annihilate. – Midel = bad, malicious child. – nidar, nider = down, to abase, to defeat. – nitnagal = "envy-nail" (cf. na, nagal). – nioman, nieman, niemen = no one. – Niete = blank, loss in a lottery. – nimer, nimmer = nevermore. – niergent = nowhere. – -nis = ruling suffix, e.g. in: Fäulnis (rot), Hindernis (hindrance). – niz = nit, louse-egg. – Nibelunge = sons of the dark primordial waters, demonic, elvish beings.

no = V + 8–9 = Primordial-Water Revelation-Compulsion (Need).

a) The divine primordial-being, compelled by fate (Noth), through ordering in the spiritual inner being, reveals itself out of the darkness of the primordial waters ▽.

Primordial-darkness, primordial-water △, primordial-mystery. ("Genesis I. 1–2 … and it was dark upon the deep, and the Spirit of God brooded[247] upon the waters.") – noa = (no-a) = cause, will, power, and act of the primordial waters (the Flood). – Noa (Noah) is actually the original Germanic primordial water-god Niord (Njord),[248] who

[247] Luther wrongly translated "meradepeth" as "hovered," instead of correctly "brooded." This "brooding" is mythologically linked with the primordial egg (world egg), which still echoes faintly in German folk belief about the "egg-laying" (and thus brooding) Easter-hare (Ase!). In the creation-myth of the North American Indians, the hare lays the world egg and broods it, surrounded by all holy animals, over the "primordial waters."

[248] The earth rose out of the primordial water, the primordial darkness, the world of light out of the world of darkness; the Æsir, before they could penetrate and enliven the earth, first had to win it from the primordial water and primordial darkness – in the Vanir-war – for the Vanir in nature are the moist vapor-forms of the clouds, which especially by night rise from the sea, and which once (as the cow Auðumbla who nourished Ymir) enshrouded the embryo (chaos) of our earth in dense dark

dwells in the land of ships (the sea), called Noatun (= no-at-un: no = primordial-water-darkness, at = bringing forth, un = the great, mighty; i.e. the great, mighty one that comes forth from the primordial-water-darkness = the sea). – norn = (no-orn: orn = descendants: primordial-water descendants, namely the three Norns, the three daughters of the primordial-water giants: Edda, Völuspá 8: "Until three of the giant-daughters came, rich in might, out of Jotunheim…") = the Norns. – noth = (no-oth: oth = revelation of the primordial-ether-act) = Need, i.e. the revelation coming from primordial-darkness as the compulsion of fate. – norfi = (no-or-fi: primordial-water-darkness – descendant – primordial-fire-self = the primordial-fire-self as descendant of the primordial waters out of the darkness) = Norwi, Narvi, father of Night. – nobiskrug = (no-bi-is-fa-ar-ug: no = primordial darkness of the waters, bi = the earth-born, is = constant, enduring, ka = creator-power, ar = earth, ug = great fulfillment; i.e. the one constantly born to earth out of the darkness is brought to great fulfillment by the creator of earth) = the Nobiskrug was the place where the friends of the deceased celebrated his fulfillment before the burning of the body and held the funeral feast; later the Nobiskrug became the inn on the way to the burial site, but still the legend remembered its ancient high meaning, that the departed souls strengthened themselves there one last time in an earthly way before beginning their journey into the beyond. – nordan = (no-or-da-an: no = primordial darkness, or = descendants, da/tha = deed, an = ancestor, father of gods and men; i.e. the primordial darkness, out of which came the descendants of the creation-deed of the father of gods and men) = nordan, nord, norden, nort = north. – nof = (no-of: no = primordial darkness, of = the revealed creation or conception) = the offering-mound. (From this comes the sacrificial food "Noden, Noderl," which, like the Nideln [see nid], was laid on the roofs to be blessed by the goddess passing by at Christmas time. From this also comes the kindly mocking name for a foolish woman: "Nocen" or "Noderl.") – naubaimbair = November, i.e. "the fog-bearing one," not the ninth month, thus a Germanic and not a Latin word. – nobel = (no-ob-el = primordial-darkness – above – bright) = the brightness hovering above the dark (people's) depth, the noble.

b) no = dark, black, cold, compulsion. – Nord, Norden = the dark region of the heavens, north. – noh = noth, an adverb of time, meaning the continuation of an action being spoken of; e.g., still occupied, still alive, "do you still remember how it was?" etc. – Nobisfrug (Nabersfrug) = inn on the way to the burial site, where the funeral drink is held. – Norne = "the dark one" (goddess of fate); from this: Nora, "the black one." – Noth = compulsion; e.g. the gorge at Göstling in Lower Austria called "the Not," a narrow rocky pass that "forces in" (constricts) the river. – Node, Nosen, Noderl = a type of pastry.

---

mists. – In the human spirit as microcosm (as the mirror of the world, the macrocosm) the Vanir are the substantializations of illusion (also of dreams), which rise cloud-like from the originally smooth mirror of the spirit, drifting across it in countless manifold forms like clouds. Man begins his striving for knowledge with doubt, illusion, and imagination (fantasy), and this is at the deepest level of man the struggle of the Æsir with the Vanir, of light with the cloud-mists, reminding us also that the clouds were created from the brain of Ymir! But the Vanir were defeated and gave the Æsir Njord as hostage, and in return received Hœnir. Hœnir, however, in nature is the light without warmth – what in man is the direction of understanding without feeling – which then becomes for man the scourge-wielding tyrant. – And only after the complete downfall of the world hostile to the Germans, only when the earth rises again from the primordial waters, only then can Njord return home, and Hœnir come back to the Æsir, who will then allow him to work among them and will be able to do without Njord. For Njord is that Vanir deity who first taught men to worship a god outside themselves instead of within themselves, and who introduced outward worship of the gods. – Only after Njord's return and Hœnir's coming back will men begin truly to understand and inwardly to know the deity; they will reach true inner reason on the way of understanding, no longer practicing a mediumistic external cult, but living adeptically in inner knowledge of God.

– Nod = small hill. – Note = notation, memorandum, banknote, etc. – nohia = dawn. – nohtura, nüehter, nüehtern = nightly, nocturnal (from nocturno). – nohternina = sober.

c) no = no, black, end; distress, death. – Noth = mortal distress, end, death. – Nonne (no-on-ne = negation-compulsion – scorn – no) = "the non-bearing one"; 1. nun, 2. the forest-destroying insect, 3. a castrated sow, which in Osnabrück dialect was significantly, and improperly, also called "Berghinne" (Beguinae). – noh = nod, as a conjunction denotes negation; e.g. neither this nor that; neither wealth nor power; neither joy nor sorrow; neither rank nor honor, etc. – Nod = end of existence. – Horf = fright-ghost, bogey. – nörgeln = to carp, to complain pettily.

nu = V + 10 = Primordial-Water Law of Fulfillment, the Law of Completion from the Primordial-Darkness.

a) The divine primordial-being, compelled by fate (Noth), through the natural-primordial law, announces itself in its fulfillment out of the darkness of the primordial waters ▽.

nu = that which steps before the senses as compelling, surprising, frightening, completing. – nu = masculinity, the phallus, the completing of conception. – nub = (nu-ub: ub = mightily high-rising) = virile, capable of manhood. – nubilis = virility. – nud (nu-uth, uth = ud = Hut) = perception of virility, Nuth, Nud. – nudal (nud-al: al = life-fire preserves virility) = Nud-al, the phallus; from this comes the corresponding sacrificial and consecration dish (cf. Nidel, Noden, etc.) called Nudel (noodle), also thrown onto the roof at Christmas Eve as an offering; a special type are the Mohnnudeln (cf. Mon), likewise a Christmas sacrificial and consecration dish. – From this also derived: nud = exposed, unveiled, naked. – nuth = that which joins together, the groove, the carpenter's jointer-plane. – nuthun = the great joining-together, the possession; from this derived: Nutzen, Nutzung, nützlich (use, utility, useful). – nus = (nu-us: us = completed heavenly-fire generation) = the male fruit, the nut; hence also a symbol of manhood; people still say: "a good nut-year, a good boy-year," i.e. in a good nut year, more boys are born than girls. – nun = (nu-un: un = the One, the High, Wuotan = the suddenly appearing Hun, Wuotan; his number is nine, therefore nun = nine; cf. niun = nine). – nul = (nu, ul = divine spirit in the storm of the elements) = nul, the suddenly appearing spirit.

b) nu = time, swift movement, whirl of water. – nu = "in nu!" = in an instant. – nun = the Nun, the "now," but also pre-time and after-time. – Nundiana = a healing goddess of Rome. – Cape Nun, also called "Cape Draa" = turning, whirl. – Nun = main mouth of the Nile; Nunataks = coastal rocks of Greenland; all designated by "nun" as whirl- and surf-rich waters. – Nuphar = a water plant of the Nymphaeaceae family. – nubta, nupta = marriage. – nubiz = "now whether it be …" or "even if now already…" – Nudel = milk-dish (noodle). – Nuß = nut. – Nußen = nuts. – Nulle = female nipple, baby-bottle. – niwari, newaere, nuor = "nur" = only, except, merely.

c) nu = desolate, empty, negation. – Nuchtland = "light-land" in Switzerland = wilderness, moorland. – nunigelde = "nungeld," compensation-penalty for stolen goods of ninefold value. – nul = the "null," nothingness.

an = 1–4 + V = Primordial-Water Creation-Law as the Law of Primordial-Darkness.

a) The divine primordial-being, compelled by fate (Noth), through cause, will, ability, and act, announces itself out of the darkness of the primordial waters ▽.

an = the Ahn = the androgynous origin of gods and men from the primordial-water-darkness ▽. – Later sexually differentiated into: the Ahn, the father of gods and men, Alfadur, All-Father, and the Ahn, the mother of gods and men, the ancestress, All-Mother, Urmutter, etc. – anna = (an = origin, beginning; na = cause of feminine conception; thus: anna = origin and beginning of feminine conception) = therefore the divine primordial-mother of mankind, "Anna." Thus also in Christian hagiolatry the mother of Mary, the bearer of Jesus, was named "Anna," with full understanding, as the primordial-mother of the god-son born as man. – "Ahnen" = to sense, fore-feel, a mystical soul-process, the dark intuition of an event of the past, present, or future (foreboding). – h'ahu, Hahn = the cock, the primordial-fire flashing up out of primordial-darkness in becoming, being, and passing to re-arise: the golden-combed, flame-red cock, and smoke-black cock. – anga, hanga = (han, ga = the all-giving creator) = Hanga, epithet of Wuotan; Hangatyr = the all-giving creator-god. Human sacrifices dedicated to him were hanged, hence the esoteric name-meaning: Hangatyr, the god of the hanged. – Hänger = executioner. – hantha (h'an-tha = cause of the act) = Hand. – hanas (han = see cock, as = Æsir; thus: the primordial-fire flashing up out of the water-darkness as the heavenly fire of the sun and lightning igniting itself) = Hans = the mighty great Æsir, Wuotan; the Hansen = the Æsir and goddesses. Hence: hanso = union, the coming-together of the great, mighty ones; originally the assembly of the gods, later weakened and transferred to any powerful union, e.g. the Hanse, the Hanseatic League of towns. – uan (u-an: u = w, hence: wan) = Vanir, the gods of the primordial-water-darkness (see note on Niord under ni). – wannan, wanan, waenen = to fancy, to suppose. – wan = illusion, imagination, fantasy, hope. – uanath, uanad (uan = origin out of primordial-darkness, ad = divine act = the cliff that rises out of the water) = wand = wall; from this derived: Gewand (garment), covering, clothes; the "Wanten," the taut shrouds on port and starboard sides of the mast. – uandal, wandal, wandel = change, alteration. – wantalon, wandelen, wandeln = to wander, to walk, to change dwelling-place; from this: Wandalen (Vandals, Dandilii, Mandilier); from this also: Wentilsee, Manda-See, Wensilmeri = Vandals' Sea (the Baltic Sea), and Andalusia = the land on the Pyrenean peninsula fallen to the Vandals by fate. – uandalari = wanderer, epithet of Wuotan: 1. as the changer (transformer, also self-transforming by disguise: "I am called Deceiver and Revealer of Deception"), 2. as the wanderer. – uana, wana = (see anna) transferred: manna = the womb, wanna; cf. vessel, cup, shoe, bowl, box, etc. – angil = divine light-being = angel.

b) an = near, joined, beginning. – an = prefix (pre-word) with the combined meaning of "in" and "near"; e.g., an einem Orte sein (to be in a place), remain, appear; anbei (nearby), an der Erde (on the earth), Anteil nehmen (to take part); es klopft an der Tür (there's a knock at the door), etc. – Ahn, Ahne = ancestor, forefather, foremother,

grandfather, grandmother. – "the other"; anderenteils (on the other hand); anderthalb = one and a half. – der andere Teil = the second part. – Hahn = 1. rooster, 2. the spigot or stopper of a drainpipe, 3. the cock or hammer on a gunlock, 4. the silver dross which separates in the smelting or burning furnace or attaches to the fire-brands. – anagalich, anelich = similar. – handec, handeg, handig = convenient. – hantalon, handeln = to act, to be active; transferred: to offer for sale (nir ze handeln? = to trade?). – hanaf, hanef = hemp. – hahan, hahen = to hang. – hengen = to hang (from this: Henker, executioner). – wandern = to walk, to wander, to roam; Wanderer. – Wange = cheek. – wanna, wanne = when?, at what time? – wanna, wanne = tub, trough, bathtub, etc. – wenan, wannen = to tempt fate, i.e. to cast dice. – wannowehr, wannewehr = kestrel (lit. "falcon of fate"). – wannst, wanst = belly, paunch. – wantlus = bedbug (lit. "wand-louse").

c) an = mockery, punishment, retribution, loss. – ahnen, ahnden = to express displeasure, to punish, to avenge; die Ahndung = retribution; ahndungsfrei = without punishment. – hahnen = to quarrel; Habnrei. – andon, anton, anden = to be angry, to punish, to avenge. – anto, ando, ande = offense, insult. – hantig = bitter. – hänseln = to tease, mock; Hanswurst = buffoon. – arcwan = suspicion. – us-wena = to despair. – wanaheil = "waned health," i.e. illness. – wanawizzi, wanwihe, wanwikec = (wan = vanished, wit = knowledge, understanding; i.e. vanished understanding, vanished knowledge) = madness, insanity. – wan = a scar, a mark of a blow in some object, e.g., helmet, cauldron, table, etc. – wan = empty; hence the proverb: "Was leer ist, wand nicht," i.e. "what is already empty (wan) can no longer become empty (wan)."

en = 5–6 + V = Natural-Ur-Law and Constraint of Law.

a) The divine primal essence of law in the compulsion of fate (Rot), manifesting as the natural primordial law out of the darkness of the primal waters ▽.

en = Natural-Ur-Law and constraint of law (not to be understood in the juridical sense!) — en = the elemental power of the primal waters divinely embodied. – oen = (o-en) = the dark elemental power of the primal waters divinely embodied, becoming manifest. – hoen = the same, but the revelation emphasized more forcefully. – Hoener (Hoenir) = the noble revelation of the divinely embodied elemental power of the primal waters = Höner; Völuspá:

17 *Then went three out from this assembly,*
mighty, merciful Æsir all,
found on the shore lifeless Ask and Embla,
without destiny.

18 *They had not soul, nor sense,*
no blood nor movement, nor blooming color.
Soul gave Óðinn, Höner gave sense,
blood gave Lóðurr (Lóði) and blooming color.

Höner thus belongs to the second triad: Óðinn (Wuotān, primeval air △), Höner (primeval water ▽), and Lóðurr (Loki, primeval fire △), which took the place of the first triad: Wuotān △, Vili ▽, Vé (Fe) △. This, however, was merely a change in

names, by no means a change in concepts. – enne = (en-ne, ne = the right generative force; thus: the right generative force of lawful order under the generative compulsion of natural-Ur-law) = Enne, Henne; hence: Henneberg = "birth and preservation of law sheltered"; therefore the hen (cf. also red grouse) is a legal symbol which the member of a Sippe or Hundschaft had to present at assemblies in order symbolically to submit to the court. – Enoch, Henoth = bringer of law. – heniocha = (h'en-ioch-a: lawful birth, God's-eye of the I, deed) = Heniocha, a name of Juno. – enrif = (b'en-rif: lawful birth, reich) = Henrif, Heinrich. – hen = Hen, hain = fenced-off place of birth, preservation, and law. – enthe, enth', en, the = the right deed, thus: the compulsion of the right deed, or the one acting rightly under the compulsion of birth, the Creator, the Great One, enth, ens, enz. – From this derived: enz = great, huge, giant (e.g., "ein Enztrum Wurst" = an exceptionally large piece of sausage; Enbreuth = great clearing; Enzersdorf = village of giants or great village, etc.). – hengist = (hen-gi-is = great lawful generation – source of life – enduring: enduring powerful source of law) = originally an epithet of Wuotān, and thus transferred to his symbolic animal, the stallion; later a king's name (Hengist; cf. also the other king's name Horsa, ros = orsa = offspring begotten by heaven's fire). – uendo, wendo = (wen = completed generation, tho, do = primal ether-revelation: the recognizable completion of what has arisen, at the turning toward decline, thus the turning) = the "Wender," an epithet of Wuotān. – engil, engel = angel, from angil.

b) en = to turn, great, huge. – en = prefix or suffix meaning "turning" in the sense of transformation of concept, e.g.: färben (to turn something by color), pflanzen (to turn unplanted earth into planted), fichten, eschen (to turn spruce, ash into useful objects), etc. – henne = the female chicken; Henning = the male chicken, the rooster. – Enke = the right knower, hence: 1. breeder of horses, later 2. horse servant, 3. the swivel-pivot on the plough-stock through which the reins pass to guide the horses; Hencke = Enke. – Hengst = stallion. – Hengel, Henfel, Hängel, hengen = to hang. – ent, ens = great, huge. – Enterich, Ente = the great bird. – ent- as prefix strengthens, enlarges the concept: entbrennen (burst into flame), entfliehen (flee away), entstehen (come into being), etc. – uentan, wenten, wenden = to turn, twist, reverse; hence: Wendelstein = turning stone in buildings, concealing a mystery (Kala); Wendeltreppe = spiral staircase; auswendig (outwardly), inwendig (inwardly). – hwenan, wen = wen, if. – enifel = grandchild, descendant.

c) en = end, turning toward the end. – Henker, henken = hangman, to hang (as execution). – enterisch = uncanny, eerie. – entern = to board (ship), boarding hook. – ent- as prefix negates or reverses: enthüllen (to unveil), entspinnen (to unwind), entschuldigen (to excuse), entpflanzen (to unplant), enterben (to disinherit), entdecken (to discover), etc. – wenti, wende = end, reversal, boundary. – wenag, weinag, weinid, wenec = few, pitiable, unfortunate, poor, small in number. – ende = end. – eng, Enge = narrow, constriction.

in = 7 + V = Primordial-Water-Ich Compulsion (Need), also the dark Primordial-Water-Ich under the compulsion of Natural-Ur-Law.

a) The divine-spiritual Ich-being (also the soul) in the compulsion of fate (Rot), announcing itself through the natural law out of the darkness of the primordial waters ▽.

in = the dark primordial-water-Ich in the compulsion of natural-Ur-law. – ingo = (in-go [so]) = primordial-water-Ich's compulsion – revelation of primal earth-creation-power; that is: the primordial-water-Ich reveals itself in the ability of the primal earth to create; i.e. the primal earth is born from the primordial water = Ingo, the first of the three sons (Ingo, Irman, Isto) of Mannus and Tuisto, the ancestor (see V. Hauptstück: Archesophur Y5, third keyword "Is"). Ingo is thus the god of origin and therefore also patron god of the Ingvaeones named after him; later merged with the figure of Wuotan and with that of Freyr, as Ingwi-Freyr or Ingunar-Freyr. – ingunar = (in = primordial-water darkness, gun [fun] = fully emerged, ar = sun) = the sun fully rising from the primordial-water darkness, the sea = Ingunar-Freyr. – Ingwi, Ingui = the one who has come forth from the primordial-water darkness. – Indra = the flowing, creating, fertilizing waters = Indra; India = the land of rivers/waters. – Because "in," "uin (win)" and "hin" embody the "dark primordial-water-Ich," this root underlies many river names, and from these transferred to fields and place-names[249]; e.g.: the Inn, the Wien, the Main (ma-in), etc. – Applied to land, "uin/win" means "land wrested from water as Gewinn (gain)," e.g. Vienna (Wien), which after the draining of the lake that filled the Viennese basin, became marshland gained from the lakebed and cultivated, hence "Gewinn." Likewise, the land discovered by Leif in 1000 (today Newfoundland), called "Vinland" (Winland = Gewinnland, not Weinland = wine-land, since no vines grew there). – From "win" as Gewinn (gain) also derive "won friend" and "wine" as the gained yield of viticulture. – hindarberg = (in-da-ar-berg = inside-act-earth-sheltered) = burial mound, grave-hill, Hinterberg. – indi = divine primordial-water darkness. – indin = preserving divine mystery within = Hindin, hind (female deer). The hind is the consecrated sacred animal of Frouwa as goddess of generation[250]. – uinat, winat, wint = coming from water = the wind. – wintar = windy earth = winter.

b) in = inner, inwardness, intimate. – inne, innen, hinnen = inside, herein. – innar = inner. – inlände = inland, homeland. – innig, inniglich = intimate, heartfelt. – ing = enclosed, belonging to the kin, hence suffix: -ing, -ingen, -inger; e.g.: Hieking = descendant of Hizzo; Sigmaringen = descendants of Sigmar; Karolinger = descendants of Karl the Frankish king, etc. – innon, innen = to unite, connect. – innunge = guild, fraternity, association. – inschrift = inscription, something written into a book. – in as preposition marks being within something; e.g.: in oneself; in a garden; in the hand; in enmity; in joy; speaking in images; in the cloak; in the eyes; in lament; in tears, etc. – in-prefix: inwendig, Inbegriff, Inbürger, indem, Inguß, Ingeld, etc. – -inn = suffix for feminine nouns derived from masculine: Königin, Wienerin, Berlinerin, Führerin,

[249] Examples: Inninden, Windesteig, Winiary, Winneburg, Winnenden, Winnipeg, Winniza, Winnweiler, Winona, Wiensdotten, Schottwien, Winsen, Winsford, Winston, Dineta, Dienne, Klein-Wien, Wiendorf, etc.

[250] Cf. also: Genoveva and the hind (hindin).

Hauptmännin, Rätin, etc. – ingesinde, ingesind = retinue, servants. – insigili, insigel = seal. – instendigo = standing, enduring; inständig = insistent, steadfast. – inida = entrails; Jufter = mesentery. – in, inan, in, inen = him. – hinta, hinde = hind, hind doe. – uin, win, wein = wine. – wint = wind. – uinten, wintan, winden = to wind, to twist. – winte, winde = 1. tool for lifting, 2. plant, bindweed; hence wintila, windel = swaddling-cloth. – windelbant = swaddling-band. – winc, wind = wink. – winfan, winfen = to wave. – winzare = vintner, wine-grower. – Insel = island rising out of the water. – wingarto, wingarte = vineyard.

c) in = to move back and forth, end, lost, weak, death. – Ingrimm = wrath in the innermost. – inzicht = accusation. – hintaron, hintiren, hindern = to hinder. – hinner = away from here! – hintara, hinten = behind, backwards. – hintar, binder, binter = behind = at a place set back. – Hinterberg = burial mound. – weinon, weinen = to weep. – winison, winsen, winseln = to whimper. – wintar = winter. – winig = little. – winnig = furious. – winzig = very small. – hin werden = to die. – hin sein = dead.

en = on = 8–9 + V = Primordial-Darkness Revelation-Compulsion out of the Primordial Water.

a) The sensibly perceptible divine-spiritual manifesting from the dark primordial waters ▽.

on, hon = the dark primordial water, revelation of primordial darkness. – on-ar = Onar = the earth god (Tellus), father of Artha (Jörð, Earth), who came from the primordial water. – h'on-if = (primordial water consecrated, primevally holy) = honey, food of the gods. – onak, onag, honag = (on/hon = primordial-darkness revelation, af/ag = from the power of the primal earth) = honey, divine food; thus the bee, as bringer of honey, is a priestly, sacred animal, about which one does not say it "perishes" or "dies" like an animal, but that it "dies" like a human. – onna, uonna, wonna (wunna) = revelation of primordial-darkness/primordial-secret through love = joy, delight; hence wonnig, wonnesam = delightful. From this further: wunian, wonen = to dwell, to have a place of joyful abiding, to live.

b) on = pleasant, lovely, sweet. – Onschel, Onspel, Onarl = blackbird. – Onze = ounce. – Ohnblatt = tree-root sucker, a parasitic plant. – Honey. – wohnen, Wohnung = dwelling, abode (joy-place).

c) on = negation, scorn. – ohne = without, negating word; Ohnmacht = faintness; Hohn = scorn; höhnen, höhnisch = to mock, mocking. – honi. – to despise.

un = 10 + V = Primordial-Water's Law of Completion, the Law of Fulfillment out of the Primal Darkness.

a) The divine primordial-being in the compulsion of fate (Not), announcing itself through the natural law out of the darkness of the primordial waters ▽ in its fulfillment.

un = that which comes before the senses as the compelling, surprising, terrifying, completing. – un = the One, the Single, the Unity. – un, hun, huun, huhn = the High, Mighty One, the Hun = Muotan as god of water, sea, and rain (Jupiter Pluvius); from this: Hun, the chieftain of a Hun-tribe; further derived: "Hun-grave," "Hun-burial," i.e., grave of a Hun; thus wrongly "Hünengrab" = Giant's grave. – hiun = giant. – unda, undo = (great action) = wave. – undar = under, evening time, in which the sun sinks into darkness; transferred: under = supper-bread and vesper time. – Undine, Undene = wave-spirits, elemental water spirits, nixes. – Undo, Unda = nixie-names, later man's and woman's names. – untha, und = standing by the water, hence: Und, an ancient water-fortress on the Danube near Krems, later a Capuchin monastery. – unke = great knowing, wisdom = Unke, household spirit. – Hunt, Hund = the great, mighty, founder; Hunting, Hunding = descendants of a great clan-founder. – wunne, see wonne. – uundar, wunder, wunter, wunder = wonder = the divinely great, startling-surprising event, which cannot be compared with ordinary happenings. – unast, uunast, wunast, wunsch = wish = (un-na-ask = fulfillment out of the primal darkness striving toward emergence: the striving for a becoming of great fulfillment), an epithet of Wuotan, later magical act, finally weakened into the simple meaning of wishing: wunsken, wünschen; hence: wishing-hat, wishing-staff = magic wand, wishing-objects, divining-rod, etc. – hungar = (hun = high, mighty, gar = to accomplish) = Hungar, Unger; formerly a Germanic people, from whom Hungary still bears the name; not to be confused with the Huns, as so often erroneously done. – hundert = hundred, the number.

b) un = great, mighty, uniting. – hun = the Hun, chieftain or leader of a Hun-tribe (not "hundreds," see G.-E.-3, Ar. 2A, Armanenschaft II). – Hunengrave, not Hünengrab = Hun's grave, not giant's grave. – Hüne = giant. – Unse = 1. small house snake, 2. toad. – und = conjunction "and." – under = supper-bread (Völuspa, 6). – uns, unser = collective pronoun, "we, our." – Hund = domestic animal. – unslit, unselt, inslit = tallow (our light). – huon = chicken (variants: cock, hen), was a symbol of the Hun-tribe, hence an offering due on the three holy feasts to the Hun; cf. "smoke-rooster," p. 42, note.

c) un = strongly negating, uniting in denial. – un = prefix uniting in strong negation; e.g., Unglück (misfortune), Unhold (monster), Ungeld (illegal levy), unfähig (incapable), etc. – Hunne = destroyer, raider, arsonist. – unten = adverb of place: e.g., below in the cellar, in the mine, in the valley; to cut from below; to serve from below, etc. – unter = 1. adverb, e.g., the sun is down; to set, to sink; to under-run, etc.; 2. preposition, e.g., among food; along the way; among soldiers, etc. – Hund as an insult: dog, wretch, son of a dog (see above p. 43, note). – ungihiuri, ungehiure = monster. – Ungetüm = monstrous being. – untarskeit, underscheit = difference. – hungar, hunger = great craving, hunger. – hunzen = to spoil, ruin. – Wuhne = water-hole in the ice, cf. I–IV + V, c, wan. – wunta, wunde = wound. – wunton, wunden = to wound.

Stage of Development VI

The phonetic conceptual symbol of the Sun ⊙ and of lightning as heavenly fire, establishing order.

The st, sp, sk group.

Of special importance with the ᛋ = sol-rune is the reference[251] to the "ich" in the German language, which arose from three different causes, to which particular attention must be paid when tracing back today's usual words to root-, primal-, and germ-words.

One type is traceable to the circumstance when the consonant "s" is followed by the aspirate "h," so that an "sh" arises, which was pronounced like "sch," and still appears so today in English; e.g. shawl, sheriff, shocking, short-run, etc. In German, this sound has always changed into "sch" and is also written with "sch."

The second type can be traced back to the circumstance when the consonant s is followed by the consonant t, as in the Norn-name Stuld, which today is written and pronounced Schuld. In Westphalia, people still say Sgall (Sfall) instead of Schall, Sginken (Skinken) instead of Schinken, etc., although these words are written with sch, in unconscious remembrance of the old sound sequence st. – However, the following sound to s, the k, is only a minor sharpening of s, which in the root-words does not, or only rarely, appear; and when it does claim significance, it is enough for word-explanation simply to insert the concept of "ability" or "knowing," which, moreover, is usually already given from the very beginning through the sense of the word itself. For this reason I have also included the words with sk in this series — where they properly belong.

---

[251] We have already said above, that the sol-rune was spoken both as "s" and as "z." But in G.-1.-3. Ar. 5, The Picture-Writing of the Ariogermans, in the section The Runes, on p. 89 we set forth the following in greater detail:
"The sig- (sal-, sol-, sun-, etc.) rune ᛋ is the acting Three in the 'Ur,' which grants victory; but it is possible, and even probable, that in the earliest times it signified the 'sol,' namely heavenly fire — as lightning — which the zigzag form itself might suggest, especially since lightning otherwise does not appear among the runes, whereas several runes point, directly or indirectly, to the sun. Precisely the reference to victory (in the rune-name sigi = victory-giver) as the conclusion of battle makes it more than probable to recognize in the sigi-rune the lightning sign as the most ideal battle-symbol."

Further, on the same page the note:
"The sigi-rune ᛋ appears in the secret script in two forms, as S = ᛋ in the Theonium, and as Z = ᛋ (sharpened) in the Dæmonium; thus the first as sal, sig, sol, sil, etc., the latter as zal, zol, zig, zil, etc."

Word-sense research now confirms — as we will later see in the further course of our investigations — this supposition beyond doubt, in that the sol-rune, both in its Theonic and in its Dæmonic aspect, does not denote the sun as such, nor lightning as such, but designates the divine generative fire (as in ᚠ = fa), though symbolized as sun-fire or lightning-fire. Therefore the root-words fa, pa, tha, and ta are very closely related, indeed almost synonymous, with the root-words sa and za, as will later be demonstrated.

It is otherwise, however, with the combination of s with t into the sequence st, which we can only speak of later, under Developmental Stage VII.

The third type is marked when, through dialectal speech-usage, the s transformed into sth; for example, from se-ne-ko, contracted to sneko, sneco, snechte, Snede, which, however, was pronounced and written Schnecke ("snail"). But dialect did not always coincide with written language. In southern Germany, especially in Swabia, Bavaria, and Tyrol, one writes still: Sklave, Smaragd, Spaß, spielen, Spott, Stahl, stechen, warst, erst, wirst, ist, Forst, Dunst — but one pronounces: Sthklave, Schmaragd, Schpaß, schpielen, Schpott, Schtahl, schtechen, warscht, erscht, wirscht, ischt, Forscht, Durscht, while the North German pronounces the s in these words. Especially in Tyrol, the use of sch in these and similar cases is carried even further, and one still hears word-forms such as: ischt (ist), bischt (bist), Weschpe (Wespe), Wurscht or Worscht (Wurst), Fürscht (Fürst), etc.

These dialectal differences explain themselves out of Dr. Jörg Lanz von Liebenfels' doctrine (theory) "on the anthropological foundations of language", to which reference is herewith made.

This is only for preliminary notice, for in the further course of our exposition we will have to concern ourselves with it in greater detail.

sa = VI + 1–4 = Cause, Will, Ability and Action in the establishment of order on the spiritual level through the generation of celestial fire.
za = VI – 4 = Cause, Will, Ability and Action in the establishment of order on the material level through the generation of celestial fire.[252]

a] The divine being, in its power and deed, orders itself from the celestial fire of the Sun ⊙ and the lightning.

Fa is the ordering of celestial fire-generation on the spiritual level, while za is the ordering of celestial fire-generation on the material level. Fal (fa-al, al = Al ☆) is the order of celestial fire-generation in the All, the Sal meaning salvation, that which

[252] Hence the Olympian Zeus holds the bundle of lightning in his raised right hand, composed of the "seds" ᛋ = sol and a horizontally flipped ᛋ = zol runes.

encloses; thus selig ("blessed") is one enclosed in wholeness. The Saligen are the blessed ones, the falige Fräulein are elves, the Salier are bringers of salvation, like the Armanen, the imperial dynasty. Falida is the goddess of salvation, Lady Saelde. From this comes Saal, the hall which encloses all in salvation, its original meaning being the assembly room of the god-house (guthus, tempal, alhs, kirke).

Fal, feil means rope, that which is twisted, binding, enclosing. Faba (fa-ba, ba = earthly bearing) is the order of celestial fire-generation in earthly fruitfulness, the concept of wealth. Thus in the First Book of Kings 10, the Queen of Saba is said to have sent 666 talents of gold, with 666 being the half of the sun's number, and therefore esoterically interpreted as "solar gold." Samir (fa-mi-ir, mi = the moon-self, ir = storm-self = Irmin) is the ordering of sun- and moonlight in the alternation of times, and was used as a strong oath (hence Jasomirgott!). From Aryan origins, Samir also entered Hebrew lore as the worm Shamir.

Fafa, faga (fa-ga) is the all-giving creation ordered through celestial fire-generation, personified as Lady Saga, who in Söquabek drank with Wuotan from the golden horn of abundance. Fatir (fa-tir = yes, Tyr, the celestial fire-god) is Satir, Satyr, the god of celestial fire as primal begetter, later degraded into the woodland satyr or forest spirit. Saman, Saeman, Semnone means "the knowing man" of the order of celestial fire-generation, the priest of Wuotan, the Armane. From Saman came the word "shaman" and "shamanism," though debased among the Ural-Altaic peoples. The Sanskrit word cramana (wandering monk) is only superficially related. True shamanism is but a faint reflection of the ancient Armanism, which declined into fetishism among non-Aryan peoples. Only the name, like an empty shell, remains.

Saemund is the transmitter of the celestial fire-order (Saemund Sigfusson). Satan represents the action of celestial fire-order; Satar the action of celestial fire-order upon the earth. Saturn represents the turning or ceasing of celestial fire-order, celebrated only after the harvest, marking the transition from dying to rebirth. Sagel is the all-giving creation in celestial fire-order on the material level. Rhozagel is the all-giving creator in celestial fire-order from primal matter, that is, Wuotan, All-Father, as Rübezahl.

Fal also means salvation, as above. Zal means number. Zaofar means to sacrifice in generation, hence "Zauber" (magic). Faath (fa-ath-as) corresponds to Shah, meaning "treasure of salvation." Faltir means the cross of salvation, the saltire, the cross of St. Andrew. Sabaeism is the service of the stars. Falman is the man of salvation, the Armane; from this comes Salomon, the supposedly Hebrew king of Jerusalem, in reality nothing more than the older Salman overlaid with euphemistic interpretation, as happened with Faust or with Charlemagne, onto whom Wuotanistic myth was grafted. Closely connected is the salamander (fa-la-man-der: fa, la = life-fire, man = man, der = right-doer), the higher "Salman." The salamander-dances of student groups are unconscious echoes of this. The salamander, lizard-like, was thought to live in fire.

Fah, fakh means the ordering of celestial fire enclosed in knowledge, i.e. the knowledge of the magical squares, of which 8×8 forms the chessboard. Fahtal (fah-tal = generating life-fire) refers to the vagina, Schachtel (box). Even today women are jokingly called Schachtel. Fahso, fahse means the revelation of celestial fire-order, Sachse. Fabat (faba = order of fire-generation in earthly fruitfulness, at = father-god) is Sabbath, the fixed order of celestial fire and earthly generation through the father-god; Sambatstag (Saturday) is derived likewise. Ffadi (fakadi) is the goddess of order and ability in celestial fire-generation.

Scaf, schaf (fa-ka-af) is celestial fire-order and the power of primal fire, hence the creator, with the sheep as its symbol, hence the Lamb of God. Scala (bowl) is the order and ability of life-fire, the vessel sacred to Lady Saelde, enclosing the order of celestial fire. Scalc means the knower of celestial fire-order, originally an initiate and high officer, later debased to "knave." Scalde (skald) is the poet, the singer who knows celestial fire-order. Scama means female shame, the sexual organ. Scanda refers to the industrious doer, the worker, from which comes Schanze (bulwark). Schappel is the enclosing crown or garland. Scara means the troop, the enclosing host. Scato means shadow or darkness. Zake is the branch, flourishing and growing. Zala is number. Zam means tame. Zand, zant, zahn means tooth.

b) Fa and za also mean fullness. Fat is seat, possession; fal is hall, a large room or assembly hall, also land and property. Sala, sal appears in Salbuch, the land-register; Salmann is a landholder, householder, or dependent bound to land. Fat also means seed or sowing. Fahha, fache is "thing" or "matter": 1) a something, 2) an affair, 3) a cause. Fadso, fadse gives Sachsen (Saxons), the "people of the seax," the ancient folk. Fabs, faks, far refers to a short sword or knife. Fak, fac is related to "sack," hence einsacken (to bag), and from it the phrase "the ship sackt" meaning it slowly takes on water, whence facht = slow, gradually. Fam, fame is seed. Faf is sap. Faga, fage is saga, tale, report, narration; fagen = to say. Feita, seite is string, for musical instruments. Sal also functions as a suffix of collectives, as in Labsal (refreshment), Schicksal (fate). From this also Salamander, a kind of amphibian or water-lizard; Salat (salad); Salbe (ointment); Salbei (sage); Salm (salmon); Salfe meaning 1) healing drink, 2) a sweet sauce; Salweide (sallow, willow); Salz, salzen (salt, to salt). Salig, sälig means blessed or blissful, and from the suffix -fal came -selig as in traumselig (dream-blissful).

From the same root also sammeln, samanon (to gather, collect together); saman means at the same time, simultaneously. Samit became Sammet or velvet, the fabric of wool and silk. Sant is sand. Sanfto, sanfti, sanfte = soft, gentle. Fanga, sange = sheaf or bundle of ears of grain. Faruh, farch, farc = coffin. Fazzo = sasse, freeman, settler; stolefazzo = seat-settler, judge. Fatul, fatal = saddle. Schachtel means box or casket. Spas, schaf = sheep. Scaft, schaft = shaft, rod, spear. Scalc, schalf = servant, knave. Scal, schal = sound, song; scellan, schallen = to ring, to resound. Scaltan, schalten = to govern, to wield. Scama, schame = shame, modesty, the chaste drawing back, concealing; hence schemlich = modest, shy. Schanzen = to work. Schatten = shadow, shade. Sace = spike, barn. Zapfen = peg. Zargo, zarge = coffin, compare Sarg.

c) Sa, za also signify separation, ending, emptiness. Sahha, sache means dispute, lawsuit, matter of law; also adversary, legal advocate. Fahara (faha = destructive heavenly fire, ra = destroyed, burned earth) gives Sahara. Faga, fega, fage, fege is saw, to saw. Feita, feite, feimr = haste, fetter. Fal, sel as suffix yields words like Trübsal (affliction), Scheusal (monstrosity), Mühsal (toil), and from them adjectives such as trübselig, mühselig. Fatt means full, satisfied, having enough. Scaban, schaben = to scrape, to shave, to gnaw; scaba, schabe = scab, itch, also harmful insect; hence schebig = shabby. Scahhari, schachære = robber, thief. Sakhar = to haggle, to trade. Scah, schach = robbery. Schachi = shaft, mine, pit. Skado, schade = harm, damage; scadon = to damage. Schafott = scaffold. Scal, schal = stale, flat, empty. Scalten, schalten = to push, to shove, to switch off, to scold. Scama, schame also means shame, as in the feeling of disgrace. Scamen, schamen = to be ashamed; schämen survives. Schämlich = shameful; schamlos

= shameless, indecent. Scenten, schenden = to violate, to outrage, to defile, to rape. Schinden = to flay, skin; Schinder = flayer. Schalk = rogue, trickster, deceiver. Schalkheit = cunning, malice. Scanta, schande = shame, dishonor; schändlich = shameful, dishonorable. Schanzen also in the sense of hard, burdensome work; in die Schanze schlagen = to give up for lost. Schappel = head-garland, cap. Schatten = shadow, spirit of the dead, specter, demon of darkness. Sade = spike, sting. Zagen = to hesitate, to waver; zago, zage = coward. Zahi, zach, zäh = tough. Zahar, zaher = tear. Zanga, zange = tongs. Zanken, zenken = to quarrel, to argue with words.

Se = VI + 5–6 = the ordering heavenly-fire law on the spiritual plane.
Ze = VI + 5–6 = the ordering heavenly-fire law on the material plane.

a) The divine Ur-law, the god of justice, manifests himself, ordering from the heavenly fire of the sun ☉ and of the lightning ϟ .

Thus *se* means the heavenly-fire law on the spiritual level, while ze means the heavenly-fire law on the material level. Fe-e (heavenly law + law and statute) signifies both "the sea" and "the lake." By means of the heavenly-fire law, the sea—understood as the dark primordial water ▽—was separated from the solid earth and confined within its boundaries. Later, with the consonant t = lag, we will find that "lagu" means both "law" and "sea," which is not coincidence but deeply rooted.

From this principle also comes Se-sam (Sesam), meaning the creation and increase of the heavenly-fire law; hence the ancient blessing- and magic-word "Sesame, open yourself!" Similarly, Se-er-af means the heavenly-fire, solar, and earth-law spirit coming forth from the primal fire, hence "Seraph." Fela, sele denotes the soul, as heavenly-fire law and the law and possession of life. Feh, fedh signifies the plough-blade or sword, representing knowledge and skill of heavenly-fire and primal-earth law. Feben, Seben, Säben, Theben signify the coming-into-being of solar and earth law under the compulsion of natural primal law—sacred sanctuaries of law. Sebin, sevinbaum refers to the "life-tree," a symbolic tree of healing at sanctuaries, also a medicinal plant. Sehsa, sechs (six) ties heavenly-fire and primal-earth law to generative force (sex) and to the number six. Fegan, fegen means blessing or consecration, the heavenly-fire law applied through natural law; fene means longing, yearning, as the pull of heavenly-fire law within the natural law.

Other derivatives include sende (mission, message, embassy) and zeche (guild, craft, order; and by extension the tavern account, the order of what was consumed). Sehstari, sehster, sechter refers to a bushel measure. Fechil, fedel means a small sack. Ferfer denotes one enveloped in the knowledge and power of heavenly-fire law, a knower, a magician; from this comes ferker, the consecrated shirt or magic garment of the initiated, later simply "hemd," shirt. From here derives the berserker—the one who takes on a bear-skin as talisman, magically consecrated by self-dedication and sacrifice, a solitary fighter; hence berserker-rage, strength, and fury.

Femele represents the life-increasing heavenly-fire law, Semele, the earth-goddess and beloved of Zeus. Connected to this are fimila, femala, semel, Semmel, bread-offerings of white flour in fivefold form. Fenoth means the assembly, court, or synod, as the fulfillment of heavenly-fire law. Seneschal (senescalc) means the

knowledgeable one who increases law in the assembly, later “grand steward,” but originally Ur-Aryan, not from French. Sekelo, schele relates to animal breeding, the covering-stallion. Scugina, schiune is the barn; sciura, schur the granary. Zehen is ten; zelt is tent. Scepter comes from scepan, hence judge, from which also Schöffe derives. Schepfer means creator, combining heavenly-fire, earth-law, and primal-fire; scheffe is the juryman, the judge.

b] Se, ze also mean holy, blessing, and self. Thus Sebenbaum, sevinbaum is juniper, tree of healing. Feh, sech again denotes the plough-blade or sword. Feo, fee means the sea or lake. Fegal, segel is sail. Fegan, fegen means blessing, consecration. Sahar, sagir, fagger is sedge-grass; sahi-rahi is marshland. Fehan, fehen is to see by sight; seho, sehe is “sight,” the eye-star. Feher is seer, prophet; gesicht is vision. Sehnawa, seneve, fene are sinew, bowstring; from this also “to long for.” Senedaere, sender means beloved; senemaere means love-story. Fero, sere, fer is “very, greatly,” hence ferest “most.” Selb is self; selbstheit is self-hood; selbwillo is self-will. Selig relates to blessedness, as with falig. Feltsani refers to togetherness, community. Semida, semede, semde is lentil; semel is bread. Senten, senden is to send. Senaf, senf is mustard. Senkel is lace or strap. Fenne is alpine pasture; senner the dairyman. Fense means scythe. Sezzal, sezzel is seat. Sedelmayer is the settled farmer. Sez is dwelling-seat; seßhaft means settled. Sezzen means to settle, to set down. Schelle is bell, schellen to ring. Schemel is stool. Schenkel is thigh. Schenken means to give, to pour. Schenke is the tavern. Scherbe is shard. Sfaeri, schaere means shears. Scurgen is to drive forward, to push. Scharz, scherz means jest, play, joy; scherzen to jest, play. Schuren means to scour, wash, rub. Zechen means both to order/arrange and to drink. Zehe is toe. Zeltar, zelter is a riding horse. Zettel is warp, weaving-draft.

c] Fe, ze mean to separate, to wound, to look askance, to be empty. Fero, sere, fer mean “very,” but also “painful,” “pain.” Feren means to injure, to wound, to harm, to cause pain. Ferigen likewise means to injure. Ferest means painful, grievous. Ferag means sorrowful, sad. Senoth, senod, sent mean “court, tribunal, judicial assembly.” A Sendbote was an imperial regional judge (who displaced the earlier Feme-courts). Sentpflicht means judge’s duty.

Fengen means to singe, to burn. Fenken, senchen, fenken mean to sink, to submerge. Senkung means that which has sunk, the sinking. Senkel can also mean swelling, abscess. Schelle, schella means slap, a blow to the face. Scelah, schelch, schel mean squinting, looking askance with crooked eyes, envious. Schelm means rogue, scoundrel. Scalmo means pest, plague. A Diehschelm is a ghostly being, the personified form of cattle-plague. Schelten means to scold, to revile. Scimo, schime, scheme mean phantom, ghostly being, airy apparition, shadow. Scirbi, scherbe means shard, broken vessel.

Scerran, sceran, schern mean to shear, to cut with shears. Scher means mole. Scherer refers to a destroyer of moles, rats, and mice, or also a barber. Scerjo, scherge means sergeant, judicial officer. Skerran, skiaren, skeran mean to judge, to set in order; from this, the shears are a heraldic symbol of the judge (compare English sher, sheriff; Old English scirgerefa = reeve, magistrate, bailiff). Ferscurgen, verschärgen mean to disperse, to banish.

Sciusen, schiuchen mean to chase away, to scare off. Irsciuhen means to frighten. Schiuche means scarecrow, fright-figure, bird-scarer. Schusel means monster, horror. Gezehrn means to order, to arrange, to set right. Skellan, skillan mean to judge, hence the bell and the hand-bell are heraldic signs of the judge, especially of the Feme courts (compare the bell which "Great Karl"—that is Wuotan, whose saga traits were transferred to Charlemagne, the Saxon-slayer—set up so that seekers of justice could call him; it is told that a horse came, and also a serpent, and Karl gave them judgment).

Zede means harmful insect. Ferzeran, zern mean to consume, to wear down, to destroy. Zerren, verzerren mean to tear, to distort. Sefe means sheep-louse. Jettern means to scream. Zetergeschrei means cry of distress. Zeten means to cut down; hence Hettelmesser or garden-knife. Zero means the manifesting emptiness, the blank in a game, zero, nothing.

Fi = VI + 7 is the ordering heaven-fire-self on the spiritual level.
Zi = VI + 7 is the ordering heaven-fire-self on the material level.

a) The divine-spiritual self-essence (also the soul) manifests itself, ordering, from the heaven-fire of the sun ⊙ and of lightning ϟ .

Fi is the ordering heaven-fire self on the spiritual plane. Zi is the ordering heaven-fire self on the material plane. Fiso = Zizo means "the ordering heaven-fire self, revealed in ordering," hence Siso, Sizo, Hitzo or Seitzo, "the Beautiful," a by-name of Lyr. After him, especially in Austria, many mountains are named, likewise after his female counterpart, who is also considered his consort: Sifa, Sisa, Siza, Seizza = "the Beautiful." The consecrated word-sign for Seizzo is the Zik, the phallus; the symbolic word-sign for Sizza is the Sike, the female nipple. The animals consecrated to them are the he-goat and the she-goat.

Fif = fi-if means the primal-fire self as the ordering heaven-fire self = Sif, the wife of Donar. She is also called Sibia = fi-bi-a, "the mighty ordering heaven-fire self working forth from the earth." Seizzo, Sizza, Sif, and Sibia are deities of the fructified earth, but not simply earth-goddesses (such as Artha, Gerda, etc.), which must be carefully noted. As goddess of the fructified earth, Sibia is also the protecting goddess of the family, which, consecrated to her, is called Sippe = Sibe. Her symbolic word-sign is the sieve, which therefore became a well-known object of consecration and magic.

Fi-hel means "the ordering heaven-fire self according to the law of life"; that is, the heaven-fire ordering itself according to the law of life = the waxing and waning (brightening and darkening) crescent of the moon. Fibiun (fi-bi-un = fi = ordering heaven-fire self, bi = that which arises and acts from the earth, un = the Great One) is thus the number Seven, as unity of heaven's light in the seven rays of the spectrum; compare Siebenbürgen.[253]

[253] The name "Siebenbürgen" has nothing to do with the number seven as such, and it should be recalled from the start that compositions of place-names with the concept "seven" occur not only in Siebenbürgen itself several times, but also everywhere where Aryans and Ario-Germans lived or had lived, in the most varied forms. Thus appear the "Seven Villages," the "Seven Mountains," the "Seven Hills" (Rome), "Seven Lindens," "Seven Fountains," "Seven Shepherds," "Seven Springs,"

Besiebenen means “to swear something with seven oath-helpers.” Fibinari, fibenaere are “the Seven-men,” old Armanic field judges, related to the Feme. Fibila (ordering heaven-fire-self — born from the earth — law of life) is the earth-born woman who orders the law of life through the heaven-fire-self of her soul = the wise and consecrated prophetess, the Wala (Sibyl; compare: Sibilla Weis, see III + 8-9, a,b: tho, Conbrüde). Gifidalen, fidelen means to settle, to colonize; compare: sedal, sedel = chair, seat; Sedelmaier = sedentary cattle-breeder. Fio dan, fieden means to boil, to offer sacrifice, to practice magic (salt-boiling was considered magical). Figi, figa, fige, fic means victory. Infigili, infigel, figel = seal, originally a secret sign (figili = ordering heaven-fire-self gives light, i.e. reveals the secret), later the attached seal on the bull, and now the closure of letters, also official closures in administration. Ziolfar, zeolfar means goal-leading, silver = silver; hence as symbolic word-sign in heraldry: silver = goal-leading. Simoni, simani means heaven-fire-self as ordainer = harimani; i.e. Hari-mani (Mannus), the heaven-fire-self as ordainer; later transferred to the wise (Armanen, priests) in the form Simani, Semani, Semnones. Sumbir, sümber, sümmer means Simmer = carrying basket, grain measure. Fin, fint means always, daily, eternal, holy; hence finvluot, fintfluot = eternal, holy flood, originally the darkness of the primeval waters ∇, later (deliberately) falsely interpreted as the “Flood of Sin.” Fig, figi = ordering of heaven-fire as source of life, giving = victory, conquering. Fingan, fingon (fi-in-ga-an = heaven-fire-ordering-self — in the compulsion of the dark drive — the all-giving ability — from the ancestral knowledge of the origin of gods and men; thus: prophetic proclamation of the primordial mysteries in the compulsion of order) = to sing, singers, song as high knowledge-power. Fin = fi-in = heaven-fire-ordering-self in the compulsion of the dark drive = sense, thought. Fitu, fite means custom according to the heaven-fire-ordering-self = morals. Fitulih = the light of the heaven-fire-creating self = moral. Tegel, tigel, ziagal, ziegel means seal, the enclosing; thus “seal” in the form tegel = secret; one still says today: eintegeln = to insinuate, to press into someone’s secret.

b) Fi, zi also means woman, wife, female. Fi, fiu, fie = she, they; Finken-she = female finch; Amsel-she = female blackbird. Fib, fip, fibe = sieve. Fibia, fippea, fippa,

---

“Siebenbürge” (in Samien), “Seven Corners,” “Seven Oaks,” “Seven Communities” (Sette Communi in Greece), “Seven Stones,” “Seven Mines,” “Seven Heavens,” “Seven Fields,” “Seven Manors” or “Siebeln,” “Seven Places,” “Seven Valleys,” “Seven Towers” (castle in Constantinople), “Seven Forests,” etc. Without entering into other changed word-forms of the same origin, it should be noted that Donar’s wife was called Sibia, that the family in the Germanic world was called Sippe, that the expression “etwas besiebenen” meant “to swear to something,” that the sieve was regarded as a symbolic (hieroglyphic) magic object, and finally, that the numeral “Sieben” (seven), derived from sibun, was considered “mystical” precisely because from the seven-colored rays of the prism, the one white sunbeam is again formed. Thus, Seven is the divine number of generation, and in turn gave rise to an incalculable number of further symbolic names and designations.

“Si” designates the sun, both as celestial body and also, in substitution, for God, for Law, for heaven-fire, etc., depending on its qualifying word: for example sigi = the giving sun, fibi = at the sun, sun-like, sifa, sife = sun-begotten, fibiun = going down with the sun, etc. The sacred grove in which the sun appeared to go down, in which it flamed up one last time in its departing, was the place of judgment, of separation, or decision, for si-bi-un!—with the sun the law too had set, broken by the transgressor. In the “Seven-” woods, mountains, hills, etc., this remains preserved in the name. And likewise, wherever the people’s law was oppressed by the tyrannical power of alien conquerors, where it—si-bi-un!—had set with the sun, there men hoped for its re-emergence. For there is no annihilation, only a temporary darkening, since the law must rise again, like the sun after its setting (VI-7, c. fibiun).

fippe, fipschaft = kin, family, blood-relatives. Fida, fide = silk. Fidel = small drinking measure (Seidel, Seitel). Fita, fite = side, surface, half. Fid, fit = since, for, late. Infigel, figel = seal, signet. Filo, fil = sluice, drain; Silscheit = place-name. Fillaba, fillabe, filbe = syllable. Ziolfar, fiolbar, filbar, filber = silver. Fimiz, fimez = cornice, ledge. Fihur, ficher = sure, certain. Jihhorra, fichern = to secure. Fitu, fite = custom. Fitulih = moral. Fizzen, fiken = to fike, to settle (compare fideln, faz, fazzo, fat etc.). Zikfen, zichin, zidelin = young goats, kids. Ziahha, ziedhe = bed-cover. Ziga, zige = goat. Tegel, ziagal, ziegel = seal. Ziohan, ziehen = to draw, pull. Zeman, zemen = to befit, to be proper. Ziari, ziere = adornment. Cimbala, zimbele, zimbel = cymbal. Zimbar, zimber = room, chamber. Zimbron, zimbern = to build. Zendall, zindel = thin board of cotton-stuff (shingles, fabric). Zinko, zinke = 1. hoe, 2. zinke = musical horn. Sin = sense. Zinna, zinne = battlement, pinnacle, sense. Zins = tax, interest. Zirful, zirfil, zirfel = circle. Cithara, zitara, zithere = zither, kithara, guitar. Zizza, zitze = nipple, breast, and also the phallus. Zeofor, ziver, zebar, gezibere = sacrificial animal, offering, magic.

c) Fi, zi also means bad, weak, to finish, to end. Fipschaft = contemptible company, rabble, baggage, clique. Fioh, fiedh = weak, infirm. Fiohen, fiedhen = to sicken, to decline; fiecheit, fiechtuom = sickness. Fiuhhi, fiudhe = plague, epidemic. Sumbir, sumber, sümmer, simbel = fool, simpleton, dolt. Siman = "Sie-mann," a man dominated by his wife; dialectical Simandl. (In secret societies, however, "Simanen" or "Semanen" appeared as "Kalanders," e.g. the Simandl Brotherhood in Krems an der Donau, Lower Austria, which under the guise of a drinking and jesting fraternity worked for centuries as Kalanders, and still exists today, though its original meaning has long since vanished. In their meeting-hall the rose — sub rosa — is still painted on the ceiling. A historical study of this society would likely prove rewarding.) Finchan, finken = to sink, to cause to sink, to drown. Sil = goal, end. Zingeln = to encircle. Zitarrn, zitern = to tremble, to quake. Ziuht, zicht = sight, accusation, in-sight, oversight. Zich = spoiled, soured beer or wine (it "ziets"). Schief = crooked. Schiech = ugly. Fibiun = to go down with the sun, only to rise again with it (see note at VI + 7, a, Siebenbürgen).

fo = VI + 8–9 = the ordering heaven-fire revealed on the spiritual level.
zo = VI + 8–9 = the ordering heaven-fire revealed on the material level.

a) The sensibly perceptible divine-spiritual from the heaven-fire of the sun ☉ and of the lightning ϟ, ordering itself, revealing itself.

Fo is the heaven-fire revelation-order on the spiritual plane. Zo is the heaven-fire revelation-order on the material plane. Fol (fo-ol = heaven-fire and aether-fire revelation) is Sol, the sun. Fol-ar is heaven-fire and aether revelation, ordering on earth. Solarlioth is the "Sun Song." Fole is the heaven-fire revelation as life-giving source = brine, salt-brine as a healing spring, which provided the most important seasoning of food, the foundation of all nourishment-healing. Hence sola, fole, sol also means sole, the ground, the foundation. Zolar, zollra means heaven-fire revelation order here on earth = Zollern, Hohenzollern; this name proves that the German imperial house of the Hohenzollern was, since the most ancient times, an Armanen family, i.e. a lineage of the knowing. From this came solra = high school, Armanen school (Armanic university), as institution of teaching heaven-fire revelation-order on earth; compare also scuole = school. Sof (fo-of) is the creator-god in the revelation of the heaven-fire order, as the

foundation of the All = Sok, Sodfal. Fode (fo-de) means right action towards revelation of the order of heaven-fire, i.e. holy deed, magic, healing quest; Sode = salt-spring, salt-extraction; compare fal = salt. From this derive various place-names such as Bad Soden am Taunus, Soden in Unterfranken, Soden an der Werra, Sodingen, Sodau, Sodershaus, etc. Zoo (zo-o) = manifest heaven-fire creation-revelation = the animal kingdom; zoology; theozoology = the doctrine of the soul-nature of primeval animals, which explains why most demons and divine figures were imagined as appearing in animal masks (compare: Jörg Lanz von Liebenfels, Theozoologie). Scof (fo-kof) is heaven-fire revelation enclosed, stored as the yield of the earth = schoc, Schod, piled-up grain. Focola (heaven-fire revelation-order — the enclosing yet opening — la = life-earth) = scolla, scholle = clod, sod, the earth itself, hence "homeland sod." Scoz, schoß (fo-fo-os) means heaven-fire revelation enclosed, revelation-mouth closed, i.e. the heaven-fire revelation is closed through the mouth of revelation = the womb, the mother's womb. That which comes forth from it in birth is the "offspring." Transferred: schote, schotte = pod, seed-husk, pea-pod, etc.

b) Fo, zo means revealing confirmation, sun, sole, ground. Fo fo = "so it is and not otherwise," an adverbial word. Fo as pronoun. Foccho, fohho, foc, fockel = foundation, base, hence Sode = stocking as foot-covering. Sohle = sole of the foot, foot of a mountain, bottom of a riverbed. Foldener, foldenaere = soldier, mercenary. Folari, folre, fölre = Söller, these "fölre" or "solaria" were a very old Germanic architectural form, which in noble houses and palaces, and later in Christian churches (transferred there from the Wuotanist temple-structures), gave them a stately appearance as open galleries that allowed one to pass from palace or hall to the upper church on the same "level" (sole) without having to descend and climb again. Later these solaria became what we now call the "attic," when the open galleries vanished and everything fell under the roof. Modern houses revive the Söller as balcony or gallery. Zollanari, zolnaere = Söllner, tax-collector. Sobal, zobel = sable. Fulih, folih, sölh, solich, soldh = solch, pronoun "such." Schoden = to push, thrust. Sollfisch = the small marena (fish). Sope = a kind of fish. Scholle = a kind of fish. Scono, schone = already, adverb. Sconi, schoene = beautiful, adjective. Sconen, schonen = to make beautiful, to spare. Schonunge = conservation, forest preserve. Scoz, schof = Schok, skirt, garment, Schökel.

c) Fo, zo also means burned, bitter, forced, end. Sot = water, well, to boil. Hence Sodbrennen = heartburn. Sode = scorched turf, burned sod. Soblen = to lie, to cut up; versohlen = to thrash. Fohr = withered, dry. Folt = soldier's pay, sold. Foolan, solan, soln = to be obliged, must, to be compelled. Sworga, foraga, forge = care, worry; personified in later mythology as "Frau Sorge," perhaps a weakened late form of "Hel," as in the "Pestweibele" and similar figures. Zogon, zogen = to delay, postpone, to work slowly. Zorn = anger, rage. Zata, zatara, zota = harlot, wanton woman = jottel; from this come zata, zotta, zote = slut, slattern, tangled hair; from this: hote, obscene jokes. Zoten, zotteln = to shuffle about lazily, to do things sluggishly. Schöffe (see scepfe, schepfer, schöpfer under je/ze) = judge. Focola (fo = cut-off, fo = sheet-metal, la = empty = cut-off, barren earth) = scolla, scholle = clod of earth; transferred to "ice floe." Scopiti = to cut, to castrate. Skopeç, schöpez = castrated sheep; the word is purely Germanic, not borrowed from Slavic scopez, rather the opposite. Scoz (so-ko-os) = to sink, force, end = the mother's womb of the earth as grave; scoz, schof = the grave, in biblical imagery: "Abraham's bosom."

fu = VI + 10 = the completed heaven-fire revelation, ordering on the higher plane.

Zu = VI + 10 = the completed heaven-fire revelation, ordering on the lower, material plane.

a) The sensibly perceptible divine-spiritual, from the heaven-fire of the sun ☉ and of the lightning ϟ, ordering itself, revealing itself.

Fu (VI + 10) is the completed heaven-fire revelation-order on the higher, spiritual plane. 3u (VI + 10) is the completed heaven-fire revelation-order on the lower, material plane. Funa (fu-na) is the completion of heaven-fire revelation in the womb (na) of the primeval water-darkness, thus funna, funne = the sun, rising (born) from the primal waters. Fun (fu-un, un = the One, the joyfully surprising) = the Son. Fudri (fu-thri = completion of heaven-fire revelation through the mighty act of the primal aether-self in the storm of rotation) = Sudri, one of the four primal dwarves (Austri, Sudri, Vestri, Nordri) who uphold the heavens, i.e. the four world-quarters and the four great winds of rotation. Fuadea (fu = creative power and deed, dea = goddess) is the goddess of creative power and highest accomplishment, the goddess of eloquence. Ful (fu-ul, ul = spirit of the macrocosm, ☆ the spirit of the All as completion of heaven-fire revelation) = ful, the spirit of completed creation, its bearer and support, the pillar. From this comes the symbolic word-sign of the Irminsul, also a sign of law and freedom. From this also comes ful as the root of "school," the bearer and support of knowledge about the completed heaven-fire revelation; later scuola = school. Fus (fu-us, us = fu) is the highest completion of heaven-fire revelation, transferred symbolically to the mother-sow, fus = sow, as sign of supreme fortune. Fusanne (fus-an-ne = fus, an = origin from primal water-darkness, ne = birth) = the origin of the highest heaven-fire revelation completion of creation. Hence "Susanne" appears often as a bell-name, tied to the legend that such a bell was dug up by a sow from the earth or swamp. Later it became a personal name, Christianized with the saints, and reinterpreted as "lily" from Hebrew. Fuin (fu-in = the primal water-self in the force of natural primal law, thus completion of heaven-fire revelation through the primal water-self) = fuin, the completed fortune of completed creation. Thus the symbolic sign of fortune is the swine. Subar = completion of heaven-fire revelation born into the earth, fortune revealed on earth. Fur (fu-ur = primal completion of heaven-fire revelation) = the roar of the storm-self as blower; from this comes schüren = to stir, to kindle fire. Furaz, scurz, schurz = the roaring storm-self as the One, namely Wuotan, who as smith-god wore the apron. Hence in the consecration formula, "See, I am girded and belted," the Schurz is named as Wuotan's symbol. This is why Freemasons to this day wear the apron, even if they no longer know the reason — it was once Wuotan's consecrated sign. Fus, fuson, fusen = the roaring of the storm-self. Fuozi, fueze = süß, sweetness, pleasantness. Fulda, sculda = Schuld, the completed deed of the creator, the result of what has been done, what has become, Schuld (debt/fate), the name of the third Norn. Scultheizo, Schultheiß = the representative of the creator, one who orders what must be done and judges what has been done; once a priestly-judicial office, later the community head. Suo, scuoh, schuoh, Schuh = manifest heaven-fire revelation, the sacred enclosure; later transferred to footwear (fus = phallus). Thus "Schuh" also became a coded term. Schuh also = foot, a measure of length. Fluz (fuluz = the highest completion of heaven-fire revelation enclosed in the spirit of the All) = conclusion, decision; transferred to Schloß = sacred temple, later castle; also to lock as closure. Fluzil, sluzzel, Schlüssel = key, that which opens and closes the lock. The key is

a “turner,” and thus a symbolic and heraldic sign of the creator or primal source. Zubar, zuber = earthly revelation in manifestation and making-visible; transferred to Zuber = tub or vat, which also became a symbol of the sacred vessel (see for instance the coat of arms of Baden near Vienna, bearing the sign of a “fountain of youth”).Sumfi, Sunft = that which encloses together.

b) Fu means fortune, luck, or blessing. Zu means to draw toward, to strive, to unite. Fu also appears as sow or wild boar. Fuin, swin refers to swine, symbolizing inner fortune. Fubar, fuber carries the sense of living in good fortune, hence also “pure” or “clean.” Schurz was the apron — for men as a work garment, and for women as everyday clothing; from this comes schüren, “to stir or stoke the fire.” Related words include Schornstein (chimney, smoke-vent). Schulter (shoulder) meant literally the bearer of fortune. The forms zua, zuo, zue, zu are prepositions meaning “toward” or “unto.” Fun or funu means son. Ful signifies a column or pillar, such as the Irminsul or Roland’s column, bearers of sacred law. Fuada (Suada) means eloquence or persuasive speech. Sug is the act of drawing or pulling. Zu is also a relational word: “zu Hause” (at home), “zu Tische” (at table), “zu Bette” (in bed), “zu Ende” (at an end). In compounds like zur Stunde (at the hour) or zur Prüfung (for the test), it marks direction or relation. As an adverb it appears in expressions like “zur Tür” (to the door), “zum Haus” (to the house), or in verbs: zulaufen, zuzahlen, zutun; zureiten, zugehen, zufahren; and in weather: “it begins to storm, to rain.”

c) Fu can also mean to confuse, to muddle, or to bring to an end. Zu means to close or finish. Fu, sus may denote a sow, or metaphorically an unclean or corrupt person. Suin is swine. Saus, as in “in Saus und Braus,” means to live wastefully or extravagantly. Schüren means to push, drive, or stoke. Schurgeln means to shove or torment. Verstoßen (to drive away) appears in related forms. Schurke means rogue or knave. Schuld means obligation, debt, transgression, or sin. Schur signifies renunciation, related to shearing. Zu again means closure or end. Suada can also mean idle chatter or weak talk. Fudeln means to botch, with Fudler as a bungler or fraud. Pfütze or ful denotes a dirty puddle. Fulen means sloppy, careless work. Sull is a fool or simpleton. Sucken or Suckungen describe the last breath, the final searching out — in short, death.

As (1–4 VI) = cause, will, ability, and deed in establishing order on the spiritual plane through the heaven-fire. Az (1–4 VI) = cause, will, ability, and deed in establishing order on the material plane through the heaven-fire.

a) The divine primal being in its power and action reveals itself, ordering, through the heaven-fire of the sun ☉ and lightning ϟ .

As = act of heaven-fire ordering on the spiritual plane. Az = act of heaven-fire ordering on the material plane. As = the Æsir, the “heaven-fire gods,” the light gods of the Aryo-Germans. In Sanskrit: asura; compare also Asgard = enclosure of the Æsir, the Æsir-realm, the heaven of the Aryo-Germans. Ans (an-as, an = father of the gods, as = heaven-fire bringer; hence anas = ans = Hans) = Hans, the Great, the Mighty, the All-powerful. Az (a B) = the One. Azzo (az-zo, zo = revelation of heaven-fire on the material plane, therefore: the One, Mighty, in his heaven-fire revelation, thus the visible

appearance of the Æsir, later: a man descended from them, a king) = Azzo, which later reduced to a personal name, e.g. Azzo of Gobatsburg, ancestor of the Kuenringers. Az = the lord's right to demand lodging and provisions from his vassals ("Asung"). Azur = sky-blue. Asf (as-ak, af = primal earth-power; thus: heaven-fire order through primal earth-power, i.e. becoming) = Askr (Askr and Embla, the first humans). Ask = the world ash, Yggdrasil. Aska = the cart of the Æsir, wagon of the Æsir, ash-wood shaft; also Aschenkasten. Ask (ash) = basin, enclosing vessel; symbolic word-sign for the womb. As, has = hare, symbolic animal of the Æsir, later demonized as a devil-mask (e.g. three hares motif). Hasala, hasel = hazel; (has-al-a, as = heaven-fire act, ala = ✯ all-heal) = "Asen-heal." The hazel was sacred: from it came the wishing-rod, the magic wand, the consecration staff, the forked rod Y, the rod of justice, the dowsing rod, and more. Haselwurm = legendary wise serpent. Asburgium = primal place of origin. Asbe, haspe = primal earth-act of turning, rotation; hence the door-hinge (Türhaspe) as a symbolic sign of turning or change. Uas, hwas, was (u = completion, as = heaven-fire act) = completed Æsir-act. Uazar = completed Æsir-act of earth = wasser (water), the spring, from the air (ar) as rain. Uaso, waso, wase = manifest Æsir-act = turf, meadow. Uaska, waschan = wash, cleanse with water. (The word Wasser is a transferred, figurative expression; its actual root-name lies in nau, nauen; see V + 1–4.)

b) As, az = strong, sharp. Ans, ansen = supports, pillars, beams. Afant = devil's dread, healing plant. Ase, asch = ash tree, spear of ash, ash wood. Asco = trout-like fish. Asto, ast = branch, contrasted to the weak twig. Haspa, hespe = hasp, hook, reel. Uaz, hwaz, was = pronoun, "what." Wazzar, wasser = rain- and river-water. Waskan, waschen = wash, cleanse. Waska, wesche = laundry. Waso = turf, meadow. Wastel = phallic-shaped bread. Asung = act of the Æsir. Azung = nourishment.

c) As, az = to decay, hostile, destructive, turning, twisting. As = carrion, corpse; Aas = prey-food of ravens; Asser = insult meaning "gallows-food." Ask, asch = ash, what remains of the burned. Ascher = lye. Äschern = 1) to burn, to set fire; 2) to place hides in lye pits for tanning. Haschen = catch. Häscher = official pursuer. Haspa, hespe = hinge, door-hinge, symbolic of turning. Hazzen = hate, pursue, be angry. Haz = hate, enmity. Hast = haste, quarrel. Hatschen = to walk draggingly. Hetze = hunt, chase, also noisy revelry. Wasen = wither, decay. Wasenmeister = knacker, disposer of carcasses. Watsche = slap.

Es = 5–6 + VI = the ordering heaven-fire law on the spiritual plane.
Ez = 5–6 VI = the ordering heaven-fire law on the material plane.

b] a] The divine primal law and right reveals itself, ordering, from the heaven-fire of the sun ☉ and the lightning ᛋ .

Es = the heaven-fire law on the spiritual plane. Ez = the heaven-fire law on the material plane. Es = Es, the Great Deity, the Great "It." Esse[254] (es-se) = the Effe, the smith's hearth consecrated to the Æsir—especially Wuotan—used as a smithy altar. Ezze = eating, to eat (compare Ahung, "to eat," etc.). Hes = to struggle for the heaven-fire law = "Hesse," the people's name, meaning "fighters for the law." Hete = battle, fight. Ues = the completed heaven-fire order of law; being itself. Uefan = origin of the completed heaven-fire order of law; the firmly grounded being = wesen, existence, being. Uesta, west = u-es-ta = the completed heaven-fire law order in heaven-fire creation; the lawful completion of the day by the setting of the sun = West. Westri = one of the four primal dwarves (Austri, Sudri, Westri, Nordri), the one turning toward the west, i.e. the west wind. Efil (es-il) = the light of the heaven-fire law = Esel, donkey. Thus the donkey is the symbolic word-sign for the true heaven-fire light, and in this sense appears beside the ox at the nativity crib, as the Palm-donkey, etc.

b] Es, ez = to bear, to be. Efil = donkey, the bearer; Estrich = plaster floor. Hese = hunt. Hesen = to hunt. Esche = tree species, ash. Esche (ash) = fish species. Escher = lye made from ash and lime, for tanning. Wesenlich, wesentlich = essential, fundamental.

c] Es, ez = corrupted, sharp, to eat. Ezzid = food, meal, effigy.

---

[254] In the veiled secret language of the Fehme (medieval Germanic secret courts), the motto "thuo esse, thuo gege" (2 S, 2 G) ᛋ ᛋ ᛗ ᛗ was used. It meant: "Act like Effe (that is, like the Great Es, like God), act knowingly and skillfully!" But to the lower grades it was explained differently: that "thuo esse, thuo gege" meant "present in the dark," since the "Effe" (hearth, anvil) was darkened, blackened by smoke. The four runes ᛋ ᛋ ᛗ ᛗ here also carried the hidden meaning: Strid = uid, wid = the willow loop (judgment); Stein = tegel, stone, building stone (mystery, secret); Gras = geräusch, turmoil; Grein = to cry, scream. Together this meant: judgment, mystery, accusation, verdict.

Is = 7 VI = the ordering heaven-fire Self on the spiritual plane.
Iz = 7 + VI = the ordering heaven-fire Self on the material plane.

a) The divine spirit-self (including the soul) reveals itself, ordering, from the heaven-fire of the sun ⊙ and the lightning ϟ [255].

Is = the ordering heaven-fire Self on the spiritual plane. I3 = the ordering heaven-fire Self on the material plane. Is = ice, the enclosing. The ice-cover is the shell of the primal egg (symbolically), which the primal bull 8 breaks open, whereupon generation begins and the enclosed divine Self (Ostara) is freed. Ises (is = heaven-fire Self, es = heaven-fire law = the heaven-fire Self freed through heaven-fire law) = Isis. Fanis (Phönix) = the heaven-fire Self that has emerged from the primal fire. Is-tar, is-ter = Ister, the ice-born, the Danube river. Isaf = "the one who comes forth from ice," the ice-born; Iceland, Isar, Isola, etc., are of the same origin. Uisant, wisant, wisent = wisent, bison (u-is = completed creation of divinity = meadow, pasture — ant = great, mighty creature), the mighty beast living on the meadow. Wizzan, wizzen = to know, knowledge, wisdom: u-is = the completed order of the heaven-fire Self, san = primal heaven-fire force; thus knowledge of the order of arising, becoming, and passing away in the All — this is "wisdom." Wisala, wiesel = weasel, a marten-like animal; wisala = knowledge of salvation, hence the weasel is a consecrated animal (see Akmon's birth and many other myths). U-iz = completed divine self-being, an epithet of Wuotan = Wis, the Wise, the Knowing (compare: uz).

b) Is = that which is, the being, the ruling. "Is" = ice, the ruling. Ist = "it is." Isan = iron. Isengrim = the grim ruler (the wolf). Isenkraut = iron herb. -isch (suffix, equivalent to "-ig," "-icht," or "-lich"), e.g.: englisch (English), mißtrauisch (suspicious), klebrig (sticky), steinicht (stony), freundlich (friendly). Hissen = to hoist, raise (something from the ship's hold). Hise. Hüschel = the elder tree. Wisent = bison.

c) Is = the destructive, ice, death. The weasel, a marten-like predator. Is = ice, destructive, death. Uist = waste, the desert. Isila = infula = inful, island, enclosed land. "His! His!" = battle-cry, call to arms. Hatschen, hitschen = to limp, to walk with difficulty. Wisth = worthless scrap of writing.

Os = 8–9 + VI = heaven-fire order revelation on the spiritual plane.
Oz = 8–9 + VI = heaven-fire order revelation on the material plane.

a) The divine-spiritual, ordering, coming forth from the heaven-fire of the sun ⊙ and the lightning ϟ [256].

Os = heaven-fire revelation on the spiritual plane. Oz = heaven-fire revelation on the material plane. Os = the mouth of revelation, the mouth, Dagina. Ostara (os-tar = mouth of arising, opening). Oski = the one who finds ability, the wish-granter. Oswalt.

---

[255] This repeats itself, expanded, in the rune | = Is.

[256] This repeats, expanded, in the rune ᛇ = Os.

Oskar. Ostri (Austri) = the dwarf Ostri or Austri, East. Ozzenne, occenne = ocean. Hose = something hollow, enclosing; a full barrel, a vessel; water-hose, wind-hose.

b) Os, oz = opening, disclosure, Easter (Ostern), East (Osten), ocean; hose, garment; the ox (Ose). Hoke = swing, cradle. Hosen = to go visiting, to go abroad.

c) Os, oz = to wither, shrivel, dry up. Hokeln = to shrivel up. Hosel-bed = a poor builder, one who botches, producing crooked, ruined buildings.

Us = 10 + VI = the completed heaven-fire generative revelation-order on the spiritual plane.
Uz = 10 + VI = the completed heaven-fire generative revelation-order on the material plane.

a) The divinely perceptible spirit, ordering, coming forth from the heaven-fire of the sun ☉ and of the lightning ᛋ, fully completed and revealing itself.

Us = completed heaven-fire generative revelation-order on the spiritual plane. Uz = the same on the material plane. Us, hus = house. Guthus = God's house. Huz = house. Huzds = hoard. Huste = stack, hayrick. Husch, huosch = cover, refuge, hiding, enclosure. U3 = epithet of Wuotan as "the Knowing One." Uuz = Wuz, the same. Wuzal = Wuotan the Knowing; hence his by-name "Wuzel"; Rauwuzel = the truly all-knowing. U30, U330 = Wuotan manifesting visibly; later a title for an Ase-descendant (a king), and in Christian times a man's name: Uzzo, "the capable, the wise one." Uosta (u-os-ta = u = formative ending, os = mouth of revelation, ta = origin): completion of origin through the mouth of revelation, i.e. birth, arising by creation or begetting → wuosta, wuost = growth, abundance of what is generated.

b) Us, uz = house, custom, much. Hufo = a fish (sturgeon). Usus = use, custom (from practice, habit). Usfe = toad. Husch = a flickering fire in the stove. U330 = man's name. Wuosta, wuost = plenty, mass.

c) Us, uz = out, outside, end. Uze = outside. Us = out. Husten = cough. Husdy! = quick! Huschen = to dart by, to scurry. Uhen = to tease, to trick. Wuzel, Rauwuzel = bogey figure, child-scaring spirit. Wust = messy heap. Wuosti, wüste = desert, wasteland.

Developmental Stage VII.
The phonetic concept-image of the sun ⊙ and the lightning ϟ as heaven-fire establishes order within the spiritual interior.

The next consonant is ↑ = T = tyr, ta, which demands special attention, because it sets T = ↑ , the unaspirated sound, alongside Th = ᚦ , the aspirated sound. This makes it of the highest importance for questions of orthography. The new spelling reforms wage a senseless war of annihilation against Th, seeking to eradicate it everywhere, without recognizing that language requires it, and that it therefore cannot and must not be dispensed with in writing.

One need only compare words like Thon (clay, earth) and Ton (tone, sound), listening closely to their distinct sounds when properly pronounced, especially in dialects. It is precisely the dialects that preserve the true linguistic value, not our corrupted, watered-down written German, which is in many cases unpronounceable.

Since T = ↑ remains unchanged, while Th = ᚦ also alternates with D, a rule for future spelling naturally arises: words deriving from root-forms based on the ↑ (tyr-rune) are always to be written with simple T; words whose roots derive from the ᚦ (thorn-rune) must always be written with Th, since in them the sound alternates with D.

This distinction is easy to recognize, for words with simple T (↑) never alternate, whereas words of the Th-group regularly appear in their stems sometimes with Th, sometimes with D.

A few illustrative examples: Tanne – gethan (tun, Tat); Ton (sound) – Thon (earth, clay); tor (mountain) – Thor (the god, or gate, or door); Dorn – Thorn; Tier – Thier; Taube – Thaube; Tal – Thal; Tanz – Thanz; Turn – Thurm; tun – thun; Macht, Eigentum – Thum; Thurse (giant); Donner – thunder; and so forth. This principle clearly shows that Th is essential and must remain in the written language.

Ta = VII + 1–4 = the heroic power of heaven-fire generative order on the spiritual plane.

a) The divine essence, as spirit of struggle in origin, will, ability, and might, reveals itself in heroic order of the heaven-fire generation, manifesting from the whirling heaven-fire of the sun ⊙ and the lightning ϟ .

Ta is the heroic heaven-fire generative ordering power on the spiritual level, the divine heroic ruling god. Tata is the same in intensified sense, expressed through repetition of "ta." Tatar (ta-ta-ar) is the same in relation to the earth; hence tatarman (Man, Manus, moon-ancestor, magic, cf. X+1 = ma) as the earth's divine-heroic begetter and ruling god. Tata in weakened form becomes "hero-father." Tabor means brought forth by

heroic strength in battle, hence Tabor, the fortress or stronghold; weakened: struggle preserved, enclosed. Tanfana (ta-an-fana: ta = origin from the primal water-darkness ▽, fana = generatrix from primal fire and primal water) is the ordering heaven-fire in the mysterious being that rose from primal waters, begetting through fire and water, thus the heroic divine earth-goddess of generation. Tanhufari (tan-us-ar-i: tan = origin of the divine-heroic heaven-fire generation from the primal water-darkness, us = dwelling, ar = earth, i = self) is "I, the cause of order of heaven-fire generation dwelling on earth, in the forest," i.e. Tannhäuser. Thus tann = "forest," originally "Walt" = ruling, later weakened to "Wald." Taske (ta-asf-ke: ta = divine heroic origin, asf = arising, ke = power) means "the purse, pouch," a metaphor for the vulva. Tasche, like cup, broom, ash, head, shoe, box (of Pandora), barrel (of the Danaids), ship (of Isis, Idis, Nehalennia, etc.), gate, or door, serves as euphemism. Tar = earthly generative fire. Tal = heroic heaven-fire and All-light order; see also teil, tel.

b) Ta also means heroic governance. Tater = heroic ruler. Tatar = a warlike people. Tatarman = strong ruling war-spirit. Tabor = fortress. Tannhäuser = originally "tannhufari," later euhemerized into the Minnesinger (1240–1270). Tann = fir, pine forest. Tasche = purse, pouch. Tapfar, tapfer = brave, bravery. Takel = rigging, tackle. Tafel = table. Talg = tallow. Talk = soapstone or pastry. Tand = trifle. Taste, tasten = to feel, to touch. Tawer = birch bark. Tawerich, Töwerich = rye grass. Tafs (ta-afs) = yew tree (taxus). Tal survives as suffix, mostly weakened to -tel, as in Urtal, Urteil, Urtel.

c) Ta also carries meanings of concealment, dread, death, and ending. Tatar = Tatars (wrongly Tartars), war-bands spreading terror. Tartaros = the underworld realm. Tatermann[257] (cf. Caesar, De bello gallico, VI, 16; and Guido List, Deutsch-Mythologische Landschaftsbilder II, 476) refers to wicker figures of gods, woven from willow, filled with living men, and burned as sacrifices — later reduced to scarecrows and hare-frights. From this: tattern, dertattern = to tremble with fear or cold; to stutter. Tadel = blame. Talf = 1) foolish person, 2) botched or ruined building (talken). Tarnen = to hide, to conceal. Tarnhut = hood of concealment, cf. 10–IV uth, tarnhut. Tarnhari = the hidden, concealed high one; originally Wuotan in the underworld (Kotbart in the Kyffhäuser).

Te = VII – 5–6 = the ordering law of the heaven-fire of struggle.
Te = the order of the heaven-fire law of battle.

a) The divine primal law, revealed and ordering itself from the whirling heaven-fire of the sun ⊙ and the lightning ᛋ . Te is the law of heaven-fire struggle.

Tel (el = life-law) is Tellus, the androgynous earth-deity as father-mother; that is, the god of the primal earth as such, not simply the manifestation of fertile soil. This figure was later euhemerized into the legend of "Wilhelm Tell." Teute = "Right to the war-god Teut!"[258]—a great drinking vessel from which toasts to Teut were made. Teil =

[257] Comparable: "The Catermanns at St. Stephen's in Vienna," by Ant. Ch. de Mailly, Österreichische Museum-Rundschau, 1914, Vol. I, No. 31, pp. 991–992, with illustration.
[258] See: Thuiskho, IV + 10 a, thu, and duitisk, IV + a, thi.

the All-Light-Self as the orderer of the law of heaven-fire struggle; the knowledge of this remained reserved to higher Armanen grades, hence the word "teil" also came to mean "secret." Tegal (te-eg-al = heaven-fire struggle-law ordering primal earth-law ability through the All-Life-fire-power) was likewise guarded as a secret doctrine; thus the word "tegal" also came to mean "mystery." From this comes the expression eintegeln or eintögeln—to insinuate oneself into another's secret, to ingratiate, to worm one's way in. Tempel (te-em-pe-el = heaven-fire law of struggle united with the primal right of the moon, the life-law of the earth, and the All-life-fire-law) is the temple, the consecrated house. Test (te-est = "it is law") expresses that heaven-fire struggle-law determines the right; hence "test" = solemn confirmation, as in testament or testimony. This sense survives in the English Test oath: the sworn confirmation required when taking office, originally directed against hidden Catholicism. Tefe = heaven-fire and primal fire's law of begetting; hence the bitch. Tenne (te-enne) = the rightful place of emergence under the natural law of heaven-fire struggle; the threshing floor where the harvest is ordered.

b) Te means active, ruling, lawful. Teil (te-il) = seal, foundational building stone. Tel = tell, the communal tax. Teil, tel also appears as a suffix (not to be confused with theil, thel) in words like Urteil/Urtel (judgment), Dorteil (village-judgment), Senteil, Spittel/Spital (hospital). Tegal, Tegel = seal, crucible, building stone; also melting crucible or marl. Tempel = temple, church, heathen sanctuary. Test = 1) shallow pan used in smelting to assay silver; 2) vessel for storage. Tefe, Tewe = bitch. Tedel = noble war-hero (cf. Tedel Unverzagt in Des Knaben Wunderhorn). Teef = sea-grass washed ashore. Teff = a kind of meadow grass. Teller originally meant cutting board for meat; later plate or dish; from the act of cutting, telen (not teilen), related to French tailler, tailleur (to cut, tailor) and English tailor. Ten as suffix indicates strengthened force, as in halten, treten. Tenni, Tenne = threshing floor.

c) Te also means to restrain, to halt. Tel = a small hollow or depression in the ground, pressed by lying or sitting. Tefe = insult: 1) abusive word for a disorderly woman = bitch; 2) thief. Thus beside a thief, a dog (Tewe) was hung as a speaking symbol, clearly understood. Tewer = darnel, a weed in grain (1) rye grass, 2) radish). Tedeln, vertedeln = squander, waste. Tempern = restrain, hold back (temper). Ten as suffix expresses restraint, as in Fasten (to fast). Test = impurity, residue in metal processing. Teufe, Teufel = devil (cf. tiufal, VII + 7, c, ti).

Ti = VII + 7 = the divine Self, as the ordering, whirling heaven-fire of battle.

c) a) The divine self-being (also the soul) announces itself as ordering from the whirling battle-fire of the sun ⊙ and the lightning ᛋ .

Ti is the mysterious "I" of the Aryan heaven-fire god of war, whose sword is the sunbeam, whose arrows are the lightnings. Tiu is the war-god as fulfiller. Tio is the war-god in manifestation. Tiur is the primal war-god, the ancient war-god from earliest times. Tiwas (tiu-as) = the Aryan war-god as completer. Tius/tiuz = the knowing war-god. Fatiur (fa-tiur) = the primal war-god as generating heaven-fire, as primal begetter; later degraded into the woodland spirit, the "satyr," losing his individuality in a mass development of "satyrs." Fatir, ftir = satyr, stir, bull: the primal begetter, the primal bull.

Tir = the onset of battle, the noise of war. Tiara (ti-ara, with ara = storm-force, power, will, ability, and deed all united) = originally the war-god's consecrated battle-helmet, then a talismanic crown worn by kings, and finally the papal tiara. Tiof (ti-of = the self of the heaven-fire battle-god revealed from the primal fire) and tief (ef = eternal primal fire-law) show the god ordering according to eternal law. Tiuf (uf = completion of primal fire-revelation) = the war-god ordering as the heaven-fire god in his full manifestation. From tief, tiof, tiuf = depth, arose tiufal, tiufil, tiefel, diubil, tiuvel—words later turned to mean "devil." Originally, however, all these names referred to the highest god of fire, light, and heaven, a primal deity of creation, not a figure of evil. Only with Christian reinterpretation, as with Persian Ahriman, did they become demonic. The mystery-language preserved the older meanings even when common use forgot them. Tigel = crucible (cf. tegal = secret), the enclosing vessel. Tid (ti-id = god-self ordering as heaven-fire, coming, ruling, passing) = time; hence tid or zit. Tigir, tiger = tiger, the ravenous beast of battle. Til (ti-il) = the heaven-fire god as illuminator in the spiritual sense, later a man's name, "Till," meaning the knowing or skillful one (cf. Till Eulenspiegel, whose name itself contains this). Timpan (ti-im-pa-an = the heaven-fire god as moonlight-self, manifesting from the primal darkness) = tympanum; hence timpanon became in medieval architecture the sacred reliefs above church portals, such as Christ as Salvator mundi at St. Stephen's in Vienna or depictions of Yggdrasil in Brunswick. Tympana were also small hand-drums in the cult of Cybele, used to call forth divine revelation. Tisk (ti-is) = "table," originally the altar upon which the consecrated light shone.

b) Ti = to act in due time, to order things rightly. Tid = time, period. Tioden, tieden = to begin, to start, from tid. Tiden = tides, times, seasons. Tiof, tiuf, tief = deep, depth, abyss. Tiegel, eintegeln cf. tegal = secret. Tizo = that which presents itself in time = tis, the breast of the nursing mother (who offers the breast to the child). Tincta, tinte = ink. Tijc, tijd = light.

c) Ti = to stun, to confuse, to bring noise and tumult, ending in destruction. Tir = beast, noise, tumult, uproar, confusion. Tif = hostile strike, assault, later weakened into "ticken," to play a trick. Tidar, tider = cords used to bind captured enemies or animals; hence "tiren" or "tidern" = to tie, to confuse. Tiden = to end. Tiz, tizen = to stun, confuse. Tiz = turmoil, disorder. Timpo, timpe = the utmost end of a thing. Timper = dark, gloomy. Tiof = destructive ending. Tief = destructive consuming (to eat away, to ferment). Tiuf = to destroy heavily, deeply. Tiof, tief, tiuf = the depth, as utter destruction; hence tiufal = to destroy utterly unto death. Tiufil = ruin down into death. Tiefel = ruinous destruction. Diubil = dark judgment upon the wicked. Tiuvel = fearful destruction with dreadful end. These are the same names of the high fire-god from stage (a), now on stage (c), transformed into figures of ruin.

Thus, on stage (a), fire appears as primal, life-giving creation; on stage (b), as the sustaining order of life; and on stage (c), as the terrifying destroyer—esoterically prone to becoming the "devil" once the old Armanic light-doctrine was broken by hostile forces. Yet, as the primal law states, there is no destruction without rebirth: the destroyer becomes again the creator[259]. 卐 Ja samir Arahari, alas sal fena! 卐

[259] While I read this correction, on September 1st, 1914, the telegraph again reports a glorious victory of the united Germans and Austrians over the Russians! The destroyer becomes the creator! Those who wanted to annihilate the Armanic spirit of the Germans have, by the conscious direction of world history, been chosen to forge it all the brighter and to raise it to its predestined divine being! — Aaf sai fena!

to = VII + 8–9 = the ordering battle-fire of heaven, revealed in the inner spirit.

a) The sensibly perceptible divine-spiritual, emerging from the whirling battle-fire of the sun ☉ and the lightning ϟ, reveals itself inwardly, bringing order.

to = whirling or turning revelation of battle-fire. to-u, tow = tau, the twisted, binding cord. tos = whirling (raging) battle. tob = raging battle, fury. tobal, tobel = a ravine, an enclosed space, a mountain basin. toug = high revelation of battle-fire, later: "worthy," "fit" (taugen, tauglich). tote, totte = sponsor or godparent (protector in battle). tor (not thor) = the enclosing, sheltering, the mountain (e.g., Tormäuer = enclosing mountain walls). Toft = a fenced-off piece of land. Ton = the whirling, vibrating resonance of sound. tod, toth = to-od (od = primal spirit) = revelation of whirling battle-fire — the spirit made visible in its phosphorescent glow (the freed soul), i.e. the sanctifying "death in battle." tot = dead. toeten = to kill, to make dead. tunna, tunne = tun, barrel (not to be confused with thon, thun). topf = pot, earthen vessel; also a symbolic name for the vulva ("flesh-pots of Egypt"). tol = to-ol (ol = life-ether-fire) = whirling battle-fire revelation of life's ether — ecstatic inspiration, rapture. toraf = tor-af = the enclosed primal fire in its power, i.e. the turf.

b) to = to turn, to whirl. The Töter = killer (different from Mörder, murderer, as "manslaughter" differs from murder). Tolle = 1) the top, summit of a thing; 2) a tassel, tuft. tonen = to show (cf. Tonbank = table for displaying wares). Tonnen = drainage ditch for water. Torp = the top of something (e.g. mast-top); Topp brennen = St. Elmo's fire. Torte = the round, twisted pastry. Torge = spinning toy, whirligig. Torfelt = cogwheel of the wine press.

c) to = to turn, to twist, death, end. todt = dead one. Tobel = dizziness, swoon. Tom = court, judgment. Toll = mad noise, mad dog, rabies. Tolle = madness, frenzy. Toppl = conclusion, "that settles it." Torf = combustible, rotted earth. törfeln = to stagger (e.g. drunkenly). Tort = to wrong someone by twisting facts, malice. Tortur = torture — pain caused by twisting limbs to force confessions or punish. Tor (also Thor) = the spiritually twisted one, the fool.

tu = VII + 10 = the heroic-divine spirit, fully revealed from the battle-fire of heaven.

a) The sensibly perceptible divine-spiritual, ordering itself as it fully emerges from the whirling battle-fire of the sun ☉ and the lightning ϟ.

tu-isf-fo = Tuisso, the deified Tio in human form, the ancestral father of the Germans. tu = tuch = the capable, once meaning the almighty; from this: tüchtig (able). tugen = to be fit, virtue. tur, turren = the daring one, to dare. turst = courage (not related

to thurs/durst). turnei = tournament. tum = might, power. tunihhon, tunihha = to panel or board a wall (cf. tunic). Tusch = trumpet-blast (from to sen, to roar).

b) tu = fit, virtue, worthy. Tuch, Zucht, Tuchtmeister = master of discipline. tuhten = to teach. züchtig = disciplined. tummeln = once: to fight in battle turmoil, later: to hurry. tunihha = once: to cover, later: to whitewash. tufskalk = porous chalkstone. taucher = diver. tuschen = to trade, barter. Tutte = teat. Tuttel = nipple. turnen = gymnastics.

c) tu = deceit, trick. Tücke = malice. tuchtlos = without discipline (Zuchthaus = penitentiary). tuffeln = to beat, thrash. Tummel = dizziness. tuschen = to cheat, deceive. vertuschen = to cover up.

at = I–IV + VII = heroic ordering power of heaven's fire-creation on the spiritual plane.

a) The divine primordial being, as spirit of battle in purpose, will, ability, and might, revealing itself in heroic order from the whirling battle-fire of the sun ☉ and the lightning ᛋ .

at = heroic heaven-fire creation. at = the divine primordial being as primal progenitor, as father of heaven. atta = the same in heightened sense; later weakened to mean human father, but originally heroic. atli = (at-li) = heroic heaven-fire creation of the All-light: "Let there be light!" Later applied to God as bright battle-father, then humanized into names like Atli, Attila, Atto, Etzel, etc. atalas = (at-al-as) = creation of the All through the gods of light. atlas = the All-creator, later misunderstood as the "bearer of the heavens." atta, attar = serpent, snake, as symbolic mask of God (e.g. serpent in Visconti crest, Marcomannic war emblem, brazen serpent of Moses). uat, wat = completed creation, land rising from the primal water; hence water, tied to "earth-bearing." Wate = epithet of Wotan as water-god, later also a giant.

b) at = to carry, to grow, to belong. atuh, attah, attech = elderberry. atlas = Atlas, heaven-bearer, later "atlas" as shining silk fabric; also atlas = map collection. at = suffix in Heimat (homeland), Heirat (marriage). watan = to wade. wat = tidal flat, also cloth (wat, watte).

c) at = opposing, dark, deadly, poisonous. ater, atra = serpent, venomous snake; also black, grim.

et = V–VI + VII = the ordering law of heaven's battle-fire.

a) The divine primal law, revealed from the heroic, whirling battle-fire of the sun ☉ and the lightning ϟ, brings order.

et = law of heaven's battle-fire. et = the god of heavenly fire-law who regulates time; from him come measures of time and the reckoning of the day. etih = the self of this time-regulating god. etiho = the revealed self of this time-measuring god; later a mythical name for the legendary ancestor of famous families (e.g., the Habsburgs), seen as the oldest forefather. etihmon = the moon-fire, revealing the law of the time-regulating god from the darkness of primeval waters = etymon. etter = (et-te-er) = primal will of this great time-measuring god; from this: Etter = boundary, fence, enclosure of land or place. uet, wet = the completed time-regulating god. uetti, wetti = the god as judge and war-god, deciding disputes; from this: wette (wager) — originally a contest left to divine judgment, later a contract of chance with a pledge. weter, wetar = weather; originally the god's primal decision in law, later transferred: (1) to the state of the skies, as something left to divine judgment; (2) to the thunderstorm as divine battle.

b) et = grounding confirmation, "indeed." etar, eter, etter = boundary-fence, hedge. etmal = period of twenty-four hours, reckoned from noon to noon; a ship's day; also mealtime. etimon = etymon, root-word. Etkreuz, Etstein = boundary-cross, boundary-stone. etalih, etteslih, etelid = indefinite numerals. etewar, etwar, etwa = "about, perhaps, somewhere." etewas = "something, someone." weter = weather: (1) general conditions (wind, clouds, rain, air); (2) storm, thunder. From this: wettern, gewittern, also wittern = to sense, smell, foresee (e.g., "the stag scents danger," "I sense misfortune").

c) et = to hold back, to hinder. etten, hetten = to check, restrain (also as suffix in Kummet, Grummet, frett, Gefrett). weter = firedamp (explosive mine gas).

it = VII + 7 = the divine self, as ordering, whirling battle-fire of heaven.

a) The divine spiritual self (also the soul), emerging in order from the heroic, whirling battle-fire of the sun ☉ and the lightning ϟ.

it = the mysterious self of the Aryan fire-god as war-god. itgis = Týr as giver. itis = Týr, the steadfast one. itisburug = fortress of the steadfast Týr; later a temple or cult-place of Týr.

b) it = "now." iteniuwe = just now, brand new.

c) it = against, obstructing. itewike = reproach, hostile charge. itewiten = to accuse, to hold against.

ot = VIII–IX + VII = the ordering battle-fire revealed in the inner spirit.

a) The sensibly perceptible divine-spiritual, emerging from the whirling battle-fire of the sun ☉ and the lightning ᛋ, reveals order within the inner spirit.

ot = revelation of heaven's fire. ot = this revelation from primal water-darkness; hence tied to "water." otr, otar = earth emerging from primal waters; also: Otr, son of Hreidmar, slain by Wotan, Hönir, and Loki, who compensated with gold — a symbol of the earth rising from primal waters in form of an otter. ottar, otter = otter/serpent, as sign of battle-fire revelation through Wotan (cf. Hyndlalied and Ottar's ancestry). Thus, the serpent is a sacred symbol of the war-god. otto = epithet of Wotan as highest battle-revealer, later a human name for kings and heroes meaning "skillful battle-hero." otar-baum = alder tree, seen as sprouting from primal waters; hence the alder feared as ghost-tree (cf. Erlkönig, Elvenking).

b) ot = order, arrangement. ottar, otter = otter (animal), also water-snake. otterbaum = alder tree. Ottich = elderberry (cf. Attich). hott! = command to a horse: "right!" (opposite hüh! = left/forward).

c) ot = suppression, obstruction, end. oter = damped battle-fire = otter. Otterngezücht = brood of vipers.

ut = X – VII = the heroic-divine spirit, fully revealed from the whirling battle-fire.

a) The sensibly perceptible divine spirit, ordering itself fully, emerging from the whirling battle-fire of the sun ☉ and the lightning ᛋ.

ut = battle-fire completed in divine knowledge (cf. uh, uis, wih). utwite = the wise one, the knower of law. Utgard = enclosure of divine knowledge. Utgardloki = giant-king, mythic opponent of the gods, like the fallen angels in Christianity or Ahriman in Persian dualism — embodiment of divine spirit in battle-fire. wut, wuot = fury, storm-battle. Wuotan = storm-battling progenitor of gods and men.

b) ut = completed, realized. As suffix: -ut, e.g. Armut (poverty = realized state of want), Demut (humility = realized state of self-lowering).

c) ut = death. Utgard = underworld, land of the dead. Utgardloki = ruler of the underworld, the great encloser, Loki.

The connection of S with T into St

We have already seen above how S transformed into Sd, and we now come to the combination of S with T into St, which arises from other causes. S, derived from the rune ᛋ , belongs — according to the law of becoming and development — to Stage VI, as the phonetic-symbolic image of the sun ☉ and the lightning ᛋ as heavenly fire, which founds order. T, derived from the rune ↑ , belongs — under the same law — to Stage VII, as the symbolic image of the sun ☉ and the lightning ᛋ as heavenly fire, which founds order "in the spiritual inner being."

Both stages of development differ only by this nuance of "in the inner spirit" assigned to Stage VII, which, however, is directed less against Stage VI than against Stage VIII, the latter designating the order "in the bodily outer world" (that is, the living earth as distinct from the primal earth ⍫). Thus Stages VI and VII almost completely coincide — leaving aside the finer distinctions, which I shall explain more fully in G.E.-B. Ar. 7, Kabbala und Armanismus — and this makes it clear why not only does S often interchange with T, but far more often both sound-symbols fuse into the inseparable St.

Whereas Sch can easily resolve into Sh, Sk, or simply S, and whereas Sp can easily divide into S + P or S + B, in the vast majority of cases St is inseparable (examples such as Satir = Stir, Stier are rare) and has developed almost into a self-standing sound-symbol.

This inseparability of St is easily explained: on the one hand, because the stages VI and VII almost coincide; on the other hand, because the disproportionately large word-groups of both S and T urgently required an extension, which was achieved precisely through coupling the sound-symbols S and T into St.

I consider it unnecessary to present here, in all 10 sections (sta, ste, sti, sto, stu, ast, est, ist, ost, ust — with subcategories a, b, and c), the group of root-words founded on St as I did with those of S or T, since it is easy to derive their meaning simply by combining the S-group with the T-group. For example, if one wishes to explain the root-word stal, one simply connects the roots tal and fal, and the result is the interpretation of stal.

This is especially so given the constraints of space, which, despite the greatest possible brevity, I have already far exceeded.

Stage of Development VIII

The phonetic-symbolic image of the Earth (Midgard), founding order in the physical outer world.

ᛒ = ba = (1) = bar.

ba = VIII + 1–4 = Divine-earthly generation, founding order with power, will, ability, and deed in the physical outer world on Earth.

a] The divine primal being reveals itself as earthly generation, manifesting in appearance, will, ability, and deed, establishing order in the outer world of Earth ♁.

Here, ba means earthly generation — both from Earth itself (as in waters, springs, and streams) and from living beings. The figure baas signifies the god Wuotan as the earthly begetter, the divine ancestor of a noble line, later weakened in meaning to refer to the living patriarch of a family. Out of this also comes bach, the spring, the flowing water, and bak, the vessel or bath, which in symbolic language stood for the womb, as we still see in heraldic emblems like that of Baden near Vienna. The syllable bar describes earthly begetting by the force of primal air and will: the procreation of gods, of earth and sky, and of human life in its visible acts such as song and shout. Hence, from this comes the bardic tradition, the song as consecrated action. The terms bard and bardo indicate Wuotan as the manifesting god of creation, while barthel points to the shining creator later Christianized as Bartholomew. Other forms like pardel carry the same meaning of great creative power, which became woven into heraldry, while barde named the consecrated singer-priests of sacred poetry, linked to regions such as Bardengau. Sacred songs of warriors, the bardiet, were offerings to Wuotan as battle-leader. The title baron denoted the one rightly born from divine darkness, later the noble-born; barun carried the same sense of progenitor, later narrowed to mean one who begets descendants. Connected terms like barn for cradle, manger, or fodder-trough, bark for ship or ark, and bal for the youthful sun-god Bal reveal the broad spectrum of this root. Thus, baldur was the young god consecrated to death, and barm denoted the womb, while paar expressed divine and human union, eventually forming the idea of nobility and peers, such as in the English “Peers.” The same line led to paradis, paradise as divine order, and to parlament, the divine and human law of measure, later debased into idle chatter. Names such as Paris and Prague preserve the memory of sacred groves (parhag), while pak referred to enclosing forces like pack-ice. From the spring-driven fertility rites came balzen, mating, and balt, the bold and swift one. With palas and pfalz, the meaning shifted to the palace, imperial residence, and political authority, while ban and pan denoted the binding command, the sacred summons, the god Pan, and by extension the banner as a call to arms.

b] In another sense, ba relates to life itself — living, manifesting visibly, and showing itself in equality. From this root came the baas, the head of the household or clan, and family titles like baba or babo for grandparents, later shaping “papa,” “pope,” and

"papst." The sow (bache) also belongs here, alongside terms for food such as bacon (baken) and the act of baking (backen). The bath (bad) and its town-names, especially Baden, carried this sense of cleansing and consecration. Out of bar came several meanings: visible life, song, shout, poetry, and even money — livestock once being the measure of wealth. Hence also the bard as poet-singer, and the beard (bart) as that which grows visibly. Objects of weaving (barhant), musical celebration (ball), and even festivals consecrated to Bal, the sun-god, belong in this circle. From the same base come ideas of clearing paths (banan), judicial authority (ban), and the large predators such as the panther (pardel).

c) Finally, ba also denotes the negative or destructive side — emptiness, ending, or death. The interjection pah! expressed contempt. Strife and struggle appeared in forms like baga and bagen, from which "bagage" meant quarrelsome rabble. To be bar was to be stripped, bare, deprived, or dead, as in "bar of hope" or "barefoot." From this came baro, the bier, and barun, to devastate or bury. The same root produced the axe (barte), including the halberd, literally the axe that sends to Hel. Other terms describe barriers, bars, and barrages. Compassion (erbarmen) comes from the same image of taking one into the bosom of Earth, the grave. But equally, the destructive sense hardened into barbar, the barbarian as destroyer. Castrated swine (barh, barch) symbolized destroyed generative force. The bann meant outlawry, church-ban, or summons. The orchard-child (Bangert) carried the mark of illegitimacy. Finally, the mocking term pablatschen (to chatter idly) shows how even the word parlament could be twisted into contempt.

be = VIII + 5–6 = The divine primal natural right of the Earth (the right of generation), establishing order in the physical outer world.

a) The divine natural primal right of generation on Earth ♁ reveals itself outwardly, establishing order in the physical world.

The syllable be represents the earth-godly right of generation. Thus, becchi, bekin, bede, beden (from be-ef-in = earth's generative right, the proper power enclosed, the "I" under the dark compulsion of the natural primal law) denotes the generative receptacle in the woman's body — the pelvis. For this reason, the pelvis itself, and the kettle-drum or basin-drum (Beckenpauke), were symbolic words and images of the reception of generation, used in ancient temple service as instruments to awaken generative power. From this comes also behar, becher (be-h'ar-ri = earth's generative right, storm-force, storm-"I"-will — the storm-divine, that is Wuotan's, creative will, ordering the generative law and enclosing what is begotten) = the beaker, again a symbolic form of the female pelvis. Ber (be-er) signifies to bear, to give birth, as the divine-earthly generative right. From it stem animal forms sacred to gods: Bär (bear), sacred to Donar; Eber (boar), sacred to Freyr and Freya. From ber also comes perahta (be = earth's generative right, er = "the Lord," ah = power, ta = heavenly fire of generation), meaning "the Glorious," originally an androgynous deity, later split into male (Perahto, Hruperaht) and female (Perahta, "the Radiant," the earth-sun goddess Arkona, Wotan's consort). The name survives later as Berta, though in Christian times degraded into frightening folktale figures like Perchtel. Place-names like Berlin derive from ber in this sense of sacred generative right, not from Slavic roots, and animal names like Bär, Eber,

Adebar (stork) continue the same line. From berg (ber-eg, what is generated rightly, enclosed and kept) comes "berg," mountain, as the enclosing, protecting. From bet (be-et = earthly right of generation ordered by heavenly fire) comes "prayer," originally a self-consecration and offering of one's being for divine generative order. This expanded into "bede" = offering, tax, or gift; "bett" = bed, both marriage-bed and resting-place; and "besh" = the flowing waters (rivers, springs) as the "begotten of the Earth," forming the roots of countless river-names. The belle (bell) derives from be-elle (earthly generative right as primal natural law), its sound the mighty herald of this order.

b) In common usage, be reinforces or affirms, and as a prefix it strengthens meaning: bekräftigen (confirm), beerdigen (bury), etc. As a preposition, bei means "near to" or "at." From this root come bein (bone, leg), becher (beaker), berg (mountain), beten (pray), gebet (prayer), beta (petition), and beter (prayerful one). From it also derive perle (pearl), bett (bed, river-bed, flower-bed), and bede (offering, tax). Bernstein (amber, literally "burning-stone") is included here, as are animal names such as belche (coot, waterfowl) and ritual titles like Bellhammel (the bell-wether ram leading the flock). The word appears in terms of everyday life: baden (to bathe), Bader (bather, barber-surgeon), bacon, backen (to bake), and even bellen (to bark), which was once applied to wolves, foxes, boars, and lions alike. In textiles and furs, pelz (fur) stems from this syllable.

c) In its destructive sense, be means ending, misfortune, death. To bersten is to burst or break apart, hence Gebresten (ailment, affliction). From betteln comes "beggar" (Bettler). Pech (pitch) embodies the association with hellfire, remembered in tales like "Pechmarie." The verb bellen can also mean to strike or beat, giving rise to forms like erpellen = to bruise by blow or fall. Other derivatives express diminishment or ruin: berne (yeast, scum adhering), berzen (rump of a bird), berfan (to stalk, hunt), besen (broom, sweeping tool), which became a symbol of the witch, the "evil one." The "Donnerbesen" (thunder-broom) was a symbol of the free-judge, signifying the righteous correction of wrongdoers, "sweeping them to justice."

bi, pi = VIII + 7 = the Earth-born or the one emerging from the Earth.

a) Base god=poisonous jewels (also the soul) from the Earth ♂ physically ordering, manifesting, proclaiming.

bi = the Earth-born or the one emerging from the Earth. – biflindi, bibiindi = (bi-if-li-in-di = the one who has come forth from the Earth – the one who has come forth from the primal fire – the light-ice – water – god; i.e. the god of the Earth, of fire, of light, of water, who comes forth and becomes noticeable). Biflindi, an epithet of Wotan as month-god of August. – bibar, beaver = (bi-bar = earth-born (water) – bar = to live, thus: the one living in or by the water). – bi, bis = water coming out of the Earth: spring, brook, river, lake; from this: Pison (Genesis 2:11: "The first river is called Pison …"), with which countless river- and place-names are connected.[260] – bis (bi = the Heaven-fire

[260] River- and place-names derived from Pison: Perfbling; Persen (castle Persenbeug, old: poesinboigen); Pisting; Pasting; Bösing; (Postenstetten = "Water-stetten," at the waterbird ford in Austria and Bavaria); Pressburg, Latin Pisonium, Hungarian Poszony; lacus peiso = Lake Neusiedl; Pischon, a Danube arm near Pressburg (Peresburg); Pötschen; Pöschen; Pistyan; Piesting;

ordering what is born to Earth; thus T, the heaven-fire war-god) = the heaven-fire war-god. – Bismark = the mark or district of the war- or sword-god.

Later, in post-Wuotanist times falsely reinterpreted: bis (bi = the heaven-fire ordering what is born to Earth); cf. 7+VIa, is, Eis = water arising from ice; clearly transferred onto Christianity, especially at Easter, in the Bull-month 8, when the waters of salvation are born; hence also Christ as fish = Ichthys was allegorized**[261] = the god-I born from the primal darkness onto the Earth, the Son of God, Jesus Christ. – biscof, bishop = (bis = the god-I born from primal darkness onto the Earth; cof = head, but according to ancient mystery-rule meaning: chief knowledge) = bishop, thus the chief knower of the doctrine and mystery of the "bis," i.e. of the "earth-born Son of God, Jesus Christ." – bina, bini = (bi = that which has come forth from the Earth, na = primal water-creation-law) = the bee as priestly animal (cf. bumblebee, hum, Imme). – bior, bier = (bi-er: the drink sprung from the fruit of the Earth, consecrated to Er = Tyr) = beer (cerevisia = consecrated to Ceres). – bioft = East wind. – bisa, bise = the north-east wind. – bigo, bige = the primal Earth's fruit brought forth from the Earth (the harvest) = stack, piled sheaf of grain. – bil = bi-il = the god-I ordering itself bodily from the Earth – as divine all-life-light = the Bil-, Pil-, Peil-stone as highly sacred phallic stone (cf. Guido von List, Deutsch-Mythologische Landschaftsbilder I, p. 127 etc., also on menhir-stones, vulva-stones, etc.). The female counterpart: vulva-stones. From this: Bilskirnir, Thor's hall. – biotan, bieten = to offer, to sacrifice. – Gebot = sacrifice, hence: to pray, prayer. – bilidi (bi-li-di = the earth-born in divine life-light; or: the light-gods represented as earth-born) = image or statue. – biarf = (bi-arf = bi = that which has come forth from the Earth, ark =

Postlingsberg; perhaps also Pest (P); Becz, Beczben = Vienna, called by the Magyars with an old Germanic name; Pöstlingsberg (hill at the water by Linz); Pisdelsdorf; Pisino; Pisogne; Pisa; Piesbaum (water-meadow), and many others.

[261] The fish-symbol and Christ: The initial letters of the words Iesous Christos Theou Yios Soter ("Jesus Christ, Son of God, Savior") form precisely the word Ichthys ("fish"), which is why Christ is often symbolized as a fish. – Yet this symbolization is by no means the true origin, but rather a calendrical device, which sought to overlay upon Christ a very old, prehistoric-mystical conception.

Since "b" and "p" often change into "f," the primal word bis is subject to the transformation into fis and asch. The bishop's mitre, similar to a fish-head, is therefore also in its origin a deliberate symbolic imitation of a fish's head as word- and image-sign.

The bishop's mitre is also found in the new imperial crown planned by Emperor Maximilian I, which crown is today known as the "Habsburg house crown" and crown of the "Empire of Austria." Only, the designs of Dürer and Burgkmair are loftier than the crown actually created by Emperor Franz I, and thus closer to the form of the bishop's mitre.

This crown is a royal crown with a band that swings from the forehead over the crown of the head to the back of the skull. The mitre is fitted into this crown in such a way that its two "wings" are framed by crown-arches, which, running parallel to the central arch, extend from front to back. Thus three arches stand side by side.

The meaning of this crown is to display the union of spiritual and worldly sovereignty.

The deeper origin of this crown lies in the little-known circumstance—carefully erased from historical memory—that Emperor Maximilian I (as is clear from his correspondence with his friend, the bishop of Gurk) intended to have himself elected Pope as well as Emperor, in order to unite spiritual and temporal power. For this purpose he had planned the new crown in this special form. Unfortunately, this great Armanist idea of the great Habsburger remained unrealized—long misunderstood, and far too little appreciated—and the crown instead became the "Habsburg house crown," which only three hundred years later became the "Austrian imperial crown."

life enclosed in an arc) = birch. This birch is the fourth of the ten "forest-trees" and the fourth of the nine "fire-mothers of Heimdall," which were set chess-like into the nine-fold square of the fire-altar plate as "fire-woods."[262] – bir = bi-ir: that which is generated of Earth and of storm, i.e. created by the Earth-goddess and Wotan; thus the pear is a symbolic word- and image-sign of procreation (e.g. in the coat of arms of Pirna, a fruit-bearing pear-tree supported by lions). – bir in the form pyr connects with fyr in numerous place-names: Pyrawarth, Pyrgas, Pyrn, Pyrgos (Greece), Pyrmont, Pyris, etc.

b) bi = the pointed, sharp, penetrating, the closely connected. – bihal, bial, bihel, bil = axe, sword. – bil, bill = hatchet. – bibar, biber = beaver, the rodent. – bicdhan, biden = to push, thrust, stick in. – bide, bidel, pidel = pickhammer, spike-hoe, spear. – bior, bier = beer. – biotan, bieten = to offer, order, command; from this: gibot = commandment. – bilidi, bildi = image. – biliden, bileden = to form, to imagine. → Weibsbilder. – billid = proper, just. – bill = law. – bilfa, bilfe = herb name. – binaz, binez, binz = rush plant (from bi-bei, naz = water, wet). – biark, birda, birke = birch. – bir, bira = pear. – bis, bische, pis, pisfe = to piss = 1. to urinate, 2. to drip small amounts of water. – Bismark = water-mark or water-boundary, not "bishop's boundary." – bitten = to ask. – bita, beta, bete = request, petitioner.

– pichelhaube (helmet).

c) bi = the devouring, hindering, deviating, consuming, deadly. – bil = the standstill of the hunted game when it halts and resists the dogs. – bilen = to be forced to stand still by dogs barking; falsely: "verbellt." – bein = leg, bone. – bizzan, bizzen = to bite. – biz = bite. – beiza, beize = falcon-hunt; hence: beizen = to tan, cure by soaking. – bidel = pocks, blisters. – biogan, biegen = to bend, to warp. – bin, bina, bine = bee. – bifen = cows running about restlessly in pasture. – bintan, binden = to bind. – binda = band. – birn, birnen = to beat, strike. – birfen = to hunt. – birzel, berzel, bürzel = bird-rump, swelling, tumor. – bittar, bitter = bitter, bitterness. – biteln = to cut in pieces. → verbiteln = to spoil. – bitelich = angry, irate. – der Biet = a degenerate, dissolute person; drunkard, gambler, whoremonger. – biula = bump. – bile = ulcer.

---

[262] The nine altar-woods that were known as the fire-mothers were alder, which signified seething life, oak, which meant lawful movement and excitation, pine, which meant fire stimulation, birch, which meant enclosed life, willow, which meant spirit, yew, which meant knowledge and wisdom, spruce, which meant the act of begetting, beech, which meant the bearer, the presenter, the joiner, the begetter, and fir, which meant the will to birth. The fire altar or burning-bed united these nine woods in a single slab resembling a chessboard of nine squares called Af, from which terms like Sham and Acker derive their origin, and from which heraldic expressions like Stamm and Geschlecht take their hieroglyphic significance. From this altar slab, using a fire-drill of ash wood, the sacred fire was generated. These nine forest trees are nothing other than the nine mothers of Heimdall, understandable only from the nine altar-woods as fire-mothers, while the fire-drill of ash wood was the fire-father, the tenth and completing forest tree.

bo = VIII + 8–9 = the divine-spiritual that reveals itself upon the earth, ordering itself outwardly in the corporeal.

a] The sensibly perceptible divine-spiritual ordering itself outwardly in the body upon the earth ♁, revealing itself.

"bo" means the founder of order. Words such as bog, bok, bod (bo-ak) mean: the one proclaiming order, revealing himself from the earth, the god manifesting himself in the arising and becoming of nature. Hence "Bod" is the animal-mask and the symbolic word- and image-sign of the great god of creation, the All-Father. For this reason the Bod is the bearer of the All, and therefore with the word "Bod" various objects have been named metaphorically, such as a buck or trestle on four feet, a carriage floor, a battering ram, a sheet of paper as bearer of writing, or a bow as bearer of the arrow. The form bod (bo-do) gave "Bodo, Botho, Podo," meaning ruler or commander, which is also found in names like Marbod. From this come also gebot, "commandment," and boto or bote, "messenger," the bringer of the command, as well as botschaft, the delivered command or message. Bottich, the vat, originally meant the manifestation of ordering with regard to water. From the same comes pot, the pot or bowl. Bode meant the manifestation of the right original order upon or out of the earth, as seen also in Bodetal, Bodensee, Bodden, the shallow bays. Bose or boze meant "lord," as in Schlafbaas, house-father, innkeeper, or warden, and from this are derived names like Bozo, Poso, Boazzo, Puazzo, Bozhold. Bouhhan or bouthen meant buoy, either the floating beacon anchored to warn of shoals and sandbanks, or also the cradle. Bothe meant founder of order in earthly begetting as right primal act, hence bolz, the phallus, bolt. From bolla or bolle came the female sex, the vagina, hence the sacred pair "Bolla and Bolzen." From these words were derived bole, the beam, Bozen or Bolzano in Tyrol as primal place, bold as in bald or balth meaning bold or swift as in Leopold, Ansbold, Bolzen the crossbow-arrow or large rivet, and bolla or bolle as bulb, onion skin, bud, or shell. From bolstan came bolster, the cushion or stuffed bag. From bot or boot came boat, related to bark, ark, skiff, ship. From bor came the concept of order manifesting in begetting, the born one, the act of birth. Bord meant the place of birth, the hut, the bed, the plank, and from this also bordell, originally meaning simply a place outside the border, later brothel. From the same came born or bohren, boring, the drill, phallus. Bord meant the enclosing planks of the ship, the ship's side, the border-band, and port meant harbor, and also gate. Borne, relating to water, meant spring, well, fountain, as in Mimir's well. Burst or borste meant bristle, as in the golden bristle, Gullinbursti, Freyr's sacred boar. Bona meant ordering revelation in the feminine, bone meant founding order in birth, hence the "Bohnenlied," literally "bean song," which was a sacred chant of carnival or Shrovetide, a song of rejoicing, whose text has been forgotten but can be reconstructed, and which I will publish elsewhere. The Bonathea, the Bona Dea, also called Agathe[263], was the goddess of birth, of spring, of the

[263] It is of particular importance, concerning the "bonathea," "Bona Dea," "Agathe," as a manifestation of the many-named goddesses of birth—including also the goddesses of the fruit-promising and fruit-bearing earth, as well as the harvest goddesses, and naturally also the goddesses of death, who in the various name-interpretations can only be recognized in their essential characteristics—that here as comprehensive a presentation as possible should be offered, in order to demonstrate the highly chaste sexual life of our divinely lofty Aryan ancestors and thereby to defend them against the shameless reproach that "erotic motives" had led them to the creation of these mysteries and myths, as is so complacently described today in a certain type of so-called scholarly work that appears by the dozen in the "German book trade."

Throughout Germany in Wuotanist times (for example, at Augsburg under the name of Afra) mysteries were celebrated in honor of the birth-goddess, about the course of which we know little. For that reason, something more may be said here about the festival of the "Bona Dea" in Rome—which, as Professor Kaspar Stuhl has shown in his brilliant study of the Arval song, celebrated its cults on entirely Aryan foundations. This festival was celebrated by the matrons. The name "Bona Dea" is nothing else than the primal Aryan concept "bonathea," which in Greek appears as "Agathe" with the same meaning, as the virginal Demeter (Ceres) was named in Sicily, which was inhabited by Greeks. Especially at Catanea (Catina) she was venerated under the name Agathe, as the city-protecting goddess, and was called Ceres Catinensis. Cicero reports that no man was allowed to approach her temple, which in itself proves the chaste character of the bonathea. In her processions a symbolic image was carried, a ball from which milk dripped (the ring Draupnir), to indicate the influence of the moon upon the nature of woman and of plants. Since, however, only one moon and not two are visible in the sky, Artemis was called Amaso, "the one-breasted," which later misunderstanding explained by saying her hatred of men had led her to cut off a breast in order to draw the bow better. Thus Ceres also was called Mamosa. But when even this was no longer understood, she was called "the many-breasted," although what was meant was simply "the breast of increase," the nourishing breast. This interpretation also applies to the well-known image of Isis with many breasts.

That the bonathea also warded off famine goes without saying, for she was the earth-goddess who promised and preserved fruitfulness. As such she was also called Chthonia, "she who rules in the earth," and thus she is herself her own daughter, wedded to Pluto, who himself was called Agathon, bonathis. In the underworld—that is, in winter—she prepares the fruit for the coming harvest, just as the souls, the "Demetrioi," are prepared for their rebirth in the womb of Mother Earth, the great primal mother, Magna Mater (compare Muotan and Saga Freya in the "bath of sinking," Sökqvabekkr). The feet of the Bona Dea (or Helia-Frigga, also Proserpina) are entwined with serpents, because death is the hook of rebirth, the turning of destruction into salvation.

Since Mount Etna was known as the forge of Vulcan and as the entrance to the underworld, it was natural that volcanic eruptions were ascribed to Pluto and Ceres, the bonathis (Agathon) and the bonathea (Agathe). From the form of the volcanic cone, which resembles a steaming pot, the Bona Dea (Ceres) as its supposed originator received the name "Catina," mistress of the pot, from which the city by Etna was called Catanea, and the goddess herself Catinensis. Pot, cup, and similar images, as we have shown repeatedly, are all expressions of the feminine womb in which birth, and in the womb of the earth, rebirth, is prepared. From the recognition of coming-into-being, existence, passing-away, non-being, and preparation in non-being for rebirth and new existence, one naturally recognized that in non-being (in death, in winter) the awakening to new life is prepared. Thus, of necessity, the bonathea, who brought the chthonic element into ferment, who caused the eruptions of Etna, was also given the power to quiet the raging of Vulcan. This is the reason why the god of destruction (death-god) always becomes again the god of salvation (birth-god).

To show, however, how through calendrical reinterpretation these very ancient mysteries were transformed into Christian mythology and reshaped as saints' legends, the legend of Saint Agatha may be appended and interpreted as an example of many hundreds, perhaps thousands, of similar legends.

Saint Agatha, a "pagan" maiden from Catanea in Sicily, was converted to Christianity already in her tenth year, and fled to Malta to preserve her virginity, where she supported herself by handwork. During the persecution of Christians under Decius she was captured and delivered in Catanea to a procuress, but she still maintained her chastity. She endured various torments, among them that one of her breasts was cut off. In prison she was visited and healed by the Apostle Peter. Later she was laid upon a bed of burning coals, and when an earthquake occurred during this torment, the people disapproved of the cruelty, and she was taken back to prison, where she soon died (251). Her body was embalmed and sent to Constantinople in 1040, but already in 1126 it was returned again to Catanea. It is said of this saint that she often prevented the eruption of Etna, turned away famine, and preserved the city of Catanea from destruction.

fruitful and fruit-bearing earth.

b) Bo also meant good, or bent. It gave Bö, the gust of wind, and boc or bod, the little earth-spirits or goblins. Boden meant the floor or soil, derived from shallow water as in Bodden, the shallow bay. From bogo or boge came bow, both arrow-bow and arch or vault. Bole meant beam or plank, Bollwerk meant bulwark, bolla or bolle meant onion or bud, bolon or bolen meant to throw, hence boler, throwing-machine, or Böller, mortar. Bolz meant bolt, and bolster meant cushion. Pol or Pohl meant small earth-rise or hill. Bote was messenger, botenbrot was the drink-money for a messenger. Bottich was vat, pot was pot, Bonathea meant Bona Dea, the good goddess, Bonthis meant good god. Bord was ship's side, borte the trimming band, burst or borst meant bristle, from which came brush. Boden again meant Bodden, the shallow bay where the bottom is visible, and from this Bodenfee, Bodenau, Bode, Bodetal. Boln or bolon meant cannon or mortar, also throwing-machine, catapult. Boien meant to buoy or to rock, as the buoy upon the water. Bolz meant bolt. Bouc or pouk meant hump, shield-boss, clasp, or ring, derived from something curved. Bozen or boffeln meant to model out of wax. Amboss meant anvil, from "am Stoss," at the strike.

c) Bo also meant destruction or error. Bod meant fault or defect, bodbeinig meant stiff-legged, obstinate, bodledern meant stubborn, mulish, dull and obstinate. Bod meant devil or devil's mask. Podhen meant to push or stab, poxe or pode meant pox, and Podennarbe meant pockmark. Bof meant punishment, to stretch upon the "bod," a penal device. Boden meant to stink, to be foul. To drive into the Bod's horn meant to inspire terror. Bolken meant to bawl maliciously, said of children. Bordell meant brothel, in its original sense "outside the border of the place." Borgen meant to lend. Bos meant evil, wickedness, misdeed. Bone meant bean, but in the mysteries this was the destruction of true chastity. For that reason in the old mysteries "eating beans" was forbidden, which must be understood symbolically, not as a reference to the legume, but to forbidden, shameful, and excessive sexual enjoyment, which the Aryo-Germans did not know, though the degenerate Greeks and Romans did. Only from this perspective can the prohibition of bean-eating, and the exclamation attributed to Pythagoras, "Wretched world, abstain from the enjoyment of the bean!" be understood. For further detail see Jörg Lanz von Liebenfels, Theozoology, page 41.

In her cult we find, besides the name, also the lunar reference in her single breast, the emphasized chastity, the prevention of Catanea's destruction through fertility, the warding off of famine, and the demonstration of her power over the chthonic forces. The bed of coals upon which she was laid is nothing else than the bed of the earth-goddess, her womb, her grave, the pot-shaped volcanic cone, thus the place of rebirth. In her tenth year she became a Christian; that is, when heathendom was fulfilled, the heathen goddess transformed into the Christian saint. Chastity does not mean abstinence from sexual union, but its exercise only with the one man for the sake of propagation of the race; everything else is unchastity.

bu = VIII + 10 = the earthly-high, the pure, the mighty, the towering, brought into perfected order.

a) The sensibly perceptible divine-spiritual, appearing outwardly in body and spirit upon the earth ♁ in perfected and ordered form.

"bu" means the earthly-high, the pure, the mighty, and the towering, in completed order. It denotes the high, mighty god of generation, and from this was transferred the sense "bu, bua" (the powerfully high one) = the beloved. From this also: buobo, buobe = the earthly-high superior, the god of generation, transferred to mean the young, still unmarried man, hence "boy." The personal name Buobo thus means "the young one," in contrast to Babo (father) meaning "the old one." Buoh, buod (compare: bof) signifies the primal earthly seed-revelation, earthly perfected in the high one, that is, the god of generation fulfilled in his creation. From this derives buof, buoh, buod, the book, as bearer of knowledge of the high, and also buohha, buohe, the forest tree beech, as symbolic word- and image-sign of the high, later consecrated to the goddess of generation.

Buhu (the owl) means the perfected high one, originally Wuotan himself, later his animal-mask and symbolic word- and image-sign of divine wisdom. Bur = "bu-ur," the high one from the primal, the brother-father of Wuotan. Bör = Bör, daughter of Wuotan. Bur, pur means the high and pure from the primal, Muotan himself. Purpur = the highest-pure, the divine color. Pur, purren means to stir up to generation; pure = opening, vagina. Buehse means the female sex (from bu = the earthly god of generation, eh = law, marriage, se = heavenly fire-law: the heavenly fire-law of earthly generation in marriage). Thus "Büchse" became the symbolic word- and image-sign of the vagina, compare "Pandora's box." From this derive buhsa, buehse, box, the enclosing container. Buosam, buofem, buofen means the female breast. Bubona is the divine-earthly generation (compare VIII + 8–9, bo, bona, and V + 1–4, na, Nah). Buog, buoc = "bug," the earthly high revealing itself, spiritual manifestation. Sa-buc, sa-puk = the high revealing itself in spiritual form, spur, from which came shield-boss and talismanic shield-decoration. Buhil, bühel = hill, mound. Buhil = earthly sanctuary, holy place, small sacred site. Buhel = to cover the high, thus: burial mound. Buolo, buole (from bollo, compare VIII + 8–9, bo, bollo) = beloved, lover; buolo as masculine name, "the beloved." Bulla, bulle (like buehse, from bollo, VIII + 8–9, bo, bollo) = the enclosing, the seal, seal capsule. Burug, burc, burg = castle or fortress: as the enclosing, but also as the sheltered, the foetus, the embryo. Burissa, burse = the high one from the primal, begetting according to heavenly fire-law, hence the "Bursch," the young man; from this: "Burse," the dwelling of the Burschen, their assembly-house; and "Bursch" = the students' corps or fraternity. Bursti (from burs = the high one from the primal, begetting after heavenly fire-law, and ti = the mysterious I of the heavenly-fire-god) = the mysterious self of the heavenly-fire-god as primal begetter. Compare Gullinbursti, the golden-bristled boar, which means the ether-fire-act of the heavenly-fire-god; hence the golden-bristled boar is the symbolic word- and image-sign of Freyr (Tyr) and Freya as earthly heavenly-fire-gods of generation. Buode, buda = baude, wooden building, compare Marobodobudum = Marbod's baude, Marbod's wooden fort. Buda = wooden building, later Pest, Budapest. Bune, bun = dam of piles, or stage, raised wooden floor, also chamber floor, plank floor, boards. Bunt = bond, legal confederation, as in Graubünden, "bound together by law."

b) "bu" also means the finished or complete. Thus bu, bua, buobe = boy: the unmarried man, the beloved, the youth. The name Buobo means "the young one," opposed to Babo, the old. Bof, buoh, buah gave "book"; from this were derived boka (plural bokos), buodstab, buoditab = letters (not from beech tree and its twigs, since stab = stafa = enduring generation, meaning that letters carry and continually transmit knowledge, otherwise it would be "buchen-branch"). From this also came Schrift, book, letter. Bofareis meant scholar, writer, or "book-man." Buohha, buethe = beech, the tree. Buhs = boxwood. Buhja, buedje = box: originally a small round wooden container with lid, often of boxwood, later also gun, rifle, firearm. Bucel = knob, hump, shield-boss, or the curved back. Buog, buoc = bug: knee or elbow joint, ship's bow, bowsprit, stirrup, or to iron (smooth). Buole, buolo = lover, beloved, in honorable sense. Bulle = bull, stud; also papal bull; also bubble or capsule. Purren = to awaken. Burug, burg, burs = castle or fortress. Burigo, bürge = surety, guarantor. Burgari, burgaere = burgher, citizen. Burgware = guardian of the castle, burgman, citizen. Burse = youth, student after the novice years; Burschenschaft = student fraternity or corps. Burje = bourse, originally the merchants' house, today the stock exchange, the gambling den of money-power and speculation. Buoht, bucht = bay, or wooden pen. Buhnen = to cover with planks. Bur, buro, bour, bawr = farmer. Giburo, gibur = farmer, companion in the district. Nahgiburo = neighbor, the nearest companion or farmer. Pur = pure. Purpura, purpur = purple, the red divine color, the purple mantle. Buhu = owl, eagle-owl. Butera = butter.

c) "bu" also means the bad, the falling, the crushing, the end, the frightening, death. Buobo, buobe = the boy, but in the sense of an ill-bred person. Hence Räubersbube = robber-boy, Lausbub = rascal, Spießbube = scoundrel, and bübisch, Büberei = knavish. Bubona = buboes, swellings of the groin, bubonic plague. Büden = to stoop, bend down, humble oneself, the submissive one. Buole = lover, mistress, in contemptuous sense, harlot. Purren = to make noise, destroy, arson. Puf = goblin, ghost. Spuk = spook, specter, terrifying apparition. Pur, purzeln = to tumble, fall, perish. Burdi, bürde = burden, load. Büre = covering, hence "bureau," the table covered with green cloth, by extension: the office itself. Burug, burg, burs = castle as the concealing place, hence "Burgbrennen," the concealing fire, the funeral pyre. Bucht = wretched hut, poor lodging. Bucel = ulcer. Bude, baude = poor wooden hut; in student language: lodging. Bug, humbug = fraud. Abbiegen, abbug = to steal, theft. Buoza, buoze = penance, satisfaction, punishment. Butil, bütel = beadle, court servant, officer of justice, originally messenger of the court. Pudeln, puddle = to labor hard, struggle, knock about, puff.

ab = 1–4 + VIII = divine-earthly generation, establishing order with force, power, will, ability, and action, ordering itself outwardly in the corporeal upon the earth ♁.

a) The divine essence of earthly generation, in purpose, will, ability and action, ordering itself outwardly in the body, establishing itself upon the earth ♁.

"ab" means earthly generation, as with ba; first from the earth or from ice, second from man and beast. From this: abba, Abba = father; abbas = abbot; abbé = worldly priest. aburaht, aberacht = "Aberacht," the highest reverence or regard for divine

generative commandments. aburgiloube, abergeloube = superstition, over-belief, the highest degree of faith in God. hab = possession-claiming, habur, haber = possession-claiming of the lord, of Tyr (Tir); from this the Haberfeldtreiben = the ritualized public censure as an action in the sense of Tyr, the lord of possession. Habergeis = the possession-claiming of Tyr, the heavenly-fire-self upon the material plane, the generative capacity of the heavenly-fire-self upon the earthly plane, the property (Besitz) of Tyr, the god of generation. Hence the Habergeis is the symbolic word- and image-sign of the creator-god, and since no living animal of that name exists, it is a ghostly, phantom creature. Habiht = hawk, possession-claiming of Wuotan. Habrof = Habrod, rightful possession-claiming. Habsburg = the sheltered possession-claiming. Uabe, wabe = perfected, rightful possession-claiming, the honeycomb of the bees. Uabern, wabern = perfected earthly generation and birth. Wafrlogi, waberlohe = the wavering blaze, the perfected earthly generation and birth through the manifesting aether-fire rule. Uapan, wapan, wapen = arms, the origin of possession-claiming, that is, the showing of the claim to possession, the assertion of possession, and the manner in which it is carried out; this is still today the essence of every true and proper coat of arms.

b) "ab" means descent, derivation, strong expression of life. It is also a prefix when it intensifies the concept, as in abeschern = to shear off, hunt down; Abbau = mining; Abgott = false god; Abglanz = reflection; Abgrund = abyss; abkarten, abklatschen, Absicht, Absiss, abtrumpfen and so forth. ab, abe, abur = again, anew, once more. Aband = evening. Habe = possession. Habe also means handle, grip. haben = to possess. Haefr, haefer = haver, oats, the goat-pasture. Habih = hawk, bird of prey. Habaro, haber = oats, a grain. Uabalon, wabulon, wabelen = to swarm, to run about lively together, as with ants. Uaburon, waburon, wabern = to quiver, to waver, the wavering and rolling of flames. Wafrlogi, waburloh = wavering blaze, the flaming sea.

c) "ab" means to devalue, to press down, to sink, to end, death. As a prefix it has the sense of separation or departure: abdecken = uncover; abblättern = flake off; abfaumen = to skim off (from this abgefeimt = sly, cunning); abflauen = abate; abhanden = lost; abzapfen = tap off; abmustern = discharge (sailors); abseitig = aside; Abstand = distance; abtackeln = dismantle; abtrünnig = apostate; abwärts = downwards. ab, abe, aber = on the other hand, however. Abant = evening (the decline of day). Abmurksen = to finish off, kill. Aberacht = the "upper" higher Acht (ban or reverence) decreed by the German emperor, in contrast to the "lower" Acht; the former extended over the empire, the latter only over a district. Aberglaube = superstition; Aberwitz = folly. Abtritt = privy, also death. Haberfeldtreiben = popular tribunal in Bavaria.

eb = 5–6 + VIII = the divine natural primal right of the earth ♁, ordering itself outwardly in the corporeal.

a) The divine natural right of the earth ♁, manifesting and ordering itself outwardly in the body.

"eb" means the earth-divine generative right. ebur = the earth-divine right generation from the primal. eber = the rightful earthly generation of the lord (namely Tyr, Freyr, Fro, Er, Erich, and so forth). Hence the boar is Gullinbursti, that is, the heavenly-

fire-god as earthly primal begetter (see VIII + 10 a, bu, bursti), the symbolic word- and image-sign of Freyr (Tyr) and Freya. Thus “ebur, eber” became the base of many place-names, such as Eburodunum (today Brünn), Eberswalde, Ebersberg, Ebersburg. Ebur, eber also in figurative sense meant prince, hence the boar as crest upon helmets was a princely insignia, already mentioned by Marius. Many plant names with “Eber” in the base also refer to the rightful earthly generative act of Tyr: Eberesche (rowan), Eberwurz, Eberraute, and others. The huntable boar in turn became a symbolic word- and image-sign of Gullinbursti, and therefore at the midwinter festival solemn vows were sworn upon its head (eburhufut = head-knowledge of the earthly primal begetter Tyr). Ebe (ebbe) = the earth-divine rightful generation in its highest power, since “eb” with “be” appears doubled. From this came Hebe, who offered the cup to Zeus; compare VIII + 5–6 a, be. Behhari = becher, cup; from this heban, eb-ban = to bear, to give birth in the sway (bann) of the earth-divine generative right. Related is hefan (see 5–6 I a; ef, hef, hevanna = midwife, a word explainable as b’eb-ban-na = the woman in the bann of bearing). Hebbin = vagina; from this Heppin, the toad, frog, symbolic word- and image-sign of the vagina as bearer; the toad was considered the soul striving toward rebirth. Uebe, webe = the perfected earth-divine generation in its highest power, generation itself. From this the fate-weavers, the Norns; hence also the spiders with their “web” are symbolic word- and image-signs of the Norns, since they spin and weave. The “webe,” that which is produced by weaving, is also called “Zeug.” Ebban = in the sway of the earth-divine generation, in relation to water, means the ebb, as the rolling away of the sea, ebb and flood. Epfih = ivy (compare 5–6 + I a, ef, efou, ivy).

b) “eb” means even, to level, to make right. Eban = even, continuous, level. Ebano = flat, exact, uniform. Ebani = plain, plateau, surface of equal height or depth, whether high plain or low plain. Ebanon = to level. Ebenbürtig = of equal birth, same rank. Ebena = ebony. Ebban = ebb. Ebur, eber = boar, wild swine. Eberih, ebereize = plant names such as Eberraute. Ebe, hebe = Hebe, cup-bearer of Olympus. Hebanna = midwife. Heban = to lift, raise; Hebe means also lifting instrument, siphon, or a definite measured amount lifted at once, also tax or levy, also the raising of recruits. Hevilo, hevel, hebel = lever, lifting device. Weban = to weave; webe = that which is woven; weaver, weaveress, loom.

c) “eb” means to turn away, hinder, evil. Ibufs, abih, ebid = ebid, ebicht, turned away, perverted, evil. Hevilo, hevel, hebel = yeast, that in which fermentation or corruption clings.

ib = (hib, uib = wib) = 7 + VIII = the earth-born or the earthly bearer.

a) The divine-spiritual glowing (from the soul), ordering itself bodily, springing forth from the earth ♁ and revealing itself.

“ib” means the earth-born, the one emerging from the earth. ib = uib = wib = wip = Weib (woman), the “spinner,” the “waver” (weaver), that is, the human being who bears children. wipare = the weaver, the female weaver, thus also the Norne.

b) "ib" means to live, lively, movement. Ibe, Eibe = the yew tree. Ibisch, Eibisch = marshmallow herb. Iper = elm. ippen, uippen, wippen = to weave (hence Ypres as "weavers' city"). Hippe, Heppe (compare Haber) = sickle. Hippe also meant sickle-knife, war-scythe, or halberd-like polearm. weibon, weiben = to bustle about, to busy oneself without strength; from this weibil, weibel = official attendant, usher, hence Feldweibel = sergeant.

c) "ib" means evil, misfortune, death. ibel, uibel = evil, bad. Wiebel (uibil = wibil) = hornworm. Hurenweibel = the under-officer who in the old armies supervised the female camp-followers. Hieb = blow, strike.

ob = 8–9 – VIII = the divine-spiritual revealing itself upon the earth ♁, ordering itself outwardly in the body.

a) The sensibly perceptible divine-spiritual, ordering itself outwardly upon the earth ♁ and revealing itself.

"ob" means founder of order. ob, oba, obe = above, over. obone, obene = above, over. obaro = the upper one, the superior. obarost, oberest = the highest, supreme. Obhut = highest protection, supreme care. Obacht = highest attention, supreme watch. Obmacht = highest might, supremacy. Oberseit, oberedheit = authority. oba lisan = to be incumbent upon, a moral duty. Obdach = shelter.

b) "ob" = above, assured. Obmann = village headman. Oberest = colonel. Oberschlächtig = overshot (mill driven by water falling from above). Obers = the upper part, cream. Opfer = gift, sacrifice. Hobel = plane (tool). Hopfen = hop plant. Hopf = tuft, hoopoe.

c) "ob" = doubt, negation. ob = "if," expression of doubt. Obst (obaz, obez) = fruit, the produce that contains the seed for rebirth. Oblast = duty, obligation, often restrictive. Concessive forms: obschon, obgleich, obwohl, obzwar. Hopfe = raw recruit, mockingly called so by older soldiers (also Struße); similar to what in the university is called a "fox," among coopers a "siege-apron," among knaves a "witthiod."

ub = (hub) = 10 + VIII = the perfected, ordered earthly-high, pure, mighty, towering.

a) The sensibly perceptible divine-spiritual, bodily or upon the earth ♁ appearing perfected and ordered.

"ub" means the high, mighty, towering. hub = the exalted, raised up, mighty. ube, ube (uff) = owl, visible symbol of the divine-spiritual. hube = "hufe," land-measure of thirty morgens, also the hube = the excellent, the distinguished, the raised out. Ubbo = personal name, "the high lord." uobari = caretaker, cultivator. huoba, huobe = small hill,

mound. hu-perath, Hubert = personal name, the exalted, splendid one. hubesch, hübsch = handsome, well-formed, pleasing, from "hub," the exalted.

b) "ub" means higher, exercise, custom. uoben, aaben = to practice, exercise. ubir, ubar = over, superior. hi uoben = on this side. üblich = customary. übrig = remaining, an extra. ubaral, überal = everywhere. uberif = abundant, surplus. überfluoth = overflow, excess. überflüssig = superfluous. überhoubet = überhaupt, literally "counting by heads," in general.

c) "ub" means evil, bad. ubils, ubil, uibil = evil, bad. ubil, ubili = wickedness. uberif = remaining, redundant. Übelheit, Ubligkeit = malady, badness. Der Abhub = the waste, the refuse, the mob, the scum of the people.

The Connection of S with P → Sp

The connection of S with P into Sp is not so rigid and inseparable as that of S with T into St—already for the reason that the two sound-signs connected are not so closely related and have completely different meanings, as was shown on page 109. S is the sound-symbol of stage VI (the order of the heavenly fire) and the sound-symbol of VIII (earthly physical order). Yet the mutual force of attraction is still strong enough to silence the separating vowel, though it can easily be recovered when one considers that S represents the heavenly fire-generating order, while P (or B) represents the earthly outward-bodily order. Thus Sp (or in rarer cases Sb) unites both orders, in such a way that the heavenly fire-generating order influences the earthly-bodily outward order and raises it to a higher level of meaning.

This becomes clear when one compares words beginning with Sp alongside the same words without the S, and then observes how the missing—though originally present—vowel between the two sound-signs naturally appears.

Examples may illustrate this:

Spyra (the primal name of Speyer). Without S = Pyra: pyr = (bi-ur: bi = the earth-born, ur = primal time, fyr = fire), ra = the will-force of the storm-god, therefore: fire's might and power; that is, the earthly fire kindled by storm. Spira however, once the S is prefixed, becomes the earthly fire ordered by the heavenly fire of the sun ⊙ and of lightning ϟ , or in other words, the earthly fire consecrated by the heavenly fire of divinity. Now since (VI 1-4 a, sa) sa represents the heavenly fire-generating order on the spiritual plane, the vowel naturally intrudes between S and P, so that the original word could not have been "Spyra" but rather "Sapyra"—and in fact it originally did sound so.

Spähen – Pähen. ba-eh-en: ba (pa) = earth-born, earthly happening; eh = lawful, en = compulsion of natural law, thus: an occurrence on earth under the dark compulsion of natural law, an act springing not from the normal course of development but from the dark urge of some individuality. With S prefixed, however, it corresponds to the seed-word sew = heavenly fire-law on the spiritual plane, that is, "to see," "seer." Thus the word was se-pachen, meaning "to see," "to recognize an event" which sprang from the dark urge of an individuality and was kept secret by it: hence "spähen," spying. That this word is ancient is proven by Völuspá, i.e., Völu-spa = the "spying" or "vision" of the Völva concerning the mysteries of world-development.

Spiel – Piel. bi = the divine I ordering itself bodily on earth; el = natural law of life, thus: the divine I as begetter, manifesting according to natural law. fi = the ordering heavenly-fire I on the spiritual plane. Therefore spiel = earthly generation through the heavenly-fire self on the spiritual plane—i.e. enthusiasm, inspiration, the ordered "play": instrumental music, flutes and violins, and the dance.

Sporen – Poren. por, bor = to cause to arise, to make come into being. fo = heavenly-fire revelation-order on the spiritual plane. fopora = heavenly-fire revelation-order on the spiritual plane, concerning bringing-into-being. Thus it means impulse, spur, incitement. The spur is therefore also a symbolic word- and image-sign—especially in heraldry—of incitement; one may think of the "golden spurs" of knightly orders.

Spur – Pur. pur = to stir up, to lead toward generation. fu = the completing heavenly-fire revelation, ordering on the spiritual plane. Thus fupur = the leading, the stirring toward generation through the completing heavenly-fire generation, ordering on the spiritual plane; hence: the leading onto the "spur," the track.

These examples suffice completely to enable the interpretation of any word that begins with Sp.

The connection of B or P with R into Br or Pr

The sound-connections Pr and Br dissolve more easily, since the sound-symbols combined here—do not stand in such close relation as Sp or even St. For B belongs to stage VIII, as the sound-symbol of order in the outward corporeal realm upon the earth ♁, while R belongs to stage II, as the sound-symbol of the primal air △ as willpower—yet marking how the divine will (of the storm-god Wuotan) influences order in the corporeal outer world here on earth.

Also with the sound-combination Br and Pr, the vowel between these two consonants has fallen silent, but it can easily be recovered if one proceeds as in the previous section: writing the words separately, once with Br and then with R alone, then interpreting the word without B; upon that one can observe the influence of the prefixed B, and in making this observation, the silenced vowel of itself appears in its proper place.

Examples I omit—due to lack of space—since they can easily be deduced independently.

The remaining connections of consonants without intermediate vowels

The remaining consonant connections such as Bl, Ch, De, Fl, St, Gl, Gr, Kl, Kr, Pf, Ph, Schpl, Schpr, Spr, Str, Tr, and X (ks) shall only be mentioned here, with the note that they are to be solved in exactly the same way as was shown in the examples of Sp. In these cases too, the intermediate vowels can easily be found, which in primordial times were without exception present—because the two-sound seed-words consisted only of a consonant joined with a vowel, and the three-sound primal words arose only either from the contraction of two seed-words (for example bal = ba-al) or from the addition of a vowel (for example noe = no-e).

In the first case the primal word has two consonants and one vowel, in the second case only one consonant and two vowels, which however can again be contracted (for example bo-e = boe = bö), thus appearing as an apparently two-letter primal word.

But there is also a third type of seed-word, namely those consisting of two vowels, such as ei, au, ie (je), ia (ja) and so forth. Even though they stand without a consonant, they still bear the fundamental mark of the seed-word—that they must be written with two sound-signs, with no more and no fewer.

In the contractions of consonants without intermediate consonants, however, just as many seed-words are contained as the contraction includes consonants; since the same number of vowels have fallen silent, which must absolutely be sought out and restored in word-interpretation, just as was shown in the examples with Sp.

Since I have already exceeded more than double the space allotted to me, I must here unfortunately refrain from supplying further examples—which are also not especially necessary, as they have become dispensable in light of the explanations given in this book.

Stage of Development IV

The phonetic-symbolic concept of Al (All-Life) ☆ forming the qualities.

ᛚ = L = laf, lag.

La = IX + 1–4 = the divine primal essence as life-fire, life-air, life-earth, life-aether, and life-water, forming the qualities from the Al in its all-power and almightiness, manifesting itself.

a) In the first sense, the divine essence in its creative power as almightiness forms the qualities of life and reveals itself.

The syllable la or al denotes life-fire, life-water, and life-earth; le or el signifies the law of life; li or il is the light and water of life; lo or ol means life-aether; and lu or ul life-air, all deriving from the All. Thus la is the beginning and primal cause of life, and when completed as lau it means the fulfilled beginning of life. Laufey, the goddess of this fulfillment, is the goddess of birth, her image in the All being the sunrise, and she is the mother of Loki. Her opposite is the sunset or the death of the sun, figured in the giantess of Járnviðr, the storm- or ice-forest, the winter-forest of the dead, in which dwell the sorceresses known as the Járnviðjur. In lab or la-ab life-fire is shown in earthly generation, therefore life-giving, while labsal expresses the blessing of life-giving power. In laha the power of life-fire itself is manifest; in lako it appears as the fire-power of life within the primal revelation of earth's generative forces; and in lagu it appears as the fulfillment of these forces, from which the meaning of life-law, life-condition, and life-foundation developed. The symbolic image of this was the sea, the ocean, the lagoon, the lake. From this also came terms like boundary-stone or boundary-tree, and the verb lachen, laughter, was tied to life's fire awakening life, hence the custom of Easter laughter in the medieval church, where on Easter Sunday a priest or bishop was required to stir the congregation to laughter with a humorous sermon. This was a joy-bringer, a life-awakener after the somber fasting season, and was a symbolic revival of nature in spring, originally recognized as a magical act of healing, though misunderstood by the later church. From this sense arose also the healer or physician, called the "laugher," one who heals through the arousal of laughter, showing how deeply the ancients understood the soul. The same roots gave rise to terms for measures, for actions of life, for slavery as "living matter for use," and for sleep as the collection of life's powers before renewal, as well as for lamp, lamm, and hare, which as sacred animals and objects carried symbolic meaning of light, renewal, sacrifice, and rebirth. In the words for sea, land, length, and lance, life was expressed in relation to foundation, extent, and direction, while in lar and larva one finds the conception of the ancestor spirit returning for rebirth, which led to the practices of masked funerary rites and the origins of masks and masquerades, and even to the butterfly as a symbol of rebirth.

b) In another sense, la means life, living, lively, and moving. Warmth, lukewarmth, and vital warmth were expressed in this form. From it came the verbs for refreshing, reviving, and delighting, the terms for fish such as salmon, lively and strong, and for puddles, lakes, pools, and brine. From the same stem developed words for resin coverings, coatings, and for stones and trees marking boundaries. It also produced terms for lying, position, storage, beds, camps, warehouses, and even the cheerful cry of "woe-la-ga!" meaning well-being in good order. Clothing, cloth, and linens stemmed from this as well, as did the verb "laden," both in the sense of loading goods and in the sense of inviting guests. It gave rise to boards, coffers, drawers, lambs, hares, lamps, lands, peasants, and mercenaries. In the flow of life it produced running, courses of rivers, rainfall, and even the naming of mountain trees. In sum, it is the expression of life's movement and presence in the everyday things of nature and human use.

c) In its darker aspect, la signifies the end of life, corruption, and decay. Hence expressions like "so lala" for things going badly. It also produced words for curdled or sour milk, for bitter or poisonous juices, for the action of curdling or fermenting, and for puddles and stagnant waters. From the same sense arose the names for lackeys, those bound by law and district, later understood as servants or serfs, though not borrowed from French. It gave the words for rags, scraps, and insults, for flabbiness, weakness, blisters, sores, and shabby shoes, for burdens, faults, vices, reproach, slander, and even for paralysis and lameness. In volcanic imagery it signified lava, the glowing outpouring of the mountains, and in natural disaster it signified avalanches, torrents, landslides, and destructive forces. In this register it marked the decline, the sinking, the defeat, and even war itself, Orlog, the primal fate of conflict. Finally, in the notion of the slave, it meant the war-captive, the serf who could be slain without penalty, whose life was held only conditionally.

Ia (IX + 5–6) is the divine law of life, the primal natural law and right, arising from the All ☆ and manifesting itself.

a) In this sense it is the divine law from the All ☆ forming the qualities and declaring itself.

The syllable le or el denotes the law of life as the primal natural law. Le expresses the divine primal being as the All-Life, the Great One. Lea or le-a is this divine being in its vital force, while lee or le-e shows it as the supreme lawgiver. Lei or le-i reveals it as the All-Life-I, and leo or le-o manifests it as the divine primal being revealed in the All-Life. Leu or le-u indicates the divine being as All-Life in perfection or completion. The name Lea was once an epithet of the highest All-God and later became a woman's name. Lee and its derivative Leeberg referred to the divine law embodied in mounds or hills, often artificial, upon which law was spoken; these so-called "Leberberge," though corrupted in name, still mark ancient borders and serve as boundary signs. The form leb or leeb designates the One All-Life as the true earthly begetter or awakener of life, from which comes Lebkuchen or honey-cakes, once sacred sacrificial bread and consecrated food, connected with the offerings to the dead and pointing to new awakening of life in rebirth. From the compound le-ba-ra—the divine All-Life enclosed within the will and power of primal air—comes liver, regarded as the seat of life. The verb lehan gave rise to the notion of Lehen, or feudal holding, life bound under the compulsion of law. Lei was also the word for fixed law or contract, and Leikauf

meant a purchase that could not be revoked. By extension Lei came to mean rock as the firm and immovable, so that the Lorelei was the lurking, sounding rock surrounded by whirlpools, later personified in the Rhine name Lorelei. The form lei, leo, leu produced the heraldic Leu, never to be called "lion" but understood as the symbolic figure of the highest law embodied in the Great One, just as the heraldic eagle is never to be called by any lesser name. To be in the ban of life's law was leben, to live. From this also came Lenz, springtime, the season of becoming, when the law of life's arising was expressed in the yearly order. Leges indicated recognition and knowledge of primal natural law and life's law as ordering principle, from which arose the very sense of Gesetz, law, and of Ler, teacher and knower of right.

b) In a secondary sense le signified living, sustaining life, preserving and refreshing. It carried into words for licking, nourishing, lips, laying down, placing or setting aside, and thus to the notions of lending, leaning, supporting, and teaching. From this root came the words for teaching, learning, teachers and pupils, doctrines, learning and scholarship, and suffixes denoting manner or way, as in "all manner of." It produced forms for songs, chants, church hymns, laments and dances, leading and guiding, ladders and steps, loins, bending and steering, as well as names for larks and other creatures. It extended into terms for reading, gathering, harvesting, delighting, refreshing, and also for the lion as the noble beast of life. All these flow from the sense of le as what sustains, instructs, and carries life onward.

c) In its negative or limiting aspect le means life's ending, dying, death, and termination. Lee referred to burial mounds or grave-hills, while Lebzelten and honey-cakes were again offerings to the dead, consecrated as food of life in expectation of rebirth. Lechzen meant thirsting and yearning, while leck and lecken pointed to leaking ships, frailty, or decay. From it came the sense of emptiness, weakness, suffering, sorrow, and misfortune, as well as wounding, hindrance, and defensive structures in fortifications meant to check attackers. Lest denoted the funeral feast, the final meal, and later the idea of last things, the end. Leih in the compound le-ih was the ending of the I, the corpse, the body of the dead.

Ti (IX + 7) is the divine Light-I, the living light rising up from the waters of life; the "let there be light!"

a) In this sense it is the divine soul-essence, also the soul itself, arising from the All ☆, forming the qualities and declaring itself.

The syllable li means Light-I, life-light, life-water. From this comes li-li-ja, Light-Light-I-force, the lily, which symbolizes the primal light; thus the lily is the emblem of original light, as also seen in ancient pictographic script. The name Lilith stems from the same root, signifying "All-Light," "God-I," morning glow, evening glow, and she appears as a goddess of the sun. The rabbinical legends recall her as Adam's first wife before Eve, but as with all light-goddesses she was demonized and degraded into a devil figure, a child-killing night specter, just as Loki, Ahriman, Venus figures, and others were. Other derivatives are lira or lire, meaning lyre; lim, meaning clay; linwat, linen cloth; lina, line, a cord or rope; lita, lite, the act of testifying by light, as in Arelate,

the “legal testimony of light,” preserved in ancient law and names of towns; liuhse, a light-beam or ray; liumunt, liument, reputation or rumor; lith, a covering roof over a royal or judicial seat; liuba, liubi, liebe, love; liod, song; liuti, liute, people. From the same comes li-ist, “list,” the enduring light, wisdom, and with it the elves and hidden beings, understood as beings of light.

b) In the earthly sense li means the light within life. From it come lib or lip, the body woven of light; lihen, to lend; limen, to glue or bind; linin, linen, linen cloth; lita, lite, a slope or hillside, a leading down; liuhten, to shine, liuhte, torch or lamp; lit, the eyelid; liuban, to love; also to deliver. From it come linta, the linden tree, and lint, serpent, or lintwurm, the great dragon or serpent. It also shaped lenka and hlendha, the left hand, which holds the reins in riding and thus “steers,” giving rise to joint, fetter, or chain. From the same root are linse, lens, and listig, cunning or skillful. The ending -lich derives from this as well, forming words like useful, pleasant, sufficient, mortal, receptive, binding, or beneficial.

c) In its negative aspect li denotes death, decline, or the end. Lih is corpse; lihti, light in the sense of lifting or removing, as in “to lighten an anchor.” Liren means to slow down or weep. Leumd gave rise to verleumden, slander. From this root come also liederlich, dissolute, liefern in the sense of coagulating or fermenting, linet, to lessen, diminish, or end, and again lintwurm, the devastating water-serpent. It is linked with treachery or guile. The figure of Lilith embodies this meaning of death, end, and ruin: she became the child-murdering night specter of rabbinical legend.

Io (IX + 8–9) is the revelation of the life-ether-fire in the shaping of qualities.

a) It is the sensibly perceptible divine-spiritual force manifesting from the All ☆ by forming qualities.

The syllable lo denotes the revelation of the life-ether-fire. From it comes lofi, the animating ether-fire, identified with Loki. The forms loftar or loptar mean the generative, self-revealing life-ether-fire, Loptr being another name of Loki. Lodur is composed of lo-od-ur, the life-fire revelation united with the primal ether revelation, a cosmic act reaching back to the earliest time of the Earth; hence Lodur, another epithet of Loki. Loge is burning or consuming fire. Loba or lofa represents the generative life-ether, at first imagined androgynous but later conceived as female, Loba being the goddess of “praise” whose symbolic emblem is the betrothal ring, which in truth signifies the feminine generative organ. The figure Lohengrin is explained as the ether-fire ruler, the swan warrior, the god of sun and sword rising from the primal waters, Freyr. The words loug and louf signify the manifestation of the life-ether-fire through the incomprehensibly High, appearing as the fire-cloud, the flame, the blaze. Los denotes the mouth of the ether-fire revelation, the oracle, hence also the casting of lots as fate. Hlouth or bloth refers to the completion of the life-ether-fire revelation in sacrificial offering, the blood sacrifice as a means of questioning fate. Related verbs such as hliozan, hlofan, losen mean to listen attentively to the oracle, to heed it.

b) In the earthly sense lo signifies to blaze, to praise, to commend. It also gives the word Los, connected with love. From the same comes laub or loup, leaf, and

louba or loube, an arbor or hall, transferred from the vaulting canopy of the forest. Lobon is to praise, and lob is praise itself. Lof also meant a lock of hair. The verbs lodhon, losen signify to lure, to entice. Hlodo, ludo, lodo gave rise to loden, woolen cloth. Loh is forest or woodland, hence names of places where administration or dwelling was established, as in Kammerloh in Bavaria. Lohan, lohen mean to blaze, to burn brightly, to flame. Loh or lo also denoted the blaze or bark used in tanning. Loh, lod referred to an opening. From lonon, lonen we have Lohn, reward or wage. Lorberi is laurel. The verbs bliozan, hlofan, losen mean to listen, to eavesdrop, to attend carefully.

c) In its negative sense lo means empty, free, dead. From it comes lefkan, leschen, to extinguish, to go out, to cease, as in the life that is extinguished. Lottar, loter produced Lotter or idler, vagabond. Loh or lo meant hole, prison, confinement. Loger, lofar referred to something loose or slack, a wavering life, a frivolous or unstable being. Loscen, loschen meant to hide or be concealed, hence Loge, a hiding place, secret gathering, or enclosed chamber, later the theater box. The term is of ancient Germanic origin and not borrowed from French.

In (IX + 10) is life-air, life-storm, and life-light, bringing the qualities to completion, expressed as the All-life fire-storm-light.

a) It is the sensibly perceptible divine-spiritual force manifesting from the All ☆ in consummation, forming and revealing the qualities.

The syllable lu represents life-air, life-storm, and life-light, the all-life fire-storm-light. From this arises lus (lu-us), the completing life-storm as life-light in the perfected heavenly fire-generation-revelation on the spiritual plane, the all-life fire-storm-light appearing as the consummating form of creation; thus Lus, the louse. In the form Laos (life-fire revelation, the perfected one, the praise of God), it forms the second part of many personal names, such as Menelaos, Wenzeslaos, Bronislaos, also rendered Menelaus, Wenzeslaus, Bronislaus, and so on. That its old meaning was still known to St. Francis of Assisi is shown by his often mocked—because misunderstood—remark when he once took a louse from his head, kissed it, and placed it back, saying, “Dear Sister Louse, continue henceforth to praise the Lord with me!” Shakespeare, well trained in the sly art of Kala, also knew the mystical-mythical meaning of the louse, but concealed it in playful word-exchange with the pike (luces, meaning both louse and pike). In The Merry Wives of Windsor Shallow boasts of his coat of arms, and Evans remarks, “The dozen white louses (louses) do well on an old coat,” and adds, “Crested they take themselves well.” Here lies hidden Kala: “passant” meaning striding, linked to passim, “everywhere.” Shakespeare’s pun rests on this, for he meant “passim” while writing “passant.” The true sense comes out: “everywhere they show themselves,” and so, in Act I, Scene 1, the louse is described as an affectionate creature to humans, symbolizing love—namely generation. The underlying pun between louse and fish recalls Pisces (♓ , February), the sign of generation, which also influenced the heraldic lily (li-li-je, light-light-Ich, or love-light from the beginning). Thus one finds frequent and not merely accidental confusions between the three symbolic word- and image-signs of fish, louse, and lily. This is treated more fully in my book Kabbala und Armanismus (G.-E.-B. No. 7), but here let it suffice to point out the interwoven system of signs. From this also comes Lucifer (lu-si-fe-er),

the all-life fire-storm-light, heavenly fire-light, spiritual plane, primordial fire-generation, primal law-will: the light-bringing fiery god of generation, Lucifer (also called Phosphoros or Heosphoros), the Ario-Germanic Loki. Just as Zarathustra's Ahriman was degraded, so too was this light-, fire-, and life-bringer, first by the declining Wuotan cult before Christianity, and then fully by the Roman Church. Likewise Hludana (h'lu-da-na) is composed of lu (all-life fire-storm-light), da (primal ether-creation act), and na (mother's womb), a generative goddess of the earth, originally androgynous but later feminized as the fruitful earth goddess and consort of Wuotan. She is an elemental goddess who, like him, through the storming forces of the elements, makes the earth fertile. Other terms arise from the same root: luhs as light, lubs as lynx, symbolic of brightness. Since all Ario-Germanic personifications of the all-life fire-storm-light were demonized by the Roman Church, the Church nevertheless felt compelled to adopt name-related figures into its cult of saints. Thus arose saints such as Lucas, Lucius, Lus, Luder, Luther, Lutatius, Luthart, Ludwig, and so on, as well as saintly women named Lucia, Lucinde, Lutberga, Lutberta, Lutburg, Lutfrida, Lutgart, Luthild, Lutolfa, Lutpolda, Luttrud, Lutwiga, Lutwin, and others. Their legends reveal, though faintly, their ancient connection to the Ariogermanic all-life fire-storm-light. From the same complex also comes lura (lu-ra), life-fire storm-light united with primal air-will, the storm-sounding voice, the trumpet-note: thus the Lura or Lure, the ancient Germanic wind-instrument of sacred music, symbolizing Wuotan's storm-song, the harmony of the spheres. The name Lurlei (later Lorelei) signified the rock resounding with storm and waves, later mythologized as the Rhine nymph Lorelei. Lust (lu-ast) meant desire, the outward surge of the fire-storm-light; Luft (lu-uf-at) meant the living-moving air; Luot (lu-od) referred to the revelation of primal ether in the stormy breath; Luodar (lu-odar) meant the storm-light of life-fire revealed through primal air-will, the almighty storm-god, Wuotan, later softened in names like Lothar, Luther, Ludwig, meaning fire-will or bright fire-warrior. Luog (lu-og) was the life-fire storm-light as the all-seeing eye of God, the all-seeing, all-knowing. Lumen (lu-men) denoted the storm-light of remembrance, the moon; lumel meant the light of natural primal law, the light of justice, the enlightened judge. Lunga was the lung, the organ that gives life-air to the body. Luna (lu-na) was the moon as the bringer of birth. Lune (lu-ne) was mood, the state of feeling influenced by moonlight. Lunte denoted the smoldering match-cord, while luraf referred to the toad, symbol of the "poor souls" rising from graves to atone for guilt, also a symbol of the generative organ through which rebirth is accomplished.

b) In earthly usage lu connotes lightness and ease. Lura or lure meant swift, light wine, the lighter product of the second pressing. Luna denoted the phases of the moon, its waxing and waning light, rather than the celestial body itself. Lune meant mood, one's disposition under lunar influence. Lus or laus was the louse, an insect. Hlūt or lut was sound, tone, vowel or consonant. From this we have luten, to ring, and laute, the lute as a stringed instrument. Lutar or luter meant pure, clear, refined, hence Lautertrank. From this came läutern, to purify, and Läuterung, purification. Lubs gave lynx, symbol of brightness and vision. Luccha or lude meant a small window or hatch for light, especially in shipbuilding. Luoder meant bait or lure, hence also carrion. Luft meant open air, mountain air, sea air. Luegen meant to peer or look, and Lueg was a lookout or watch, as in castles called Luginsland. Lumbal referred to the loins, the flesh of the hips. Lunte was the smoldering fuse. Lunten meant to glow slowly without flame. Lust denoted joy, desire, longing, pleasure, delight, and amusement. Lustig meant cheerful, merry, joyful. Lunzen meant to gleam or blink. Luren was to sound, lüpfen to lift lightly.

c) In its destructive sense lu denotes emptiness, ruin, and extinction. Lus (lu-us) meant empty, hence also louse, vermin. Lura could mean lurking in ambush, waiting for prey, and luren meant to lie in wait. Lucdha or lude referred to a wretched place, narrow alley, prison, dungeon. Luoder meant carrion but also a corrupt person who leads others astray. Liugan or lügen meant to lie, with Lüge as falsehood and Lügner as liar. Lumel (lu-um-me-el) meant extinguished, concealed, smothered, hence death; it appears in ancient burial site names such as Lummel in Bohemia or Lomellina in northern Italy, where swamp fevers raged. From this also came lumern, to smolder dully. Lumpel gave Lump, a worthless, dishonorable person, and Lumpen, rag. Lunger meant loafer or idler. Lunzen also carried the sense of squinting or peering faintly.

al = 1-4 + IX = the divine primal being as life-fire, life-air, life-earth, life-ether, life-water arising from the Al ☆ in its omnipotence and all-force, manifesting itself by forming the qualities.

a) The divine primal being in its creative power as omnipotence, manifesting itself from the Al ☆ by forming the qualities.

Al is life-fire, life-air, life-earth, life-ether, and life-water, individually or together as All, later conceived as "universe." Al, hal, hala, hale denote the Great Salvation, thought of as the divine being manifested, the All-salvation, A-al-fator = Avater, later "Alvater." Alwis means "All-wise," later Mimir. Ala = al-la = alah = allah = Ah, the great high god, the Agod; from this was transferred alah, alhs = temple, god-house, church; and al, hal, hala, hale = hall. Altari = al-ta-ri = All-celestial fire-generation, mighty, great, abundant: the great, mighty, rich All-celestial fire-generation, the altar. H'altari = h'al-tari = salvation, great celestial fire-generation, meaning the savior, the great bringer of salvation. Heliand = hel-i-an-da = the bright, the great, the one who rose out of the primal water ▽ through the primal ether-creative act: the great bright divine self that ascended from the primal waters to its creative act of primal ether, namely the divine savior-teacher Manus (compare: X + 1-4, man; 5-6, men; 7, min; 8-9, mon; 10, mun). Later the calendars interpreted this word as "Heliand" = "Heiland," namely Christ, as the "other savior-self" (heliand, see VIII + 7a, bi, bis).

What the combination of the sense-meanings of the seed-words yields here is fully confirmed by the old mystics, and I refer to the important book so often cited in this volume: Dr. Jörg Lanz von Liebenfels, Theozoologie, p. 117ff, 121 and others, where the relevant passages are gathered with probative force. This important work is here again urgently recommended. See: bibliographic references.

Ali = al-li = All-light-self. Uali, Wali = perfected All-light-self: Wali, the avenger of Wuotan, the re-spiritualized, disembodied Wuotan, the chosen one. Taken as the human self, Wali is the disembodied human spirit who has overcome and cast off all materiality, and as "free pure spirit" has entered the divine world and found reception there, in order to rule over his golden age; the church calls this "eternal blessedness." (See below under al, ual, wal, etc.) Alamanida = the "all-common," meaning the community of all freemen, later transferred to Alemende, common land. Al = All, everything, the whole as unity. Al-od = al-od = the great salvation in primal ether-revelation act, hence free property, the "sun-fief," later complete hereditary possession in

contrast to fief-tenure. Alpun = al-ap-un = As-fire ☆ = earthly begetting (earth-creation), the high, compelling, overwhelming = the Alps. Alpan = al-ap-an = that which arose through earth-creation, through As-fire from the primal water ▽ = the Alps; Am, in dialectal contraction, has the same meaning. Ural = primal fire. Altai = As-fire-generated. Alf = al-fa = Al ☆ = primal creation, the elemental beings as helpers of creation, the Alfen, Elves, who were divided into the five elemental levels: ether, air, fire, water, and earth; later they were split into light and dark elves, out of which the Roman church shaped angels and devils. Alrun = al-ru-un = Al ☆ – rest – the one high, or the knowledge of him, meaning "knowledge of the high Al" hidden within; hence the araun (mandrake, alraun, etc.) is an ancient symbolic word and picture-sign of the "Al-god," "All-father." From this came alruna = al-ru-un-na = Al ☆ – rest – high knowledge – to receive, to bring forth, the high resting knowledge of the Al received and proclaiming (bearing), meaning the Alrunae, the holy wise women; the alraunes or heil-runes = seeresses, who used the araun itself and the juice of its berries as an intoxicant (hypnotic), to place themselves in ecstasy for initiation and prophecy, and even today the plant serves similar folk purposes. Albruna = al-ba-runa = All, earthly begetting (alp, alf, Elbe) = high knowledge found, receiving and proclaiming elvish knowledge = the Albruna, later weakened to "advisor." Hal = h'al = salvation; the ancient symbolic word and picture-sign for hal = salvation is salt, from hal- or healing-springs, hal or sal. Hal, hall, sound, tone, because through the sound of speech salvation is proclaimed. Balf = b'al-fa = heil – creative force – salvation-bringing creative force = help. Bihaltida = bi-h'al-ti-da = what has arisen from the earth – Heil! – of the celestial fire-battle god (Tyr) – primal ether-creative act: the earthly salvific act of the celestial fire-battle god: divine help, divine protection.

Ual = u-al = All-fulfillment = Wal, namely arising (selection). Hence Walvater, the father of the chosen, the elect. From this ualtar = waltar = All-fulfillment through celestial fire-generation-act on earth = the father who orders All-fulfillment of the elect = the Walter, Wuotan ruling. Ualt = ualat = walt = selection through celestial fire-generation order = the walt, governance. The mystical meaning lies in the mystical formula: "Only the chosen, the elect, come into the heavenly realm." That is, only the elect, who devote themselves to spiritual and bodily purity, rise in their coming rebirths to ever higher development, lifted with humanity into the heavenly realm "here on earth," exalted above the spiritual and material mob. Hence wal = the battle as trial; the tested are chosen through the Wal, the battle-death, to come to Wuotan, who then initiates their rebirth with Lady Saga (VI + 1-4a, fa, saga), granting them renewed earthly life on a higher level. But not only battle-death alone is the Wal and its symbolic word and picture-sign, but every and any selfless act in the service of truth, of Armanism, in whatever field of action, is likewise a Wal with the same aim and the same meaning: whether death in battle, or martyr's death at the stake, or sorrowful death of the outlawed seeker of truth, or hunger-death of the champion of spirit boycotted by the grandees of science, it is always the same one great mighty Wal that opens the gates to the heavenly kingdom on earth, that will be prepared for the elect as the Great Promise guarantees, that unlocks the gates of the High Halgadom, from whose court the merchants and hucksters, the mestizos and half-ape broods are kept far away by fiery swords, so that no relapse may follow, such as the Völuspá so awesomely describes.[264]

---

[264] I wrote these sentences on May 29, 1914, and today, on September 2, the anniversary of Sedan, they lie before me for correction. What an unimagined confirmation by the immeasurably mighty events of the great Wuotan-year 1914! Yes, the hate-filled attack of the "Scandala-belt" against Ariogermania, encircled by it, and its inglorious defeat by the united Ario-Germanes, is precisely

"Wal-Füren" are such elemental spirits or elves who belong to a spiritual plane, on which the fighters in question act spiritually so long as they still walk in human bodies and live as men, and who assist these men as counselors, indeed who mediate their inner spiritual intercourse with each other and with their spiritual plane (wholly unconsciously to them in material terms), thereby unleashing and guiding incredibly powerful streams of spirit, and finally conduct the dying "elect" to that spiritual plane in which he already enjoyed rights of belonging while in his body as a bound spirit, but in which, after disembodiment, he continues as a free spirit, strengthening the further unfolding of the spiritual current he already furthered in his human life. Such a "free spirit" leads his twilight life in "Walhall" (= chosen-bliss), and remains active in his direction of effect, spiritually "wal-furen-like," influencing and fostering related spirits in human bodies and their works, with the power to initiate his re-embodiment, though he is no longer bound to it, according to free will, by entering into a favorable opportunity for his plan; he is free, with full self-determination, no longer bound to re-embodiment. Naturally the Valkyries too were originally conceived androgynous, only later feminized. The terms "Walstatt," "Walfeld," "Walschlacht," and the like require for sense-usage a no further special explanation; for sense-usages b and c they explain themselves.

After this brief digression into the field of mysticism, which I actually reserve for my next book G.-E.-B. Ar. 7, Kabbala und Armanismus, where the above hints will be greatly deepened and more fully treated, I now return to further word-interpretation. Uala = wala = wal-a: the All-chosen, power and force, the mighty and powerful chosen one; at first the "free spirit" (the deceased, disembodied spirit), later feminized, still connected with the concept of the dead, and later again a higher degree of the holy women or female priesthood, the Alrunae = seeresses; as such she was the knowing, wise fate-proclaimer, consecrated seeress and prophetess, like the "Vala" of the Edda, whose "Völuspá" (prophecy of the Vala) became world-famous, or like the many other seeresses remembered in history and saga. Ualar, waler = Waller, a byname of Wuotan; esoterically: the chooser with primal air-will force and power, namely Wuotan; exoterically: the wanderer, Wuotan as the lord of the winds, since he rules them with air-will-force, the storm.

b) Al = fire, air, earth, water, or these four together as All, universe. Al = all, universe. Als, alls = all. Aleine = alone. Almuosan, almuosen = alms. Al = eel, the electric, lightning-like, snake-formed fish; the ancient symbolic word- and picture-sign of the four elements, since it lives in water, in air, and on earth, and throws sparks; hence its name al = eel. Alant = a fish and plant genus. Alfoven = fire-furnace or fire-hearth, the hearth in the house, later the heated room, the alcove. Ala, alunsa, alansa = the awl, the piercer. Alawari = all true, completely true, friendly, open-hearted. Alrun = araun, mandrake, alraun, etc., a plant genus. Alruna = alrune, sorceress, prophetess, priestess. Als, alse, also = just so, thus, as. Alt = aged, old, to age. Hal = hall, sound, tone. Wal = choice, election. Walt = governance. Walt, wald = forest, woodland. Hal, halla, halle = hall, temple, salt-house. Half, halb, halp = half. Half, helfa, hilfa, hilfe = help. Helfan, helfen = to help. Halda = slope. Halftra = halter, strap. Halora = hallore, salt-boiler. Halhus = salt-boiling-house, saline. Halgrave = salt-count, overseer and judge of the

---

such a great mighty Wal, such a consciously spiritually guided and steered selection and "All-choice" for the purification of Armanendom as we never dared hope for even in our boldest, most ideal dreams! Blessed is he who in this great age is called to cooperate, with sword or pen, in its mighty developmental tasks! Ja samir Arabari!

saline. Halm = stalk. Halfon, hals = neck. Halfen = to embrace. Haltan, halten = to hold. Haltari, haltaere = holder, shepherd. Ual, wal = whale. Wallen = to surge, boil, swirl, bubble, or to wander. Wallevart = pilgrimage; waller = pilgrim. Waldhan, walsen = to full cloth, to move in waves. Wal = wall, bulwark, rampart. Waltan, walten = to rule, Walter. Walzan, walzen = to roll, to crush. Walzer = round dance.

c) Al = dull, foolish, hindered, dead. Alber = silly, foolishness. Haltan, halten = to hold. Ual, wal = Wal = death. Walfüre = chooser of the slain, death-goddess. Wala = ghost, death-woman. Alf, elfr, alfr = elf, nightmare, ghostly being. Apdrücken = to press down. Halunke = rogue, scoundrel, knave. Waldhan, walken = to beat, thrash. Waluh, walh, waldh = 1. gelding, castrated horse; 2. the "Welsh," Roman, Malach, the inferior half-man. Walstatt, Walfeld, Walschlacht = battlefield, field of decision, battle of decision. Wahl = decision. Walzan, walzen = to roll, crush, thrash.

el = 5–6 + IX = the divine law of life (the primal law of nature, the original right) proceeding forth from the Al ☆ and revealing itself.

a) The divine primal law out of the Al ☆, forming the qualities and proclaiming itself. El is the primal law of nature as the law of life.

Hel, hela, hele = the Great Al-Light-Right as divine essence (personified); the Bright, later the Bright One or the Bright Ones, the Æsir. From this: hel = the Bright, the Al-Light, Life; from this derived: helle = Helle (not "Hell"), formerly the altar of the house, the hearth; later the chamber consecrated to the gods of light and fire, situated behind the oven; even the old wall-niches for pine-wood torches in living spaces were called Helleuchten or Khelleuchten = bright-burning lights or: "to shine brightly." Heliand, see I–4 + IX a, al, haltari, heliand. Elen, ellen, elent = strength, courage, greatness, godlike might; hence: elen, elahr, eld, the mighty elk, the great powerful game animal. Eled, el-ed = heled, held = hero, powerful one, great in doing the law of life, the Held. Uel, uella, wella, welle = wave, the completed greatness of natural law in the life-water, the wave. Elbis, albis = the earth-born elf, elf or elb = Elbish, Swan; therefore the Swan is the symbolic word- and picture-sign of elfish beings, e.g. Lohengrin, the knight with the swan; the swan-shirts of the Wieland-saga; the swan-garment of Freya, and so on. Albis = the earth-born elven-stream = the Elbe. Agla-stra, agelster, egelster, elster = (ag-la-ast-ra): Al-sun – Al – origin – primal air-will's might and power = through the primal air-will's (storm, Wuotan) might and power arises from the A the all-sun. Hence the magpie (Elster) is one of the symbolic word- and picture-signs for the macrocosm, and is even today considered a ghostly bird of omen; for more on the mystical meaning of the word see G.-E.-B. No. 7, "Armanism and Kabbala." Altiro = procreator according to the Al-law of life. Altiron = the parents, father and mother. Helfa (halfa) = help. Helm = hel-me = the Great Al-Light-Right manifesting from the moon = the bright helm of god, later the king's helm (cf. Clara: VII–7a, ti); originally a talismanic head-covering, later a protective war-armor. This is why the helmet, which also bore the crest (hîmer), itself symbolically displayed what the helm-bearer "claimed" (since the helm claimed it for him, by shielding his head) and what he wanted to be led to victory in battle, was always considered the rightful property of the warrior himself, just as the shield was, while armor and weapons were lent by the war-lord. Hence it was dishonorable to return home without helm and shield; hence a prisoner first had helm and shield taken from him;

hence in combat the first attempt was always to strike off the opponent's helm-crest, his cimier, in order to deprive him of the talismanic protection. El fan, helfan, helfen = to help, to give aid. Ellen-fire, eln-fire, helen-fire = Helen-fire, St. Elmo's fire, the electrical flames at the yardarms and mastheads of ships (helen-fire = the great gigantic fire of the Æsir). It was regarded as a favorable sign at sea, as the help of the gods of light, and even today sailors esteem it from experience, since they know that then the storm is abating. Compare the Dioscuri-myth, etc. Helena = the bright begetress, the goddess of fructifying Al-light, later the sun-goddess. Helweg = the bright way, the way of the gods of light, later the way of the sun-gods.

b) El = mighty, great, gigantic. El, elen, ellen, ellent = mighty, brave, gigantic. Elen, elaho, elch = elk, eland, the great game animal. Helfanbein = Helfen-bone, ivory: the mighty bone of the mighty elephant. Elephant = the gigantic creature produced in primal time (ele-fa-an-at = elevant, elfant). Elina, elne, elle = ell: the great, innate measure, the length of the arm (the small, innate measure was the foot). Elinbogo = the bending of the arm, the elbow. Eliva, eller = alder. Erlink = the alder-fish, bleak. Elster = the magpie. Helfan, helfen = to help. Hellen, hellan = to illumine. El as a suffix designates that which acts according to law, e.g. Greuel (horror, from brauen), Friefel (that which causes freezing), Wärtel (the one who waits), Weifel (the one who shows), Angel, Deichsel, etc. Eln = contraction from elen as a suffix, intensifying expression just as el does, e.g. in betteln, läuteln, frösteln, klingeln, rütteln, streicheln, etc. Helweg = Hellweg, a way sloping to the side, toward the water-runoff. Ue's, wels = wels, a large freshwater fish. Helm = helm: (1) military protective head-gear; (2) helm = handle, upper end. Helbarte = halberd, see VIII–1-4 c, ba, barte. Uelf, welf = whelp, the young of mammals, especially of dogs.

c) El = to cover, to hinder, to end, death. El, elen, elend = (el-le-ende) = ellende = Elend, misery, exile: ending; hence Elendbastei, i.e. End-bastion, the last bastion. "Ins Elend weisen" = to banish. Hel, helm = to cover, to veil, to hide; hence hel = Hel, the concealer, the hider, death. Hela, helia = Hel, Helia, Helene = the concealing one, the veiling one, the goddess of death. Helheim = Hel-home, the home of the hidden, the realm of the dead. Heleweg = Hel-way, the way of the dead; at first spiritually understood, later the way to the cemetery. Helan, heln = to conceal, to hide. Hele, haele = secrecy; Hebler, the concealer of stolen goods. Elten = to age, to grow older. El as suffix expresses diminishment, smallness: Büchel, Tüchel, Fäßel, Mädel, etc. Eln = contracted from elen as suffix, expressing contempt, weakness, littleness: fränzeln, liebeln, künstlern, flügeln, etc. Hellig, hellic = weary; hence: behelligen = to annoy, trouble. Welc = wels, withered, shriveled, dried up.

il = 7 + IX = the all-divine Light-I, as the Al-life-light rising forth out of the Al-life-water: "Let there be light!"

a) The god-spiritual essence of the I (also the soul) proceeding out of the Al ☆, forming the qualities and proclaiming itself.

Il = the light-I, life-light, life-water, life-fire, life-earth, life-air, life-ether, or all together as the life-All. Il = life-activity in struggle. Hila, hile, hyle = the Great Al-light-I,

the world-spirit or the spirit of the macrocosm, manifested (personified) as god. Johann of Tritheim describes this "Hyle" as follows: "… for such surpasses not only all the elements, but also our universal spirit of the world (macrocosm) as soul and fire therein, … wherein the true 'Hyle' is hidden." That is: the great Al-light-I, the world-soul, the world-spirit, is the sum of all life-forces. Hile, hyle = Hyle, the chaos (Ginnungagap); from this derived: hyle = hyle, hille, in farmhouses the loft above the stables, where fodder-supplies (the primal stuffs, like in the Hyle, chaos) were stored and where servants (bondsmen) lodged. Ilfa = (il-sa: life-activity – heaven-fire-begetting), ilfe, ilfen = elves, norns, elemental beings. Hilt, hilit, hilte = the life-activity of the mysterious world-spirit as battle-I: hilt = battle. Uili, wili = the completed world-spirit's I-will = Wili (Wuotan – Wili – We = life-air [storm], life-water and life-light, life-fire). Uila, wila, whila = Weile, i.e. time, the pause between will and deed. Uild, wildi = completed divine world-spirit; i.e. the knowing ones, the Armanen = wildi, wild; still recognizable in the old sense in such as: "wild hunter," "wild hunt," "wild host," "wild man," "wild woman" or "mild-woman." To this did not cling the notion of the "wild" or "man without culture." These wild-men and wild-women were, in the Wuotanic age, Armanic hermits and hermitesses who had renounced the world and, at hidden places, served as folk-counselors and priestesses of salvation (see I + 4 IX a, al, alraun, haliorunae). They were highly honored, and even today they appear as heraldic shield-bearers, for example on the Prussian royal coat of arms, as symbolic word- and picture-signs of Armanic dignity.[265] Uilfanc = divine begetress, the Perchta; in Tyrol debased into the fright-ghost of the "wild Fangga." Hilling = sanctification; Hilling-month = December.

b) Il = the light in life, the battle-light. Iltia, ilti, hilte = Hilde, Hilte, battle-I-forms in men's names, e.g. Ildefons, etc., and in women's names, e.g. Krimhilt, Brunhilt, Sawanhilt, etc. Ilitiso, eltis, iltis = the polecat. Uile, wile = Weile, span of time; hence: weil = because; weilen = to tarry, to dwell. Wilari, wiler = Weiler, originally a single homestead, later a cluster of houses (a hamlet) annexed to a nearby village. Ilme (it-me = the living more-being All or a single element) = ilme = augmenting life-fire = elm, ulm. Ilme = augmenting life-water, e.g. in river-names: Ilm, Iller, Ilz, Ill, Ilzach, etc., or in field-names, and from these transferred into place-names: Ilmenau, Ilfeld, Illertissen, Illingen, Illkirch, Ilzach, Ilfenburg, Ilshofen, Ilversgehofen, etc. Uildi, wildi, wilde = the wild one, member of a lower race at the lowest cultural stage. Wiltfanc = Wildfang, Wildwang (Hirschwang, village in Lower Austria), wild enclosure, menagerie, animal park.

c) Il = the lowest, the emptiness, the nethermost, the hindmost, the end. Hile, hyle = Hyle, the chaos after the downfall of the world, the "Ur" (Ginnungagap), out of which the next creation will again arise, the great world-death, the emptiness of the Ur. Hil = heel: (1) the lowest part of a mast; (2) the hindmost part of the keel. Hielen = the ship "heels," it sinks at the stern. Hwilôn, wilunt, wilent = once, formerly, deceased. Uildi, wildi, wilde = wild, unruly, raw, violent. Wildvanc = wild child, a child that screams and shrieks like the "wild Fangga," a fright-ghost.

---

[265] G.-E.-B. Ar. 5, "Picture-script of the Ariogermans: Man, the wild one," p. 297; "wise (white) woman, Armanen," p. 298; "old wise woman, Armanen," pp. 27, 47, 52, 58, 61, 102, 104, 110, 204, 205, 243, 247, 249, 261, 288

ol = 8–9 + IX = Life-ether-fire-revelation in the forming of the qualities.

a] The sensibly perceptible god-spiritual, forming the qualities, revealing itself out of the Al ☆.

Ol = life-ether-fire-revelation as divine life-spirit. Ol, hol = the great life-ether-fire of the All, of the macrocosm, manifested (personified) as god. Uolf, wolf = (uo-ol-fa: completed ether-fire-revelation-making, i.e. "well" or "good" made = Wolfa, the Creator, the "Well-maker"[266]); from this: Dolva = at first a title of Tyr, later of his priest, and finally feminized as priestess, Dolva = Völva.[267] Thus it is that a "she-wolf" suckled the twins Romulus and Remus, and likewise Freya—as the greatest mistress of sorcery—rides a wolf to the assembly of the gods. Later the wolf became the sign of the warriors; thus Wuotan's wolves are his helpers or aides, and their very names say this: "Geri," i.e. the Greedy, the Raging-one, the Provider, and "Freki," i.e. the Destroyer, the Devourer. They are the two sun-wolves, "sunrise-redness" (dawn) and "sunset-redness" (evening glow), who appear to us in other forms as the Dioscuri and so on. Opposite these two wolves, related to the sun, stand Wuotan's two ravens: Huginn, the sun ☉ as high-thought, and Muninn, the moon ☾ as memory-thought.

Ol = life-ether-fire-revelation, and therefore: ol, oli, olei = oil, became the symbolic word- and picture-sign of life-fire-revelation, and so was used for anointings (sal = hal = heil = salvation) and consecrations in the various mysteries and at kingly coronations. Oltre = life-ether-fire-revelation-generation = the olive tree; hence olive tree and olive branch are the symbolic word- and picture-signs of life-ether-fire-revelation (the olive branch of Noah's dove, the olive tree of Minerva, etc.). Olifant = life-ether-fire-revelation and life-courage-bringing = Oliphant, the wondrous horn of Roland. Olda, Holda = life-ether-fire-revelation in the heroic heaven-fire-generation-act: the symbol of the goddess of fertility Holda or Hulda, and she herself (Frea, Frau, Perchta, etc.). Holdo, Holda = house-spirit; the "good Holdas" = house-ghosts, lares, ancestor-spirits pressing toward rebirth.

From "uol" = "wol" as from the "well-maker" or "creator" come: uoldhon, woldhon, wolka, wolfan, wolfe, wolfen = clouds: the working of the Well-maker; hence the cloud is the mask and symbolic word- and picture-sign of the revealing Creator-god (compare V + 5–6 a, ne, nebel). The rain-cloud = the begetter; the fiery cloud (thunderstorm-cloud) = the war-god, and so forth. Woltat, woltet = Wohltat = divine aid, act of help. Wohlgeboren = well-born, born of noble stock, a child of the gods, a true Aryan. Wolverine = Wohlverlei (granting of well-being), a healing plant, arnica montana. Wollust = pleasure, lust: the well-making of the life-fire-storm-light's arising. Wolla, wolle = wool: made well through the Al-life-fire = the wool-hair of sheep and similar animals.

Fakaola = fa-ka-ol-a: fa = heaven-fire-generation-order on the spiritual level, fa = primal-earth-power and might, ol = life-ether-fire-revelation, forming qualities (spiritual knowledge), a = cause, willing, power, doing. Thus the concept "fakaola," "nicola," "schola" means: the god-spiritual order of earthly willing, power, and doing as

---

[266] 1 Mos. 1.31: "And God saw everything that He had made, and behold, it was very good" = "well-made."
[267] Völva = female seeress/shaman, see 10 + IX a, ul, vulva.

spiritual knowledge, as wisdom or lore. Thus the place of cultivation of wisdom and instruction in the same. See G.-E.-B. Ar. 2 A, Armanenschaft, p. 125ff., etc. (compare also next section 10 + IX a and b, ul; also VI + 8–9 a, fo, scolla, Scholle; VI + 10 a, su, scuola, Schule).

And in the closest connection stand the so-called "Ol-placenames"[268] (derived from "ol" = life-ether-fire-revelation), which always designated a Halgadom or its associated "High School," e.g. Oland, Oldenswort, Olpe, Olheim, Olbernhau, Olvenstedt, Olivava (now Wels), Ulma (now Ulm), Ollersbach, Olmütz, Oels, Elk, etc. For the word "school" comes from fa-ole or scola = fa-fa-ol-a: fa = heaven-fire-generation-order on the spiritual level, fa = primal-earth-power and might, ol = life-ether-fire-revelation, forming qualities, spiritual knowledge, a = cause, willing, power, doing. Thus "fakaola, scola, schule" = the god-spiritual order of earthly willing, power, and doing in spiritual knowledge, wisdom or lore. So: the place of cultivation of wisdom and instruction in it. (See G.-E.-B. Ar. 2 A, Armanenschaft, p. 125ff., and other places of that book. Compare also the next section: 10 IX a and b, ul; also VI + 8–9 a so, scolla = Scholle; VI + 10 a, su, scuola, Schule).

b) Ol = well, good, life-spirit, spiritual knowledge. Ol, oli, olei, ole = oil; symbolic word- and picture-sign of divine spirit and knowledge. Oltre, olibaum, ölebaum = olive tree, symbolic word- and picture-sign of divine spirit and knowledge (wisdom, lore), especially the olive tree as "oltre," symbol of the "bearer of wisdom" or the wisdom-giver, hence attribute of Minerva and other divine figures. Oleiunge, olunge = anointings, performed at the most varied consecrations (e.g. coronation, priestly consecration, last anointing, etc.). Holt, hold = gracious, good, benevolent, dear. Holde = servant, retainer. Eheholde = house-servants, servants, maids. Holantar, holunter, holder, holunder = elder, a tree sacred to Frau Holde (Hulda, Perchta, etc.), and its symbolic word- and picture-sign; thus a ghost-tree, around which many tales and legends cluster. Holon, holen = to fetch, summon. Uolf, wolf = wolf, mammal. Woldan, woldhe, wolfan, wolken = clouds. Wollust = lust. Holm = holm, (1) island, (2) handle, grip. Holz = wood, forest, from "holt."

c) Ol = empty, hollow, dead. Hol = hollow, empty; Hol-weg = hollow way, ravine. Holi, hülle = cave. Hella, Helle = Holle. Frau Holle = Hel, i.e. Frigga, the death-goddess (hence "verrecken" = to die). Hol = death; hence the ghosts in the wild hunt are described as "hollow like tree-bark," because they are "hol," i.e. "dead," i.e. "ol" = spirits. Holon, holen = to fetch, to kill; death "fetches" the dying; not to be confused with "abholen" (to pick up). Uolf, wolf = wolf = wound, inflammation. Holm = holm, duel, fight. Holpern = to stumble. Wollust = lust, sensual pleasure, debauchery. Wolgern = to wallow, roll, thrash, beat.

[268] More on Ol-place-names see: G.-E.-B. Ar. 4, Village-names

ul = 10 + IX = Life-air, life-storm, and life-light, completing the qualities as: the All-life-fire-storm-light.

a) The sensibly perceptible god=spiritual, emerging completed out of the All ☆ in material (bodily) form.

Ul = life-air, life-storm, and life-light, the All-life-fire-storm-light, materially completed as: soul, spirit, ghost in wind, storm, and weather, in all the elements. Ul = divine spirit in the moving elements as the visible spirit of the macrocosm, personally as god: ul-er = the visible spirit of the macrocosm as "He" (Tyr) = Uller, the wintry Wuotan (Wuotan: Uller = Zeus: Pluto [Hades], in the same way as Frouwa: Frigga [Hel] = Juno [Hera]: Proserpina). Uli, ule, uwila, iule, iuwel = owl. Ule = the true All-life-fire-storm-light; therefore the owl, as "ule," is the symbolic word- and picture-sign of wisdom (the All-life-fire-storm-light) and the emblem of all gods of wisdom such as Wuotan, Athene, etc., but also of all un-bodied apparitions such as the Wild Hunt, and therefore still today is considered a knowing, spectral bird and feared as a "death-finder." Hul = All-life-fire-storm-light = the hul, the "Hul-time" (21 March and 23 September, the equinoxes), because Uller's winter rule replaces Wuotan's summer rule and vice versa, equally balanced; therefore Uller is also the patron of contest in arms (iul = Jul, on the other hand, is the time of the solstices, thus: hul and jul as opposites like contest and victory). Uul = u-ul = wul: fully perfected All-life-fire-storm-light = Wul. Wuller = lord of the same, counterpart to Uller. Ulme = (me, moon-right of increase) = Ulme, the elm tree, "spirit-increasing"; therefore the elm, the forest tree, is the ancient symbolic word- and picture-sign (like the "oltre" = olive tree) of the increase of spirit, sacred to Uller, and still today is considered a ghost-tree. Ulme = Ulm, a place-name, once a Halgadom with a high school; in the Middle Ages one of the four chief building-lodges of Germany. Ulrich = rich in spirit, spiritual; as a place-name equal in sense to "Ulm"; for example, at St. Ulrich in Vienna there was a Halgadom with a high school, which belonged to the Stephansdom Halgadom of Vienna. At this Halgadom, in the year 180 of our reckoning, the body of the Roman Caesar Augustus Marcus Aurelius was burned. Hulla (from hul) = covering, enclosing, casing; Hülse, the same. Ulak = ul-af = All-life-fire-storm-light in primal-earth-power and might, the living, powerful spirit; from this: uf = wit, mind, understanding; Uli = spirit-light; Ulifert = the spiritually rich, the intelligent one. Fakule = school; see 8–9 + IX a, ol, fakola; VI + 8–9 a, fa, scolla, Scholle; and VI + 10 a, su, scuola, Schule. Uol = wuol = perfected life-ether-fire-revelation; i.e. the bodily swelling of pregnant women; from this, metaphorically: divine decision in battle; compare wal, 1–4 + IX a, al, ual, wal. Uulsta, wulsta (fa-ta = order of the heroic heaven-fire-generation, thus: steady pregnancy) = the bodily swelling of pregnant women by conception, the swelling; from this derived: Geswulst, tumor, swelling. Huls = hul-as = All-life-fire-storm-light — heaven-fire-generation-act; holly, ilex, symbolic word- and picture-sign of the reawakening life of conception and weaving in nature, sacred to spring gods, because, like ivy, it has evergreen leaves, and thus also symbolizes life in winter (death). In England there once was, and perhaps still is, a custom on the eve of St. Valentine's Day (14 February), where girls would burn, amid loud rejoicing, an image stolen from the young men called "Holly-Boy," while the young men did the same with a female image taken from the girls, called "Ivy-Girl." These names are highly significant, for "Holly" — the holly tree — the well-known phallic symbol, and "Ivy" — ivy, whose tendrils symbolize the woman clinging to the man (see 5–6 + I a, fe, ivy).

b) Ul = spirit, spiritual, ghostly. Ule, uli, uwila, iula, iuwel = owl (Uhle, Uff, Auff), the knowing, spectral, uncanny night-bird. Ulme = Ulm, city in Württemberg. Ulme = Ulme, the wych-elm or elm, a riverside tree; considered an elvish, ghostly tree. Huls = holly, sacred to Donar, his symbolic word- and picture-sign, and still today a holy plant sold at Christmas, like mistletoe. Wulsta, wulst = swelling, rounded form; e.g. in heraldry, the helm-wulst, on which the crest sits, later mistakenly drawn like a turban. Wuol = crowd, throng. Wuolen = to dig, stir; Gewühl, commotion.

c) Ul = to repel, to cast out, rough, shaggy, foolish. Ule = Ule, Uhle, a broom of twigs on a long handle; “to sweep with the Uhle” means to scold someone thoroughly. Uhlen = to scold, to quarrel loudly. Ublig = quarrelsome, noisy. Ulfa = Ulf, jest. Ulfig = joking, jesting. Ulfen = to jest, to make sport. Ulikert = the joker, clown. Wulsta, wulst = swelling, tumor. Wulk = sea scorpion. Hulf = an old, decommissioned warship, still used as barracks or for office purposes, but struck from the line of seaworthy ships; hence hulf = unusable.

Development Stage Y.

The phonetic concept=symbol of the completion of the plan of creation of the Moon ● ◐ ◐ ◐ ○ ◑ ◑ ◑ ●

ᛘ – M – man.

ma = X + 1–4 = the divine primal being, in the completion of the plan of cause, in its willing, ability, and doing, manifesting itself mightily out of the Moon ☾.

a) The divine primal being in its creative power, completing itself and revealing itself from the Moon ☾.

Ma = ⊕ [269] = ma, might, magic, the divine creative power in the tenth stage of its completion. Therefore ᛘ or ⊕ is the holy letter, because it is the tenth and last Atl-rune. Even in the Latin as in the German alphabet, M is the thirteenth and middle letter, and for the same reason is held sacred, something also observed in the "magic of letters."[270] Ma = hari man = the exalted Moon, Mannus the mythical ancestor of the Germans, the "moon forefather." (Mannus is the son of Tuisto — the "two-sexed begetter" [androgynous, but not hermaphroditic!] — and is one of the eight Pitris who descended from the Moon in order to create the human race on our earth.[271] It is undoubtedly Wuotan himself. Mannus = Manisko = Manisk = Mensch [man]; thus the first Aryan man, the first god become human, and the name "man" itself clearly designates the noble purpose of this incarnation of divinity, for "man" = mahnen = to think, to remind = "I think." This "hari man" is the Persian "Ahriman," the Persian devil! When in Persia Zarathustra renewed Armanism and created Parseeism (just as later Gautama Buddha created Buddhism), he set the bearer of the old faith as the evil principle, the devil, and opposed him with the newly invented representative of the good principle, "Ormuzd."[272] In exactly the same way the Church in Europe acted, which likewise transformed the Aryan light-divinities it fought against into demons and devils. And yet Wuotan and his Æsir cannot be eradicated; they still live and will live forever, for they are indeed "the Unconquerables!" So, samir Arahari alaf sal fena! — Man = moon, (ma-an) to think, to intuit, man, in the spiritual, higher (divine) sense. Manon = (ma-an-on: might — beginning ∇ — revelation ∇: mighty beginning of revelation out of the primal waters) = manen = to remind, to remember, hence manen = the Manes, the spirits of the ancestors. Manak = (night, beginning of the power of the primal earth ⧖) = manec, manche, many, much. Mantis = ma-an-ti-if: moon-power — beginning — the god-self as ordering battle-sky-fire, the I: the self, through the moon-influenced night of the divine fire of cosmic order, at the beginning of might or magic; thus: mantics, the god-spiritual knowledge of the human seer = consecration and prophecy (compare IX + 8–9a, ol, oul, Dolva; 1–4 IXa,

---

[269] Compare G.-L.-B. Ar. 5, Picture-Script of the Ariogermanen: Om, Tetragrammaton ⊕.
[270] See about the magic of letters in G.-L.-B. Ar. 7, Armanismus und Kabbala.
[271] See Picture-Script under Mannus and Pitris
[272] Om, Tetragrammaton ⊕ = indicates that within this volume the sacred syllable Om and the symbol Tetragrammaton ⊕ are treated.

al, ual, Wala, etc.). Mantal = ma-an-ta-al: moon-influenced might — beginning — cosmic fire-order-act — All-life: the beginning of moon-influenced mighty acts of heaven-fire-generation in All-life; thus the beginning of invention, of the independent creation of useful things, of clothing, etc. Maht = (ma-aht: ma = might — aht [ath] = primal-ether creation-act) = might and deed, mighty act. Magi = the mighty moon-influenced primal earth-power and life = magic. Mago = the mighty moon-influenced primal earth-power and life manifesting: Mago, the magician. Mal = ma-al = moon-influenced mighty All ☆ = collection, union of all spiritual natural forces; hence transferred to: Mal = assembly, meeting place, Denkmal (memorial = collection of thought). Mare = moon-influenced mighty primal-law-will of the primal air △, Wuotan's: 1. The Mahr = increase, personified as blessing, increasing divinity; later degraded to a nocturnal terror-phantom, the mare, nightmare; 2. the sea (compare IX + 1–4a, la, lagu, sea, law); 3. the increase of law and power; hence the ruler's title: "Extender of the Realm." Marescalf = extender of wisdom at Halgadoms and royal courts, thus high Arman and not horse-servant (compare VI + 1–4a, sa, sakalka). Mari, maere = moon-influenced mighty primal-law-will self = the Mär, the Märchen (tale), that seizes souls stormily. Maria, Marja, Mari = Marie, Maria, Mary, etc. = ma-ri-a: the divine primal being in completion, the might — primal-law-will self △ — a = cause, will, ability, deed; thus: cause, power, might, will, ability, and deed of bearing; an ancient, prehistoric designation of the goddesses-mothers; therefore also in the zodiac as Virgo ♍ transferred onto the mother of Jesus; also widespread as a woman's name. Marah = moon-influenced primal-law-will's power and might in storm = the Mähre, the horse, the sacred oracle-animal of Wuotan. Marh = (ma-arh = might — storm-might) = as far as might reaches = the boundary of power; hence: 1. territory, the Mark, margraviate, etc.; 2. border; 3. coin-weight. Markat = (ma-ar-ka-at: might, storm-might, ability, heaven-fire-generation-order = the order of begetting, ability, and giving) = market. Marti = ma-ar-ti: moon-influenced might — primal-air's storm-might — the god-spiritual self-being of the Aryan heaven-fire god: the storming, moon-influenced Aryan god of heaven-fire-battle = Marti, Marto, Mars = Tiu, Tis, Tyr, Wuotan. Marci (= martsi, marti, marsi, mars) = Marcus (Mark); so the evangelist St. Mark has taken the place of "Marti" as "Marci" by calendar-activity, as clearly shown by an inscription on the back of the high altar of San Marco in Venice, which says that this church is consecrated to the "Divus Marti" — and not to "Sanctus Marci." The "thumb" of "Divus (Sanctus) Marti," for which the Venetians are said to have paid 40,000 ducats, is of course in reality the "phallus" of the god, to whom they consecrated their national sanctuary, with the understood meaning: "to engender wealth by the unfolding of warlike might." Therefore the purchase sum of 40,000, i.e. 1000 × the mystical 40, which means "countlessly many"; one need only think of the 40 years of Moses in the desert, the 40 days of the flood, the 40 days of fasting, etc. Martin = marti-in: the storming, moon-influenced Aryan god of heaven-fire-battle transformed by the current of the primal law of nature Mars into Martin (also a calendar-act), just as Mars was turned into Marcus; — St. Martin gives the beggar half of his cloak: half mantal = healing creative power to begin the moon-influenced mighty heaven-fire-generation-order-act in All-life; that is, he gives the helpless one the healing creative power for new spiritual life in the Christian faith. And since St. Martin not only replaced Mars but also Týr, and through him Wuotan, it is also clear that he took over many features of the Wuotan myth and thus also many consecrations, sacrifices, beliefs, and customs for himself and his feast day (11 November), which cannot be gone into here in more detail. The hint may suffice. Martira = (ma-ar-ti-ra: might — storm-might — the divine self, the soul — primal-air's will, power, and might: the divine storm-power of the self-will: the might to withstand all persecutions: martyrdom, blood-witness) = martyr = witness, martyr. Mas = (ma-as = moon-influenced might of heaven-fire-generation on the spiritual plane) = Maß, the measuring moon, the measure of time. Maz = the same on the material

plane = measure; earthly measure; mass, quantity. Maja, Maia = ma-ia = moon-influenced might — confirmation = highest moon-influenced divine might = highest power of thought, imagination = Maya, the Indian goddess of imagination (mirage). Majestat = (ma-i-es-ta-at = moon-influenced might self — ordering heaven-fire-law on earth — heroic heaven-fire-generation-order-act on earth: the power influenced by ordering heaven-fire-law and by perfecting moonlight to acts of heavenly order on earth; thus the divine mission of the king = majesty. (If today majesty is no longer the word-true majesty interpreted here, this is based on the regrettable fact that certain majesties confused the inner meaning with the outer appearance of the concept of majesty, thereby losing the divine majesty, and thereby also dangerously shaking the existence of the outer majesty.) Mater = ma-ter: magic of the exalted heaven-fire-battle-law-order: the bearer, the mother; the greatest deification of the primal mother as magna mater, etc.; see explained: III – 8–9a, fo, femina, St. Kummernus.

b) ma = powerful, to make. mahhon = to make. gimacha = given making, i.e., a matter, affair. machari = the maker, the one who effects. gimabhidi, gemaha = spouse, consort. gimahho = companion, equal in rank. gimaht = member, male genitals. magan = beginning of power, to be able, to be mighty. magi = magic, mysterious power. mahtig = powerful. magat, magetin, magetein = maiden, maid. mac, mag = kinsman, relative (e.g., suarimak, swerdmage = sword-kin, male relative; spinnelmage, spillmage, spindle-mage = female relative). mago, magen = stomach. mal = assembly, meal. mahelschas = bridal gift, dowry. mahelvingerlin = betrothal ring. mal, malon = to grind (meal). mane, mana, man = mane. marha, merica, marah, merhe = mare, horse. malon, malen = to paint with brush and color. malz = malt. martira, martra = to martyr, torment, to inflict physical pains; figuratively derived: martyr (see above, a); Marterkreuze, Martersäule, Marterln = memorials to misfortunes, murders, etc., usually provided with depictions of the Passion (suffering, torment of the Savior or the saints), and thus named. martar, mare, marder = marten, the tormenting, hen-killing predator. marketen, markten = to bargain, trade. mast = mast, pole. mamme = female breast. maite = (1) meadow, mat, sward; (2) floor covering. malter = malter, a grain measure. mare, mari, mer = sea. marh, mark = (1) mark, boundary, territory, e.g. a margraviate; (2) coin weight, monetary measure. massa, masse = mass, the measured amount (from mezze, see X + 56a, me, mezze); hence maß, measure. mantal, mantel = mantle, cloak, the concealing garment; from mantal, see above a; the mantle must therefore have been one of the earliest artificially made articles of clothing. mat = mate, man, shipmate, etc., from maht = might = man.

c) ma = to decide, to cut off, lack, torment, death. mado = maggot, worm. maen, maejen = to mow. mad = mowing. mat = exhausted, weary, dead. amaht, omath = fainting, unconsciousness. mahal = court, assembly. mahalstat = place of judgment, court of law, high court. mara, mare, mar = nightmare, specter, oppressor; Pferdemahr, Roßmahr = ghost or elvish being which, according to folk belief, rides horses at night so that in the morning they stand in the stable exhausted, sweat-covered, with tangled manes. Mamser = (1) baptized Jew; (2) thief. mamfen = to steal, to conceal. mangolon, mangon = want, defect, deficiency. martira, martra, martire = martyrdom, torture, torment. martaron, marteron, martron, martiren = to torment, torture, rack, flay, etc. marus = wasteland, morass. maze = measured share, portion.

me = X + 5–6 = the divine primal law, perfected, manifesting itself from the Moon.

a) The divine primal law, perfected, revealing itself from the Moon ☾.

me = the primal law, and indeed not in the sense of law and statute in the juridical meaning, but as the right occurring according to the primal law of nature in the course of development of all life; therefore me = to teach according to the primal law of nature. mene = me-ne = the lawful increase through right birth-heil, the act of birth; hence: mene = the remembering Moon (mene tekel = "remember the admonition to divine right action, right ability, and the right of all life"). meze = the measuring Moon of increase (menstruation). mere = the increasing Moon, the Moon that influences the sea (tides). mel = the grinding, marrying Moon. meg, mek, meh = the desiring, empowering Moon. femani = ○ V U[273] the judging Moon-self; hence: feman = judge; feme = the secret court and its sign: V (cf. I + 5–6a, fe, fem). mer = the Moon-influenced sea, the ocean (after the cessation of the rule of the primal water ▽ over the primal-earth ▽, the sea became the mother of the 8, and now girdled, like the bound Midgard serpent, into its limits as lagu = law, the fixed landmasses [continents], and thus became the all-good, all-birthing, all-sustaining deity, whose personifications are the many female goddesses of birth, all connected with primal water and the Moon, while the male deities of generation stem mainly from primal fire, primal air, and heavenly fire). See G.-L.-B. Ar. 5, Bilderschrift, pp. 19–38, especially p. 37. me in the spiritual-divine sense = Virgin ♍, the Virgin of the Zodiac as the magna Mater, magna Meta, maxima Meta, etc. (cf. III – 8–9a, fo, fomina, St. Kummernus). From this: merg, merh, merfona, merko, merga, merge = Virgin, as the increasing, mothering woman; French: mère = mother, bearer. mas, maz, messe = mass, the assembled, the community, e.g. officers' mess. thomas = "two communities" or religious fellowships within one church building; for example: in the transitional time, Wotanists and Christians. The Kalander consecrated such church-buildings to St. Thomas; one such Thomas church stood in Graz (Styria) on the Schlossberg; an interesting relief above the choir arch also pointed to this. The relief showed "two lions between four columns" and, read palisch, it meant: "thuo lewen fyr sal" = "live according to God's salvation." The "Great Corsican," Napoleon I, blew up this church, an old German (Romanesque) round building. mezzo, mezzc = measure of drink, a horn-measure. metu = the divine-spiritual, perfected out of the heavenly fire, increasing inspiration: Met, the drink of inspiration from fermented honey. meffing, Messing = brass, measured metal mixture.

b) me = to increase. melo, mel = meal (ground flour), hence also: to marry, spouse, wife. mer, mero, mer, mere = more. meior, meier = steward, overseer, bailiff; major domus, house- or estate-steward (Major = the eldest captain; French: maire = mayor). mengar, mengen = to mix. meldon = to announce. meldan, melsen = to measure. meistar, meigster, meister = master. menige, menigi, manegin = multitude. minig, menig = minium, red lead oxide. mergil = marl. Messe = (1) church service, (2) fair, market. mezziras (mezzi = cup), mezzer = knife. mettina, mettan, metten, mette = matins, night- or early-mass.

[273] See G.-L.-B. Ar. 5, "Picture-Script," Moon and Mond.

c) me = to deceive, to blind, to cut off, impudent. meier = jester, fool. meiern = to trick, deceive, make a fool of. mein = false, breach, fraud. meineid, meineit = perjury. meinthed, meinthat = perjurious act, breach of oath. memme = coward, weakling. mezzan, mezzen = to measure, mismeasure, to cheat. mezze = hussy, dissolute woman.

mi = X + 7 = the moon-influenced divine-spiritual I-being (also the soul) completing itself and manifesting.

a) The spiritual essence (also the soul) manifesting itself from the Moon ☾ in its completion.

mi = the Moon-I; life-light, life-water under the influence of the Moon. — mine, minne = the Moon as an I-being and as influencer of I-beings. — mimir = (mi = the Moon-I, ir = erring, wandering, confusing) = Mimir, the lunar primal life-water giant, the primal sage who sees the life-water come and flow away, from whom even Wuotan draws the draught of wisdom. (See also "Mimir's Head": VIII–IX a, hof, hofut.) In the human spirit, the spiritual I-being, this same Mimir works — as in Wuotan — as the universal eternal (primal natural) law according to which all and each moves toward its self-given destiny. — minna, minne = memory, remembrance, love. — mina = mien, the facial expression of the inner stirrings of the I-self. — mih = mi-ih = the thinking, lunar I. — mihhil, mihhila = (Moon-I – All-I – All-Life), the great mighty All-Life = Michel (not: Michael!). — mieta, miete = to sense, to intuit; hence Miete = myth. — mitti, mitte = the inner middle. — mittingart, mittigart, mittilgart, mittilagart, mitelgart, mitgart = Midgard (the home of men, the Earth), between Sun and Moon. — mittital, mittetag = midday. — mittimorgen = forenoon. — mittinaht, ze mitternaht, mitnaht = midnight. — mittameda, mitwed, mittewode, Mittwoch = Wednesday.

b) mi = to think, to remember, to be mild, to nourish. — minne = memory, remembrance, love (as in minnesong). — miete = to rent, lease; Miete = rent. — mih = me, myself. — mime = mime, actor, to mimic. — miluh, mildh = milk. — milti, milte = mild, gentleness. — milti, milte = spleen. — miti, mit = with. — mitti, mitte = middle, midst. — mittil, mittel = means, mediator, middle.

c) mi = weak, poor, threatening, end. — mine = to threaten; die Mine = mine (explosive tunnel). — minieren = to undermine. — mespila, mespel, mispel = medlar (fruit). — missen = to miss, to lack, deprivation, to fail. — misselîh, misselich = miserable, bad, sickly, unwell. — mistalieina, mistil, mistel = mistletoe (evil, generated for evil); the death-branch; the scepter of death, with which one can even bind death itself, if one is able to wrest it from him; the death-weapon of Hodr, with which he slew Balder; still today hung at Christmas as death-bringing; the death-thorn ᛋ, in contrast to the life-thorn ᚦ ; cf. Sleeping Beauty (Dornröschen). — mist = dung. — misselfrucht = misfruit, blighted fruit. — miliwa, milwe = mite (gnawing insect).

mo = X + 8–9 = the moon-fire as the completing revelation of God.

a) The sensually perceptible divine-spiritual manifesting itself out of the full moon ◯.

mo = the moon-fire as God's revelation rising up out of the primal waters ∇. — mononom (mo-on-no-om: mo = divine moon-fire, on = primal water, no = primal secret, om = divine moon-fire) = ABABABA = the divine primal mystery that rises from the dark primal waters and again sinks into them (= nine phases); the Armanic-mystical "unspeakable name of God," the "lost master-word," of the same meaning and magical power as the Greek "Tetragrammaton." The esoteric interpretation of "Mononom" is: "My One Name"; in church language contracted to "Amen." ("Unspeakable name of God," "lost master-word": see VIII–IX a, of, hofut.) — mond = mo-on-oth: divine moon-fire – primal water – revelation of the primal ether-act = the divine primal ether-act manifesting as moon-fire from the dark primal waters, the Moon, and from this transferred to manot = month; thus the Moon is the symbolic word- and image-sign of "Mononom." The symbolic word- and image-sign of the Moon is also mago, mage, mahen, magen, man = poppy, the well-known opium plant, and therefore the poppy in all forms of folk belief, saga, and custom — apart from its medicinal value — plays such a prominent role; likewise the poppy mortar, etc., especially in the time of the Twelve Nights. — mos = mo-os = moon-fire as divine revelation – heavenly fire revelation on the spiritual level: divine moon-influenced heavenly fire revelation on the spiritual plane; thus divine spiritual gifts; from this in student slang (unconsciously, but misunderstood in transfer): Moos = money, originally meaning spiritual worth, knowledge; the symbolic word- and image-sign for "divine spiritual gifts": the moss, the moss-men, moss-people and moss-women, as the knowing ones; compare: VII + IX a, il, uil, wil, wildi = wild men, etc. — mos(es), mos(is) = (moses or is = revelation of divine spiritual gifts of the ordering heavenly fire-law [or heavenly fire-I] on the spiritual level); thus Moses or Mosis, the revealer of divine spiritual gifts on the spiritual plane. It must be emphasized again that Moses was no Jew, but an Aryan, and that the most important books of the Bible, especially Genesis, Exodus, Leviticus, are of Aryan origin, only later reworked by Judaism in the rabbinical sense (Ezra). I refer here especially to the oft-cited researcher Dr. Jörg Lanz von Liebenfels, Ostara-booklets, namely issue Ar. 46 "Moses as Darwinist" and Ar. 48 "Moses as Anti-Semite," in which both brochures the most important material is presented in brief. — mor = mo-or = divine moon-fire – posterity; thus the same as Moos; hence also "Noor-people," etc.; see above: mos. — morgan, morgen = morning, that which follows the moon-time (night), the morning; thus: 1. morning, the region of sunrise in the East; 2. the morning; transferred from this: 3. morgen, a field-measure, since one went to the field first thing in the morning. — mot = mo-ot = divine moon-fire revelation from the primal water-darkness; its symbolic word- and image-sign is the "moth," which people took to be the mask of the disembodied souls of the dead; hence the origin of the Berlin Moth Festival. — momos = mo-om-os = heightened divine moon- and heavenly fire revelation on the spiritual plane; Momos or Momus = a son of Night, the personification of knowledge and wisdom; later sunk to the personification of mockery and fault-finding. — mob = moob = divine moon-fire revelation – founding of order on Earth ♁; thus the supreme order on Earth as divine moon-fire revelation. — mobel = supreme divine order in the primal natural law; thus: Mob = people, as an ordered whole; Mobel = the individual from the people, a part of the whole according to

primal natural law[274]. — mok (mog) = mo-og = the divine moon-fire revelation in the God-given eye; the de-moeg-en, the capacity to see. — mol = mo-ol = moon-influenced all-ether-fire revelation; i.e. purely spiritual-fluidal revelation in the soul; hence in music the soft key, "minor." — molok, moloh = Moloch = moon-influenced all-ether-revelation-eye; the spiritual vision with the divine eye: prophecy and divination through sacrifice; i.e. the sacrificed men gave oracular utterances in the moment of sacrificial death. Symbolic word- and image-signs for this: mol, molh, moldh = molch, lizard, salamander; compare: VIII–IX a, orm, uorm; VI + 1–4 a, fa, sal, salamander.

b) mo = dark, black. — mon = Moon. — man, mahen, magen = poppy, symbolic word- and image-sign of the Moon, of night, of sleep and of death. — moraha, more, möhre = carrot. — mor = Moor, dark-skinned man. — mol = minor (musical mode), soft key. — mol, molh = newt, water-lizard, salamander. — mos = moss, plant. — mob = mob, people, the multitude as unity. — mof, mog = may, to be able, to have power.

c) mo = empty, dark, abyss, death. — mon = death. — mor = Moor, the black one, symbolic word- and image-sign for death and devil; therefore in all male and female divine and elvish triads the third is without exception portrayed or described as black (as a Moor); e.g., in the three Norns, the three Kings, etc. — münih, monaf = monk (mon = empty, af = lifeless: hence no procreation); thus also castrated domestic animals are called monk; likewise certain weak insects (compare V + 8–9 c, no, nonne) are called "nun." — mor, mur = moor, dead land, swamp-land. — mos = moss = swamp. — mord, mort = murder. — mors, murs = morsd = rotten. — moras = morass, swamp, boggy pools.

mu = X + 10 = the completed divine-spiritual veiled, hidden in the concealed (new) moon ●

a) The sensually perceptible divine-spiritual, spiritually completed, hidden in the veiling of the (new) moon .

mu = the divine-spiritual veiled, covered, hidden; appearing in an apparent form (a mask). — munin = mu-un-in = veiled — the One High, the dark primal-water-I in the course of the primal natural law; the veiled moon, new moon, Munin; from this derived: Munin, the other raven of Wuotan, behind whose mask or veiling the moon-god or moon-spirit himself is concealed; thus the raven Munin is the veiled admonisher, the remembering one (compare II 5–6a, fe, ge, geri). — mutar = (mu-tar = the hidden one emerges through heavenly-fire generation; i.e. is born) = the mother as bearer. — muo ma = (the hidden moon-fire gains strength) = Mümelein, nixie, elf. — munt = mouth = mu-un-at = the hidden high emerges; i.e., speech comes forth from the mouth; thus: mouth = speech, word, protection. — mure = (mu-re = mu: the concealing; re: right, strong; i.e. the strongly concealing or veiling) = the all-burying "mure," mud avalanche; from this derived: Mur, a river in Styria which may have once acted in such a strongly "mur-ing" way as to justify its name. — mure = the walled, the enclosing; e.g. in place-names: Muore, Seizzinmuore, etc.; only later did the concept develop into Mauer = wall

[274] Mobilization, to mobilize = to gather the individuals.

in the modern sense. — mus, muos = food, dish, porridge. — muot = courage, bravery, high spirit, willingness for sacrifice. — muolde = trough, hollow, basin. — mumm = to mask, to disguise. — murmulon, murmuron, murmeln = to murmur, whisper, like the incomprehensible speech of waves. — muozan, muezzen = must, to be obliged. — muoza, muoze = leisure, repose, free time. — gimuoti, gemuete = mood, disposition, soul.

b) mu = to transform, change. — mulina, muli, mulin = mill, which turns grain into flour. — mul, muli, mula = maw, snout, the eating mouth which "grinds" food, in contrast to the speaking mouth (munt). — mulinari, mülnaere, mülner = miller. — murberi, mulber = mulberry. — muras = mulberry wine. — muoen = to strive, exert effort. — muoma = aunt (old form). — muntar, munter = lively. — munizza, münze = coin. — muoton, mueten = to presume, suppose, assign, to demand of.

c) mu = to crush, shatter, destroy, kill, death. — mulda = mulch, dust, the ground-down. — gimuli, gemulle = rubbish, debris. — multwurf, mulwerf = mole. — mul = 1. maw; 2. bastard, hence mule, mule-hybrid, mulatto, etc. — mus, maus = (ma-us: death, end, or: power, increase-from) mouse; thus the mouse is a ghostly, death-announcing animal, and as such the symbolic word- and image-sign of death, as expressed in many mouse-legends; e.g., the Mouse Tower on the Rhine with Bishop Hatto, or the mouse on the staff of Saint Gertrude (Transition from Wuotanism to Christianity). — dhreo-mofodi = corpse robbery. — muzzon, muzen = to pilfer, to steal; also to molt (change skin, feathers); figuratively: to betray, to die. — muta, mute = toll, tax.

am = 1–t + X = the divine primal being, in the completion of the plan of the Cause, manifesting powerfully in its willing and ability, emerging from the moon ☽.

a) The divine primal being in its creative power, completed, announcing itself from the moon ☽.

am = ☩ = power, magic, the divine creative power at the tenth stage of its completion. — am = the moon nourishing the earth through the dew; by extension: am = the nourishing mother's breast; therefore the female breast is the symbolic word- and image-sign of the moon, and in myths many goddesses, and especially the Amazons, are described as one-breasted (cf. VIII + 8–9, a, bo, Bonathea, and footnote: Bonathea and Agathe). — ama, am-ma, Amma = mother; Ma or Ammas = the "multi-breasted" one of increase; misunderstood later as "the many-breasted one" (cf. VIII + 8–9, a, note). — Amazon = (ama-so-on) = the earth-nourishing moon — the ordering heavenly-fire revealed on the material plane — the ▽ primal darkness revealed: the moon in its fullness, emerging from the primal-water darkness as ordering heavenly fire, the nourisher of the earth. Since the qualities of the deity were transferred to its priests, the "one-breasted" Amazons were originally moon-priestesses, later forgotten and misinterpreted in legend. The supposed burning away of the second breast, allegedly to better draw the bow, was originally a symbolic reference to the one nourishing moon, and proves the original moon-priestess role of the Amazons. The hostility of moon-goddesses and moon-priestesses toward men is well attested (Diana, etc.). — aml, amal = earth-nourishing moon-life fire; from this: aml, arbeit (work); hence the Amalungs = the work-joyful nourishers of the people; the well-known Gothic royal house. — ameiza = ame-iza, ameise = ant, the industrious insect ordering according to heavenly-fire law; as such the

symbolic word- and image-sign of ordered activity. — amar = power from the earth = summer spelt, a grain type. — amel, amar = Almel flour, power-flour, starch; flour from summer spelt. — Ammersee = "mother lake" in Bavaria; seat of the primal goddess, Urmutter, magna Mater. In ancient times, each year, as in Venice into the sea, a golden ring was cast into the Ammersee as a symbolic substitute sacrifice for the virgins once offered to the mother-lake. — ampula = enclosure of power, sacrificial hanging-lamp (cf. IX + 1–4a, la, lampe) = ampla, ampel = lamp. — ampar (amphora) = the female belly; later: vessel, pitcher, symbolic word- and image-sign for the vagina; then extended: wine jug, Amper, bucket. — ham = the earth nourished by the moon, the "home." — hamar = ham-ar = home-power and home-right; the symbolic word- and image-sign is the "hammer"; therefore the hammer is the emblem of Donar (Thor) and sanctified as a magical symbol of power. — hamo, hame = household goods, property. — guthamo = war-clothes, armor. — hams = shirt; snakeskin. — bamisch, bemisch = hidden. — uamba, wamba, mampe = completed creative power in earthly generation: the pregnant woman.

b) am = to be active, to nourish. ama, ame = nurse. — amero, amerink, amer = bunting, reed bunting, songbird. — ampfaro, ampfer = sorrel, dock. — amafila, amfila, amfel = blackbird, thrush, songbird. — ambaht, ambahti, ambeth, ampt, ammet, amt = office (derived from: to offer activity and power). — ambetmann, amman = bailiff, steward, landammann. — hamo, hame = fish-hook, angling tool. — ham, hammon = ham. — hamma = to hammer in, to gather in; figuratively: to gobble food. — hamar, hamer = hammer. — hamastra, hamster = hamster, the hoarder. — wampa, wambe, wamme = belly, paunch. — wambeis, wambes = doublet, jerkin.

c) am = the severed, castrated, mutilated, lame, dead. ham = the cut-off one. — lihamo = severed body, corpse. — hamisch, hämisch = spiteful, malicious. — hamal, hamel = castrated ram. — hamalon = to hinder, mutilate, emasculate. — hamalstat = place of execution. — ham = lame, to hinder; — hampein = to limp; Hampelmann = jumping jack, puppet. — wamsen = to thrash, beat.

em = 5–6 + X = the divine primal law fulfilled, arising from the moon ☽.

a) The divine primal law, completed, announcing itself from the moon ☽.

em = the primal law, not in the sense of legal or juridical law, but as natural primal law in the developmental course of all life; although juridical law is naturally rooted in it. — em = the moon as the encloser, exerting influence on all natural life. — emb, emba = moon-influenced earthly generation. — embla = moon-influenced earthly generation of life. — Embla = the first earthly woman (cf. 5–6 + V a, en, Hoener). — Embla = the alder tree, a forest tree. — embrio = moon-influenced earthly generation of life, physically completed and growing forth = embryo, fetus. — ema = em-ma = moon-influenced power (magic) = Emma, the powerful one, the bearer. — emil = moon-influenced life-light-I, the spirited, zealous one. — emig = em-if = moon-influenced being arising from ether = the diligent one, ever-creating; its symbolic word- and image-sign is the emse, the ant (cf. above a, ameize). — hemidi, hemede = shirt (cf. above a, hams).

b) em = active, industrious. Embla = alder tree, also called erle, eller. — emazzig, emizzig, emesig = industrious, persistent. — Emse = ant. — hwemo = who, whom.

c) em = empty, to hinder, end, death. ham, hammon = to hinder; the hindrance.

im = 7 + X = the moon-influenced divine I-being (also the soul), completed, arising.

a) The spiritual I-being (also the soul), completed, announcing itself from the moon ☽.

im = the moon-self and moon-influenced heavenly light, life-light, life-water, etc. — imir = im-ir = the moon-influenced divine I, the all-encompassing God-I = Imir, Ymir. — himil, himel = moon-influenced heavenly light, heaven. — heimdalir = he-im-da-al-ir: he = the right; im = moon-influenced heavenly light; da = primal-ether creation act; al = all-life-fire; ir = primal-air will = thus: "the primal-ether creation act working in the all-life-fire as moon-influenced heavenly light with the storm-will's power"; thus Heimdallr, the god of heavenly light, the personified heavenly light-force of the bright Æsir, the wise one. He is born of nine mothers, which in the esoteric sense means that he has passed through nine planes and now acts as a completed god on the divine plane. (See: 8–9 + I a, of, hof, hofut, Heimdall's sword "head"). — ime = im-me = heavenly light as moon-influenced I-being, strengthening, increasing = Imme, the bee; therefore the Imme or bee is "the priestly animal" and as such the symbolic word- and image-sign of divine wisdom (cf. 10 + X a, um, bummel). — bimir, Himir, Hymir, Humer = sea-giant; his symbolic word- and image-sign, as well as his mask, is the crab dedicated to him, the "Humer." — himil, himel = moon-influenced heavenly light, all-light = heaven. — imfam = im-phan = moon-influenced word-breath infusion = to "impf" (to infuse).[275] — olimp, ol-im-pa (fa) = divine life-ether — moon-influenced heavenly light — generation (union) = united highest wisdom, Olympus. — uimpal = u-im-pa-al = completed moon-influenced heavenly fire-light united with the primal cause = wimpal, the white headband of the neophytes, hierophants, and sacrificers at mystical rites and consecrations; the veil in the same sense = wimpel (pennant). — uimar, uim-ar = completing heavenly fire-light through moon-influenced storm-power, the life-moving weaving and trembling of the air (cf. "Waldweben" in Richard Wagner) = the wimmering (trembling, quivering); from this: wimar = wimmer: 1. vat, tub; 2. the grape harvest; 3. the vintner.

b) im = the enclosed, enclosing. immi, imme, imbe = bee. — imphan, imphiton, impjeten, impfen = to infuse, inject, inoculate (literally: to pour something into the soul or body through the blood). — himmilisi = canopy (plafond), canopy bed, baldachin. — wimpal = pennant, veil, ship's pennant. — wimanon, wimiton, wimizzen, wiuman, wimmen = to swarm, swarmings.

---

[275] For example: Wimpfen, town name: u-im-pha-an = moon-influenced divine infusion from the beginning; i.e., at the site of the town of Wimpfen there once stood a Halgadom (sacred enclosure) with a High School of the Armanenschaft.

c) im = the enclosed, destructive, eruption. uimar, wimar = wimmer: 1. gnarled, diseased growth on trees and plants; 2. pustules (pimples) on the skin. — wimarn, gewammer, wimern = to whimper, whine, complain; wimmerer = whimperer.

om = 8–9 + X = the moon-fire as the completing revelation of God.

a) The sensibly perceptible divine-spiritual, revealing itself from the full moon ○.

om = the moon-fire as God's revelation in the full moon, rising up from the primal waters. — om = abbreviation of the magical-mystical word "mononom" (cf. above X + 9 a, mo, and G.-L.-B. No. 5, Bilderschrift, p. 78). In Ariogermanic mysticism it is of the same sanctity as in Kabbalah the Greek word Tetragrammaton == the four-lettered (unspeakable) Name of God. — Om = goddess of agriculture as the full moon (Ir = goddess of agriculture as the new moon); her name as well as her sphere of influence was transferred to the Holy Mary[276] at the time of the Christianization of Wotanism. — omen, om-en = (moon-fire compulsion) = omen, foreboding, portent, sign ("nomen est omen"). — ohm, ame, ome = Ohm, a liquid measure (bucket, cask).

b) om = the joining and attaching. om, ohm, oheim = uncle. — omad, amad, amat = ohmet, aftermath, the second grass-cutting that follows the first.

c) om = corrupted, decayed, bad, dead. om, oman = spoiled produce or food. — om (am) = spoiled, tainted meat. — om, oma, omen = null, wicked. — Ohm = inflammation, swelling, gangrene, erysipelas, "holy fire." — "You are no omma," i.e. you are nothing at all. — "The grass has become oman (or uman)," i.e. spoiled, ruined. — omega = end.

um = 10 + X = the completed divine-spiritual, veiled, hidden in the (new) moon ●.

a) The sensibly perceptible divine-spiritual, spiritually perfected, concealed in the veiling of the (new) moon ●

um = to cover, veil, enclose, surround; the divine-spiritual masked, veiled, hidden, disguised. — uman = um-an = human = the veiled intuition of the divine-spiritual; "humane" in the sense of "love thy neighbor as thyself," meaning the one of your own

[276] On the high altar of the church at Tosen in Thuringia stand three saints. On the right stands Saint Bishop Martin. On the broad hem of his mantle one reads in Latin letters the words: "TOR E. WOR. NOR.", i.e. Thor est vester, noster — "Saint Bishop Martin is your and our Thor." In the middle of the altar stands the Holy Mary with the child Jesus in her arms, and upon her robe also in Latin letters: "MARIA. OM. WRA. E. YR. NORA. E. WOTRA.", i.e. Maria Om vestra est, Yr nostra et vestra — "Mary is your Om, and our and your Yr." To the left of Mary stands Saint Stephen with a number of stones in his hand. The Om, here replaced by Mary, was a goddess of agriculture like the Yr; the former was the full moon, the latter the new moon (Ir, see G.-L.-B. Ar. 5, pictorial script).

Aryan race, not the chandala, mestizos, or Jews, who are your bitterest enemies; thus not false "humanitarianism," no misunderstanding of the "veiled intuition of the divine-spiritual," which exists only in the Aryan of pure blood. — umbal = humbal = um-bal = veiled or darkened sun = the bumblebee; therefore the bumblebee is the symbolic word- and image-sign of the concealed, hidden Armanenschaft, and as such often appears on early medieval churches (for example, in the church of Hummel-Nistelgau, Bavaria, built in 1473, and in the church of Volkach, Bavaria, to which significant sagas are attached; likewise "Hummel" legends are attached to the Bavarian village of Hornussen, which refer allegorically to the survival of the hidden Armanenschaft and its calendar activities). — umbal, humbal = bumblebee, sacrificial animal; similar calendar-sagas attach to it. In the Bavarian village of Beutelsbach, the "Hummel" (sacrificial bull) was buried alive; allegorically, the hidden Armanenschaft was buried alive by Christianity, but still lives. — humpan = enclosing what is generated, symbolic word- and image-sign for pregnancy = humpen, vessel; transferred to "qumpen," the wine-jug.

b) um = around, surrounding. um = 1. preposition, e.g. to go around the city, the house, the room; 2. conjunction, e.g. he exerts himself in order to be admired; 3. adverb, e.g. the hour, the week, the year is up; the way is long around. Also in compounds: with adverbs (umher, umhin, warum, darum, etc.); with nouns and adjectives (Umstand, Umkehr, umackern, umbellen, etc.). — Umbra, Umber = umber brown, pigment from Umbria. — Umber = a type of fish. — humel = bumblebee. — humar, humer = lobster. — wumber = the flanks of a stag. — umbifangani, umbefanf = circumference, enclosure.

c) um = to fall over, to end. humpeln = to limp. — hummelig = low, short, squat. — hump = lump, a short thick piece. — wummeln = to wriggle, move restlessly. — uman, buman = bad, spoiled, meaning like oman (cf. 8–9 + X c, oman).

V. 卍 Arehisosur 卐

The Five Sacred Words of the High Holy Hidden Eight.

Already in the main study II, "A.EI.0.U.", it was pointed out that the five vowels possess accompanying runes, which we left aside there in order to establish the individual value of the vowels by themselves without further influence. Let it here be referred back to that determination, since it is fundamental for what follows.

If, according to those explanations, the five vowels by themselves form the five great phonetic magical sigils of the ten stages of development of divine creative power, then these same five vowels, in combination with the consonants attached to them, form the "Five Sacred Words" of the High Holy Hidden Eight, the deeply mystical 卍 Arehisosur 卐, which in Armanic mysticism surpasses even the magical power of the "Mononom" (Tetragrammaton), so that in this system it is accorded the highest magical force—comparable to the way Hebrew mysticism binds such power to the word JHWH.

This deeply mystical, most holy secret word—卍 Arehisosur 卐—is therefore the designation for the five sacred words of the High Holy Hidden Eight, which are veiled in the well-known "A.EI.0.U.", and it is to these five sacred words that we shall now turn our attention. The secret word 卍 Arehisosur 卐, however, shall only be named here, and its interpretation reserved for my next work: (G.-E.-B. Ar. 7, "Armanism and Kabbala").

The first of the five Sacred Words is:

Ar – ᛋ

Also in the form (metathesis) Aa.

The vowel "A", as the high phonetic magical sigil, encompasses— as was shown on pp. 50–53, 58, and 65— the first four stages of the law of development, namely:

1. Cause or primal force,
2. Primal will toward the expression of force,
3. Primal ability (kuni) as the consequence of that expression of force, and
4. The realization of purpose in the primal deed.

The consonant A corresponds to Stage II of the law of development, namely the primal will, arising from the element of primal air ᚨ, whose divine manifestation appears as the storm- and creator-god Wuotan (cf. Moses, II. 7: "…and He breathed into his nostrils the breath of life. And so man became a living soul").

Thus—as has already been shown, and confirmed on p. 76 ff. through the Gospel of John as well as through Goethe's Faust—the A is the high phonetic magical sigil for cause (primal force), primal will, primal ability, and primal deed, strengthened through A as the phonetic sigil for Wuotan's creative storm-will. Therefore the first of

the five sacred words is Ar, the high phonetic magical word for the "Primal Creative Deed."

According to the mythic-mystical rule that for the abstract concept which such a mystical word veils, there must first be posited a divine embodiment (of which the preceding fourth main section provided numerous examples), the word "Ar" now appears as the name-designation of the highest creator-god.

But according to that same mythic-mystical law, this highest god "Ar" had also to receive a symbolic word- and image-sign that bore his name and, as his visible magical sign, under which he could reveal himself, would always remain recognizable to men. This was the sun, which was therefore, mythically and mystically, called "Ar."

The divine creative deed "Ar," the creator-god "Ar," and the "sun Ar" now received once again a common symbolic word- and image-sign in the "Ar" (Aar, Adalar, Adelar, eagle), which could, depending on context, serve as symbol of all three concepts (creative deed, creator, sun) or of just one.

But the creator-god—as king of the gods—also required another power-symbol, and this was the earthly king. This king—let us here assume in symbolic, legendary sense (since fuller treatment is reserved for my book G.-E.-B. Ar. 7, "Armanism and Kabbala")—was a king, i.e. the descendant of a god, and therefore the human representative of the same, thus in a sense the living human symbolic word- and image-sign of the king of the gods. For this reason the king also received the title "Ar" or "Ra" (in Germany "Ar," "Ara," "Arahari"; in Egypt "Ra," "Phra-on-Ra" or "Pharaoh")—names which designated him as "son of the sun," that is, as offspring of the gods.

As follows from what has just been said, and as I already noted in G.-E.-B. Ar. 5, "pictorial scrip" under "Moon Phases," the cult of the sun over time surpassed and overshadowed the cult of the moon. Thus it is understandable that the "Irmiones," from whose midst the king, now called "Ar" or "Arahari," had arisen, did not wish to stand behind the "Arahari" and now likewise called themselves by the sun, as "Armanen," and allowed their old name "Irmiones" to fall into oblivion, since they now too regarded themselves as "men of the sun."

This Ario-Germanic, pre-Christian "reformation" may have occurred simultaneously with the creation of the pre-Christian devil (cf. VII + 7, a and c, ti, tiufel; and X + 1–4a, ma, Ahriman, etc.), of which mention has already been made. The Armanen, who arose from the "Irmiones," also in their turn adopted the "Aar" as their symbolic word- and image-sign. And since the Armanen were structured into three levels, of which the third was the "Vehmic brotherhood," it becomes comprehensible that the "Aar" also became their symbol, and as such can still be seen today engraved on the Vehmic table of the Vehmic court of Detmold.

Thus the first sacred word "Ar" designates not only the "creative deed" and the creator-god, but also the sun, further the king as "son of the sun" and his counselors the Armanen, and even—in poetic speech—the "Aar" (eagle).

It is therefore to be carefully noted that the eagle, whenever it appears as symbolic word- and image-sign (e.g. in heraldry, symbolic poetry, etc.), is always to be referred to as "Aar," while the natural-historical bird must always be addressed as "Adler" and never as "Aar."

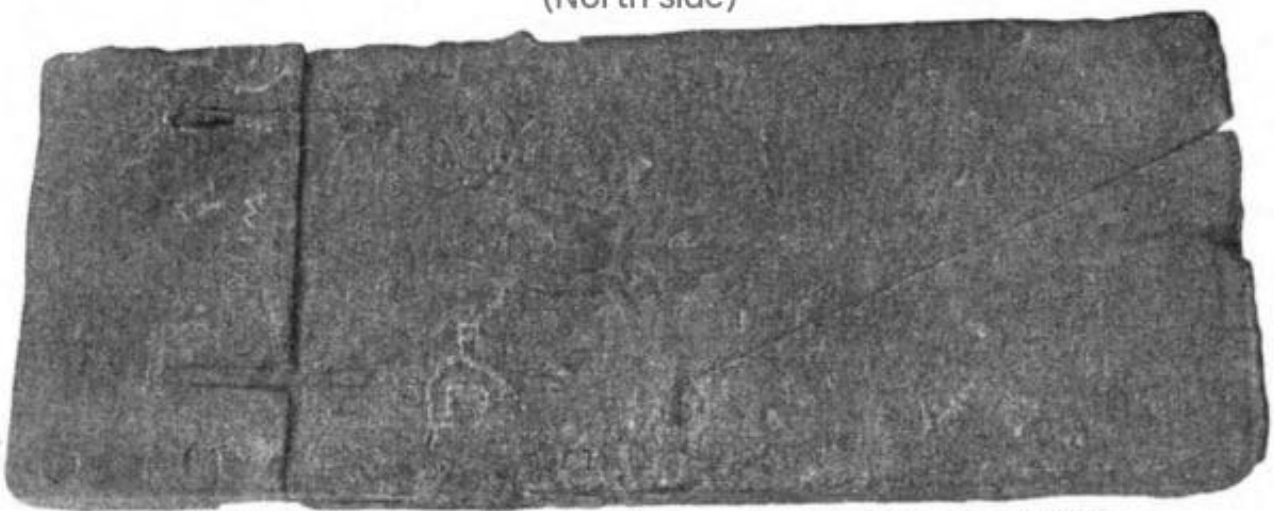
Furthermore, it must especially be emphasized that not every “Aar” is a “sun-eagle,” but many—most in the Edda (e.g. the one appearing as Thiafi, among others)—are to be interpreted merely as storm-birds (cf. I–4 + Ia, ar), which is important to note. For clarity one might distinguish them as “high aars” or “sun-aars” and “storm-aars.”

Finally, to avoid confusion between the sacred word “Ar” and the root word “ar” (I–4 + Ia), it must always be borne in mind that all words compounded with “ar” referring to storm-will (ar), earth (artha), work (arbeit), etc., are to be assigned to the root word “ar” = rit, and only those that are connected with creation, the creator-god, the sun, and the sun-king—or the divine offspring as representative of the godhead—may be traced back to the sacred word “Ar.”

The high sanctity and deep mysticism of the sacred words, however, forbids their use in the levels b and c; therefore those word-formations belonging to these levels must instead be assigned to the corresponding rhyme-words.

Fig. 12. Authorized reproduction from: Dr. scientiae politicae August Meininghaus: "The Dortmund Free Chairs and Their Free Counts." See references at the end of this book

(North side)



II. Tabletop of the Dortmund Free Chair, 1909.

Photographed upright. The outline of the eagle is actually less formal.

Fig. 13. Authorized reproduction from: Dr. scientiae politicae August Meininghaus: "The Dortmund Free Chairs and Their Free Counts." (See bibliography at the end of this book.)

The second of the five Sacred Words is:

Eh – ᛇ

Also in the form of vowel shift (metathesis).

The vowel "E", as the High Phonetic Magical Sigil, encompasses—as was shown on pp. 53–54, 61, 65—the stages 5 and 6 of the law of development, namely:

5. The law according to which force acts in the relation between force and deed, as power or magic.

6. The order in which the force, having become deed, acts in accordance with law.

Thus, as the High Phonetic Sign of Action within the triad, it is the sigil of Magic.

Now, since the phonetic magical sigil "E", when joined with the aspirate "H," merely strengthens the concept, the abstract concept here made symbolically concrete through this second sacred word appears as "Eh"—that is, marriage (Ehe).

The exceptional position of the sacred word "Eh," through the absence of a consonant and the consequent lack of possibility for metathesis, is further confirmed by the fact that this sacred word gave rise to no symbolic word- or image-signs. This bears witness to its very special sanctity,[277] and helps us to better understand the old saying which declares: *"Marriage is the root of the Aryans."*

This institution, so deeply rooted in the soul of the people, required no kind of symbolic transposition. Only very late was the simple strengthening of the concept "Eh" through doubling of the "E" to "Ehe" (marriage) added. All other designations connected to the concept of marriage belong to much later ages, and have little or no true connection—at best only superficial and loose associations—with the word and concept of "Eh."

It is different, however, with words and ideas belonging to the same family, such as "ehaft" (lawful, according to marriage), "eheholden" (the household attendants or servants of the married couple), and all similar word-forms which relate to the community of marriage.

In the broader sense, the concept "Ehe" also corresponds to "covenant" from a juridical standpoint, so that, for example, the expressions "Old and New Testament" may also appear as "Old and New Covenant" (Sachsenspiegel), from which further concepts such as "echt" (true, lawful, genuine) were later derived.

Yet despite such derivations, the second sacred word "Eh" preserved its holiness in such a way that, like the others, it cannot be assigned to the word-interpretation levels b and c. Where its use becomes necessary, this is accomplished through auxiliary root-words (ek, eg, ech = III + 5–6).

---

[277] For the self-evident, the universally recognizable, requires no symbolic word or image-sign

The third of the five Sacred Words is:

Is = ᛁᛋ

and in its shifted form (metathesis) Bi.

The vowel "I", as the High Phonetic Magical Sigil, encompasses—as shown on pp. 54–56, 65—the 7th stage of the law of development, namely: the law of order in the inner spirit, the psychic order. The consonant "S" combined with the vowel "I" to form "Is" corresponds to developmental stage VI, the law of order of the heavenly fire as Sun ☉ and Lightning ᛋ . Thus the third Sacred Word "Is" represents the divine-spiritual Self-being (also the soul), which unites within itself both the realized spiritual inner order and the law of heavenly fire (Sun ☉ and Lightning ᛋ). Therefore, the third of the five Sacred Words, Is, is the High Phonetic Power-Word for: the Divine Guider as the God-Self; and, transferred onto the human self-spirit: the spiritual guider as the spirit-self.

As already shown in the section "The Connection of S with T to St" (p. 252), S and T are nearly equivalent in meaning and often combine to strengthen and deepen concepts. Thus the third Sacred Word "Is" can also appear as "Ist" without changing its meaning.

This "Is" or "Ist" is the abstract concept of the conscious guiding of the All in every respect, as the ruling, preserving, ordering divine power in the inner nature, and thus the divine soul as World-Spirit. The ancient Aryan formula: "He (God) is who He is" expresses this concept best. Only much later, in times of the fading of Armanic wisdom (esotericism), did the exoteric formula arise: "He (God) was, is, and shall be forever." Already this latter is a weakening of the mighty "Is" or "Ist," even more so the later formula.

Just as we observed with Ar, so also here with the third Sacred Word Is/ Ist: to the abstract concept there was soon added a concrete, personified divine name. Thus one of the three oldest Germanic high-gods appears directly in Ist (Is), also called Isto ("Ist-o," the self-revealing Is/Ist), later transformed into Istfo ("Ist-fo," the Is/Ist revealing itself in the fire of generation). He belongs to the triad Ingo, Irmin, Isto, the sons of Mannus and grandsons of Tuisto/Tuiskio, after whom the three estates—Ingaevones, Irminones (Armanen), and Istvaeones—were named. Indeed, in this alliterating triad the formula "He was, He is, and He shall be" shines through clearly, if one follows my interpretation of these three estate-names (cf. G.-L.-B. Ar. 2, p. 4 ff.).

Further, we can recognize the deity-name Is in Iho, "the good and wise one," and in Iha, Lady Iha; here Iho and Iha are simply the male and female separated forms of the originally androgynous Is. Similarly in Isis (with the doubled is = is-is, the ancient method of intensifying a concept), and also in Osiris (os-ir-is), the Sacred Word is clearly present as divine name.

As symbolic word- and image-signs we find: 1. Is = ice (Eis), and 2. isan = iron (Eisen). The primal name of iron was certainly also "is," from which only later the form "isan" developed. Ice is a fitting image for the ruling, preserving, and ordering God, for ice is the mother of water, yet also the death of water—a superb symbol for the divine

ordering of life through rebirth, bringing vividly to mind "He was, He is, and He shall be." Similarly, iron expresses permanence and steadfastness.

As in the many examples from the earlier section IV: "On the Consonants," no special reminder is needed that the mineral, plant, and animal realms also provide symbolic word- and image-signs, carrying the central concept into those realms as well. This shows a peculiar form of cult, whereby the one abstract high-idea first embodied itself in a deity-form, then appeared again in all living and non-living things, so as always to redirect thought back to the one central idea. For "is" we find "iron-herb" (Eisenkraut), "ice-plant" (Eispflanze), the "ice-bird" (kingfisher, Eisvogel), the "ice-bear" (polar bear, Eisbär), and many similar echoes. From this there later developed—originally unintended—the cult of animals and plants. This hint must suffice here; further treatment will be given elsewhere.

The transformation of this Sacred Word into Bi is found in VI 7a, fi. It is difficult to distinguish the seed-word "fi" from the Sacred Word "Is." It is conceivable that the Sacred Word "Is," as concept-expression for "the divine guider as the God-Self," also influenced the concept of the "Sevened One" (Siebener), etc. Yet since the seed-word "fi" expresses "the ordering heavenly fire on the spiritual plane," there seems scarcely any difference between the two. The question is thus unanswerable and practically indifferent; therefore I will not pursue it further here, to avoid unnecessary and confusing digressions, especially since the weight lies firmly on the form Is.

It scarcely needs saying that the Sacred Word Is does not permit interpretation on the lower word-order levels b and c; for these, the seed-words "is" and "fi" are to be taken instead, in their respective positions (VII – VI, b and c; VI – VII, b and c).

The fourth of the five Sacred Words is:

Os = ᛇ

and in its shifted form (metathesis) So.

The vowel "O", as the High Phonetic Power-Sigil, encompasses—as shown on pp. 57–58, 61, 65—the 8th and 9th stages of the law of development: 8. the order in the physically visible exterior, as material order; and 9. the formation of properties. The consonant "S," combined with the vowel "O" to form Os, corresponds to developmental stage VI, the law of order of the heavenly fire as Sun ☉ and Lightning ᛋ . Thus the fourth Sacred Word Os signifies the divine primordial revelation, the deity manifested on Earth.

If Is is the "divine guider as God-Self"—that is, the adept, positive-active-masculine principle—then Os appears as "the revealed deity on Earth," the mediumistic, negative-passive-feminine principle, the giving, granting (birthing) goddess, though originally still conceived in androgynous unity.

Since, according to the mystical-mythical law already often mentioned, every abstract concept required embodiment in a divine figure, a deity named Os emerged.

Though we no longer encounter her under this primal name[278], she is well known under the expanded name Ostara, from which our Easter festival and many place-names derive. Bede, in his De temporum ratione (cap. 15), calls her Eostre. Dalvasor, in The Honor of the Duchy of Carniola, also gives her this name. Yet Eostre = e-os-ter, with the e signifying the "true" revelation through stormy heavenly-fire generation.

In the concept of Easter (Ostern), Sun and Moon enter a fixed calendrical relation: the festival begins with the first Sunday following the full moon after the Sun has entered Aries ♈. Upon this calculation rest all the movable feasts of the year. This marks the mystical conception in nature, conceived as the union of Sun and Moon in Aries. Hence Sun and Moon appear as the two symbolic word- and image-signs of the gods of conception and birth.

Yet earlier, Moon-cult held first place, regarded as male, while Sun was second, female. Over time, roles reversed: Sun became male, Moon female. Thus the "Moon" stood as a Moon-goddess, and the "Sun" as a Sun-god—while in Romanic and Celtic lands the genders were reversed, "the Sun" feminine, "the Moon" masculine, with depictions accordingly. Because Os represents the mediumistic, passive-feminine principle, Ostara was understood as a goddess, subordinated to the Moon's feminine character, with the "Easter-man" (Balder, Sigurd, and the like) appearing opposite as Sun-god, i.e., masculine.

Nevertheless, myths, tales, and traditions preserve many Sun-virgins, recalling times when the Sun was conceived feminine and the Moon masculine. This confusion over the gendering of Sun and Moon arises partly because the main cult shifted from Moon to Sun, yet the accompanying gender-switch was only partly successful, for popular feeling was too firmly attached to Moon as male and Sun as female. This produced contradictions. A deeper cause lies in the ancient conception of divine forces as androgynous, sexless, when Sun and Moon were still understood not as deities, but as symbols of divine powers.

If we immerse ourselves in the conceptions of that distant antiquity—at least a million Earth-years behind us—we must marvel at those divine thinkers who built the edifice of the Aryan language. They attained a height of wisdom to which we, despite all technical achievements, can only look up in reverence from our present low state.

By tracing the development of word-symbols step by step, we see how, across millennia, that spiritual height was lost. We can even discern epochs of attempted reformations, of which no historical record remains, but which appear in the word-formations (cf. VII + 7a and c, ti, tifal, Teufel; X + 1–4a, ma, Ahriman, etc.). From these we shudderingly realize that even the boldest reformers lacked the deepest insight, and so won only half-measures and half-successes, if not outright failures. But more of this I reserve for my next work: G.-L.-B. Nr. 7, Armanism and Kabbala.

---

[278] This goddess Os is likely still hidden within "Os, the primal bull," for only later did the concept of Ochs (castrated bull, ox) arise. We know, for example, of the "ox-eyed Hera," a phrase seeming absurd until understood as "god-eyed." Likewise the ox at the manger, beside the ass, becomes intelligible when seen as a symbolic word- and image-sign of "the revealed deity on Earth," next to the ass (cf. VI + 8–9a), which is itself the symbolic word- and image-sign for "the revealed heavenly fire-light on Earth."

It is self-evident that this profound and sacred Sacred Word Os produced a multitude of symbolic word- and image-signs, many of which survive in mineral, plant, and animal names, as well as in forests, fields, rivers, and place-names. These need only be pointed out to be readily recognized. (See also: 8–9 + VIa, os.)

The shifted form (metathesis) of the Sacred Word Os is So, and like Os signifies "the divine revelation on Earth" (cf. VI + 8–9a, so, Sol, Sun, etc.). Since VI + 8–9a, the seed-word so, already means "the manifesting, ordering heavenly fire on the spiritual plane," the difference between seed-word and Sacred Word is negligible; hence I omit further analysis and simply point to the word-formations connected with "Sun," which belong to the group of the Sacred Word So.

As for the word-order stages b and c, reference must again be made to 8–9 + VIb and c, and VI + 8–9, b and c, for the same reasons as with the preceding Sacred Words.

The fifth and last of the five Sacred Words is:

Ur = ᑎ ,

and in its transformation (Metathesis) Au.

The vowel "U," as the High Vocalic Power-Sigil, encompasses—as was shown on pages 59–61—the 10th stage of the Law of Development, namely: 10. The completion of the Plan of the Cause (1), or of the pre-conceived divine Idea, through which the circle closes and the next higher level is reached, which implies death on the level traversed with the tenth stage, and birth on the next higher level. (Cf. Heimdall, 7+X a, im, heim, and 8–9+I a, of, hof, hofut, Haupt.)

The consonant "R," joined to the vowel "U" to form "Ur," or in its transformed form "Au," corresponds to developmental stage II, the Will to force-expression in the primal air △, namely as the Ur-will of the God-Spirit, appearing in its completion. Accordingly, the fifth of the Five Sacred Words, Ur, symbolizes the completion of the creative Ur-Will-act, while the transformed Sacred Word Au signifies the resting of the divine creative Ur-will after the completion of the creative act.

A superficial comparison of the meaning of the Sacred Word Ur, here indicated, with the lexical sense of the root, primal, and stem word ur (see pp. 60, 128, and 137), will already show the immense difference between the two—a difference we shall now consider more closely.

We recognized that the Sacred Word Ur designates the "completion of the creative act," whereas the root word ur, briefly put, designates chaos (hyle, Ginnungagap, the primal state before the arising of the Earth ♁), the primal-earth ▽—thus apparently "the beginning of creation." Thus, it seems to stand in direct opposition to the Sacred Word—but only apparently so.

It is a truth perceived by every esotericist that the divine force—let us briefly say "God"—was before creation pure Spirit, and that matter in fixed form, as it is now, did not exist. Only when God willed creation did Spirit condense into matter. Spirit as

such was completed—that is, it exchanged its spiritual form for the material. God-Spirit had now become God-Matter; He had died as Spirit, to rise again as Matter. Thus: esoterically, Ur = completion of the spiritual God; exoterically, Ur = arising of the material God. Since spiritual God and material God are in their essence the same, God is eternal, for the transformations touch only the outer manifestation, not the essence of the inner. Hence the name Surtur = "from Ur to Ur": esoterically: "From the materialization of Spirit to the spiritualization of Matter"; exoterically: "From world-creation to world-destruction." This is the apparent contradiction between the word-senses of the Sacred Word Ur and the root word ur.

In the same way, the sense of the Sacred Word Ru and that of the root word ru appear in seeming contradiction, for Ru, esoterically: "the God-Spirit resting in matter," i.e. the deceased resting in the grave, for the Spirit bound to matter by its own Ur-will is enclosed therein as if in a grave; exoterically: "the Creator-God resting after the completed creative work" (cf. II+10 a, ru, cow, etc., further: I. Moses 2.2 – II. Moses 20.11 and 31.17 – V. Moses 5.14).

By the way, it may here be noted that the esoteric meaning of the ceremonies of Christ's entombment on Good Friday—which today are scarcely familiar even to Christian esotericists (if indeed there are any!)—also signifies "the God-Spirit resting in matter," as the God of Matter who awaits the spiritualization of matter, to then celebrate the spiritual Easter as the liberated God-Wisdom. — Surtur!

As for all other word-formations and meanings resting on Ur and Ru, let reference here be made to: 10–I a, b, c: ur, and II–10 a, b, c: ru, with the reminder that also the Fifth Sacred Word Ur, or Ru, allows no further development into the lower word-order stages b and c.

To the esotericist it is now completely clear, from what has been said, that the "Five Sacred Words of the High Holy Hidden Eight" contain the entire mystery of Armanic Wisdom, and enclose it, like a sigil in crystal, within the Most Holy Secret Word — Arehisosur — which conceals nothing less than the "Philosopher's Stone"!

!!! 卍 Archisosur 卐 !!!

VI. The Root Words

From the results obtained so far, it no longer requires special justification to state that the Aryan original language knows only two-letter root words, as was already explained and said on page 40, and that there are three kinds of root words, all of which, without exception, are two-lettered.

These three kinds of root words are distinguished as follows:

- Root words consisting of one vowel and one consonant, where it makes no difference whether the vowel or the consonant stands in the first position.
- Root words formed out of two vowels without a consonant.
- Root words which we have come to know as the Five Sacred Words, and which must therefore be regarded as "improper root words."

The first type of root words we have already become thoroughly acquainted with in Section IV, On the Consonants. These are the following one hundred, or rather one hundred and thirty, two-letter words:

Developmental Stage
I: fa, fe, fi, fo, fu; af, ef, if, of, uf.
II: ra, re, ri, ro, ru; ar, er, ir, or, ur.
Ia: fa, ke, fi, fo, ku; a, ef, if, of, uk.
IIIb: ga, ge, gi, go, gu; ag, eg, ig, og, ug.
IV a: tha, the, thi, tho, thu; ath, eth, ith, oth, uth.
IV b: da, de, di, do, du; ad, ed, id, od, ud.
V: na, ne, ni, no, nu; an, en, in, on, un.
VI a: sa, se, si, so, su; as, es, is, os, us.
VII b: za, ze, zi, zo, zu; az, ez, iz, oz, uz.
VII a: ta, te, ti, to, tu; at, et, it, ot, ut.
VIII a: ba, be, bi, bo, bu; ab, eb, ib, ob, ub.
VIII b: pa, pe, pi, po, pu; ap, ep, ip, op, up.
IX: la, le, li, lo, lu; al, el, il, ol, ul.
X: ma, me, mi, mo, mu; am, em, im, om, um.

The second type of seed words, which consist of two vowels without a consonant and which include twenty-five two-syllable words, we have already seen in Section III on the vowels, where their value according to the law of development was also communicated, so we will not repeat it here to avoid redundancy. It will suffice to refer to that, since they are listed there in full; there are twenty-five in number:

A: aa, ae, ai, ao, au
E: ea, ee, ei, eo, eu
I: ia, ie, ii, io, iu
O: oa, oe, oi, oo, ou
U: ua, ue, ui, uo, uu

The third type of the so-called seed words, the "Five Sacred Words of the High Holy Secret Eight," may be mentioned here for completeness, even though these are not proper seed words, but rather belong in the series of seed words as an elevated form of values:

They are the following nine words:

Ur, Ra, Eh, Is, Si, Os, So, Ur, Ru.

one hundred and twenty-five, or one hundred and sixty-five if the divided consonants fa, ga, tha, da, sa, za and ba, pa are counted separately.

However, some apparent exceptions must still be mentioned:

1. It was already pointed out above, in Main Section IV, Consonants, on page 102, that the breath-sound H does not count as a consonant, and therefore is not counted, even though modern language recognizes it as a consonant with all the rights of such. Thus, all seed words containing an h, and therefore seemingly three-lettered, must nevertheless be acknowledged as two-lettered, because the breath-sound H in the original language counted merely as a strengthening sign, and never as a letter. Therefore, words like, for example: aah, hau, heu, hei, rah, hor, hru, etc. are to be regarded without exception as two-lettered seed words.

2. The consonant W, which only arose later, can occur in seed words only in the following cases, replacing U, namely: aw instead of au, ew instead of eu, iw instead of iu, ow instead of ou, wa instead of ua, wu instead of uu. All other words with w belong to the groups of Ur- or root-words.

3. The S can form a seed word only when it arose from the simple S or from Sh, but not when it derives from Sk, namely Sm (see page 200, VI, Sch.).

4. Ph, as a combination of P or B with h, can occur in seed words as a substitute for F or B, and such a seed word counts — because of the strengthening sign — only as two-lettered; e.g.: pha for fa or va; phu for fu or vu; iph for if or iv, etc.

5. All other double letters are, for reasons already discussed there, not normally found in seed words. However, in an extended sense, and for the sake of quick work, even such words (or syllables) containing double consonants, such as st, sp, st, sr, su, gu (qu), etc., may exceptionally be called seed words — namely those double sounds that since earliest times have lost their intervening consonant. It is nevertheless advisable, even in such exceptions — for the sake of accuracy and verification — to carry out the separation, as for example in Spiel = spi-es, i.e., sa-pi-es; or Stiege = sti-eg-e, i.e., si-ti-eg-e, for: sa + pi = spi; si + ti = sti, etc.

6. Diphthongs (see: Main Section III, “New and Clouded Vowels,”) likewise cannot be contained in seed words, since originally they were two distinct vowels and thus already in themselves formed seed words, e.g., ä = ae, ü = ue, y = ui, ö = oe, etc.

Now, since every seed word, as has been shown, appears in the three word-order stages a, b, and c, and at each of these shows a different — though derived from the preceding stage — meaning, it is not difficult to recover lost meanings of a word, indeed even to recover lost words, or to form entirely new words when necessary. To facilitate this procedure — and especially the latter undertaking — two tables of seed words are provided at the end: those formed from vowel + consonant, and those formed from two vowels. These graphically present the entire plan of the artificial structure of the Aryan original language, and completely rule out any possible error.

VII. The Ur-words

From the hundred rune-tables of Main Section IV, The Consonants, the law of the Ur-words results quite naturally, as the combination of two seed-words (Keimworte), or of a seed-word and a vowel, thereby establishing as a fundamental rule that there exist both three-letter and four-letter Ur-words. — In the subsection The remaining combinations of vowels without intervening consonants, we already saw that Ur-words consist either of two seed-words, or of a seed-word and a single vowel, and are thus four-letter or three-letter. Example: in-go = Ingo; oth-in = Othin or Odin; fa-ne = Fahne (banner); feme = feme, etc.

But we also have Ur-words which, although formed from two seed-words, seem (!) to have only three letters, namely two consonants and one vowel, such as: sal, tir, kar, fan, etc. Yet it is easy to immediately supply the missing vowel (the fourth letter) once the Ur-word is broken down into its two seed-words, as the following examples show: fal = fa-al; tir = ti-ir; far = fa-ar; fan = fa-an, etc.

If, however, an Ur-word has only three letters consisting of two vowels and one consonant, then it belongs to that group of three-letter Ur-words which are composed of a seed-word plus a vowel, as the following examples may illustrate: noe = no-e; aue = au-e; efa = e-fa or ef-a; ruhe = ru-e; lei = le-i; leo = le-o, etc.

Thus the rule follows that true three-letter Ur-words are those which show two vowels and one consonant, while false (or “spurious”) three-letter Ur-words are those that show two consonants and one vowel. In such cases the missing vowel must be sought and introduced, in order to restore the proper four-letter form of the Ur-word.

It can also happen that a true three-letter Ur-word may at first glance appear to be only two-letter, but this soon proves to be an illusion, because one of its vowels is necessarily a diphthong, as in: bö = bo-e; yb = u-ib; är = a-er, etc.

It can also occur that a three-letter Ur-word, when the consonant stands between two vowels, could actually be four-letter; e.g.: ata = a-ta or at-a, which could also be atta = at-ta; ana = a-na or an-a, which could also be anna. That is, the consonant standing between the two vowels ought to be doubled in order to recover the four-letter form from the three-letter one. But such a procedure would be, in essence, unnecessary, since no significant difference of meaning would result; and in Old High German, even still in Middle High German, the influence of the seed-words was felt strongly enough to produce frequent and regular double consonants. Thus, forms like ata alongside atta, ana alongside anna, etc., appear in conscious distinction of meaning. — In such (admittedly not numerous) cases, nearly identical three-letter and four-letter Ur-words stand side by side, both being correct.

It follows then that the Aryan original language, from the 125 seed-words, produces 15,625 three-letter Ur-words and an equal number of four-letter Ur-words — altogether 31,250 Ur-words. But if the divisible stages f–g, th–d, s–z, and b–p are treated separately, so that instead of 125 seed-words we count 165, then the result would be 27,225 three-letter Ur-words and the same number of four-letter Ur-words, or 54,450 in total — a number enabling the creation of an almost unlimited vocabulary.

This immense number of verifiable Ur-words can be found with ease using Tables II and III of the seed-words at the end of this work, and their meaning just as easily determined. In this process it is entirely irrelevant whether the Ur-word thus discovered is known or not, whether it ever existed in use or not, whether it was lost and rediscovered, whether it had never before been used and is newly created for some purpose or will be created in the future — it must and will always, without exception and without error, perfectly fit into the word-system of the original language, fully in accordance with the creative spirit that formed it.

VIII. The Root Words

Seed-words (Keimworte) and Ur-words form the foundation of the root words (Wurzelworte). Indeed, seed-words or Ur-words are in most cases already root words in themselves, which is why no strict rule can be set down concerning the number of letters in a root word. Nor can it be determined how many seed-words or Ur-words go into the making of a root word. For through the omission of vowels when seed- and Ur-words are joined together, or when several seed-words or Ur-words are compressed, they often accumulate in such a way that their separation—by reinserting the omitted vowels—becomes very difficult and uncertain.

The old rule of traditional linguistics, according to which the root, or root word, is that part of the word-body which remains after all suffixes (that is, supposedly meaningless sounds or syllables added on) are removed, now receives a significant expansion through my discovery. The long-standing claim that root words are monosyllabic is easily corrected in light of my findings: for while an Ur-word may appear monosyllabic according to modern understanding, it is in truth composed of two seed-words, and thus of two syllables—even if by the loss of a sound it has apparently fused into one syllable.

Let us take a few examples at random. For instance, the word “Morgen” (morning), Old High German morgan, Middle High German morgen. According to the previously accepted rule, morg would be the root word and -an or -en the meaningless suffix. More correctly, however, the root is mor, and the suffix -gan or -gen. Now mor is in fact an Ur-word (cf. X+8-ga, mo, mor) and itself composed of the seed-words mo and or (cf. 8–9+Ia, or). In this case, the Ur-word mor—really mo-or—is the root, which today, through the merging of vowels, seems monosyllabic but in reality is disyllabic. The form morg as root would be decidedly mistaken, for the g belongs to gan or gen, which is itself again an Ur-word (ga-an, cf. III+1–4a, fa; I–4+Va, an), and thus no “meaningless” suffix, even if its meaning has become obscured today.

Another example: “absterben” (to die off). The root is ster, with prefixes and suffixes ab- and -ben. ster consists of the three seed-words se-te-er (cf. VI–5–6a, se; VII+5–6c, te; 5–6+IIc, er; and the combination of S and T into St, p. 232). Here we find an Ur-word that against the rule is composed of three seed-words—or, more precisely, of the two Ur-words ser and ter, compressed into ster—thus at least an “improper” Ur-word, as explained earlier on p. 252 (S+C=St). The two affixes ab- (I–4+VIIIc, ab) and ben = be-en (VIII–5–6e, be; 5–6+Vc, en) are likewise a seed-word and an Ur-word respectively, and so not in the least “meaningless” syllables.

Another characteristic example is the word “Sprache” (speech, language), Old High German sprahha, Middle High German sprâche. The root is spra. The Old High German sprahha is composed of the three seed-words fa, pa, rah and the vowel ha, which mean:

VI + 1–4a, sa = heavenly fire-generation on the spiritual plane.
VIII + 1–4a, ba (pa) = earthly generation.
sa + pa = spa = heavenly fire-generation on the spiritual plane for the Earth.
II + 1–4a, ra = primal-air will-power and might.
I–4a, a = cause, willing, ability, and deed.

The word-concept is therefore: divine-spiritual creation for mankind through the primal-air's willpower, powerful in becoming, ability, and action – that is, language. The word saparaa shortened itself into spraa, from which came sprahha, and later sprache (speech/language); the Ur-word is thus spra, which perfectly matches the root-word spra. The appended a (ha) emphasizes the special power. The suffix -ha, derived from h, is today indeed meaningless, but in Middle High German still had significance for emphasizing the "true" meaning.

Another example of a more difficult kind would be the word Bischof (bishop) – which, for this reason, is often falsely derived from the Greek ἐπίσκοπος, but as we saw (VIII + 7a, bi, bis, Bischof), it is of primordial Aryan origin. It is formed from bi-is and fo-of, and therefore consists of two Ur-words: bis and sof. Indeed, the -sch- belongs partly to the first Ur-word as s, and partly to the second as ch (f). It would thus be wrong to designate the root as bis and the -of as a suffix. Pronunciation itself confirms this, for one does not say "Bi-s-chof" or "Bis-ch-of" in a broken way, but rather seamlessly and as one word, Bischof. And although it seems to be two-syllabled, it is in truth "four-keimworted" or "double-Ur-worded," since it is composed of two easily separable Ur-words. This is again confirmed by the pronunciation, which rests upon the -ch that links both halves, binding bis and chof together.

Another example is the word Spiegel (mirror). This word should actually read fully: Sipiegel = si-pi-eg-el (cf. S + P = sp, p. 284) and is made of four keimworte. But since si-pi contracts into spi, thus forming spi as a quasi-keimwort, the word now consists of the three keimworte: spi-eg-el, of which spieg appears as the Ur-word, which also forms the root. The suffix -el is itself a keimwort with the meaning "the true heavenly light."

These examples could be carried on into infinity, but these three may suffice to show that the Ur-words are, in fact, already root-words and possess all the characteristics of root-words.

Yet despite this recognition, I maintain the division of concepts into "Ur-words" and "root-words" side by side, and I recognize both. For this I had good reasons, namely:

1. The concept and type of root-word are fixed and should remain so, indeed they are capable of extension, but only if one does not confuse them with the concept and type of Ur-word, for the latter is unchangeable in nature and essence.

2. The definition of root-word common today is fully adapted to modern word-classification, which cannot always be reconciled with the genesis and evolution of word-formation, as I myself have demonstrated in the keimworte and Ur-words. For this reason, I created the subdivision of "Ur-words" while retaining the category of "root-words," in order to facilitate understanding between my school and the old school. I define the Ur-word as being formed from two keimworte, or from one keimwort with a prefixed or suffixed vowel, and thus as four-lettered, three-lettered, or, when a double-consonant emerges (st, sp, sch, etc.), as five-lettered. The old school, on the other hand, defines the root-word as the one-syllable part of the word-body remaining after all suffixes have been cut away. In most cases, the "Ur-word" appears as the "root-word," but the discovery and the justification of this finding differ, and it is precisely this difference that forms the bridge for understanding between my school and the old.

3. Likewise, the concept of "syllable" must be retained in modern language usage, even though it has been shown that in the sense of the Ursprache there are no true syllables, only vowels, keimworte, and Ur-words, each of which can form a syllable in modern usage. For example: a in aber; da in Dasein; man and tel in Mantel. Indeed, even several keimworte combined can form a syllable in modern language. For example: houbet = h'o-ub-et = Haupt; wolf = u-ol-fe = Wolf; wort = u-or-at = Wort, etc.

It would therefore be premature and unwise to attempt to abolish or reject the terms "root-word" and "syllable" at this time, since they prove useful both for the transitional period and for elementary instruction – being closer to modern linguistic sense. For deeper learning and study, however, the bridge is already here, easing the transition into the mysteries of language-origin and language-becoming.

IV. The Mysteries-Language and the Kala.

With the 31,250 Ur-words of the word-ordering stages a and c, excluding stage b, with the five vowels in their interpretations in stages a and c, again with full exclusion of stage b, and further with the most holy 卐 Archisosur 卐 and its Five Primordial Holy Sal-Words of the High Holy Hidden Eight of the Armanic Wisdom, the foundation of the "Secret Language of the Armanen" (Mysteries-Language) is given.

In everyday speech (word-ordering stage b) the secret communications were delivered in writing or orally, but what was always meant was the value of stage a or c, which could easily be distinguished from the sense of the communication. This was the primal law of the secret language as long as it was still preserved and cultivated in its old purity. But already very early a decline set in, and only a few of the old mystical writings preserved the pure mystical speech, and even the "Apocalypse" already shows tendencies toward symbolic style, either with the deliberate intention of further obscuring the mysteries-language by symbolic word-usage—or, what is more likely, because by that time the pure mysteries-language was no longer known, or had already degenerated.

From this second developmental phase of the mysteries-language, its "symbolistic period," Dr. Jörg Lanz von Liebenfels, in his Theozoology as well as in his biblical documents and other writings, provides numerous and important references, to which reference is made here.

The two developmental stages of the mysteries-language mentioned here—namely, the period of the pure secret language and the period of the symbolizing secret language—stand in the closest connection with the conceptual words. In the first period, they denoted divine natural forces in abstract terms, while in the second period (that of the symbolizing secret language) they had already sunk into divine names.[279]

With the help of this recognition, the initiate—although struggling with many difficulties—can now re-translate the communications of the symbolic period back into those of the originally pure secret language, and represent them in their ancient purity.

But even the symbolic secret language deteriorated into incomprehensibility (the books of Moses are a sad example, since through the reworking of Ezra [458 BCE]—which almost amounts to falsification—they suffered greatly), and a third phase begins in the "allegorizing secret language." With this stage comes the complete downfall of the secret language, which from then on only led a shadow-life, contenting itself with very vague word-games (bearing a desperate similarity to puns).[280]

---

[279] See Main Section IV, The Consonants, Rune-tables I–C.

[280] As an exemplary case of allegorizing secret language may be cited the famous Theuerdank of 1517, and here only a few characteristic features are listed: King Romreich = Charles the Bold of Burgundy. Queen Ernreich = Mary of Burgundy. Tewrdankh (Theuerdank) = King Maximilian I. fürwittig = frivolous, youthful recklessness. Neydelhart (Neidhart) = envy and malice of manhood. Unvalo (Unfall) = misfortune. The "sword-rose" of fourteen swords on which Theuerdank stands is interpreted as the wheel of life. There is much Kala in this work, but not in the old sense, rather—one might almost say—in the modern sense of a roman-à-clef. Theuerdank as well as Weißkunig may be regarded as the last representatives of symbolic poetry. The following so-called "humorists" and "moralists," such as Sebastian Brant's Ship of Fools, Thomas Murner's Guild of Rogues, Johann Fischart's Geschichtsklitterung, Grimmelshausen's Simplicissimus, Phylander von Sittewald's Gesichte, and countless other satires, also belong to this period, but their Kala is poor and in

The secret or mysteries-language preserved itself most purely in Germany, as can be seen from the symbolic script of heraldry, which in non-German countries—especially in Italian, Romance, and Slavic lands, England included (despite its otherwise tradition-preserving character)—rapidly degenerated and decayed in ghastly ways. Outside Germany and Austria, the true "Ario-Germania," the Aryan secret language developed uniquely in India and Persia and remained long in a pure state. The simultaneous occurrence of religious renewal-strivings in Ario-Germania and Persia-India (cf. X + 1–4a, man, Arman, Ahriman. – VII + 7a, c, ti, tiuf, Teufel) nevertheless leaves no doubt of a constant and uninterrupted intercourse between the spiritual rulers (I deliberately avoid the not-applicable designation "priests") of both peoples, namely the Ario-Germans and the Ario-Indians, even though history has preserved no report and thus no record of it. But the strikingly parallel and simultaneous phenomena on both sides and other signs leave no doubt about such continuous intercourse and mutual influence—a traffic that only ceased with the end of the Armanenschaft in Germany at the close of the Middle Ages.

With the close of the Middle Ages[281] and the religious upheavals in Germany that soon followed, the knowledge of the secret language almost completely died out. What survived in isolated cases was so overrun with inaccuracies, unconscious errors, and both unintentional and intentional falsifications, that it requires a very sharp eye to find one's way through this wilderness and to recognize the trace of the true.

The most devastating effects were caused by certain secret orders—Rosicrucians, Illuminati, Freemasons, and others—which, though founded on genuine foundations, nevertheless, in their eagerness to outdo one another, set forth the most absurd notions. The few who still lived who possessed some knowledge—though surely not complete knowledge—cloaked the remaining fragments of ancient wisdom (which likely no longer stood fully clear in their own consciousness) in such masses of superfluous trappings, in order to conceal the little they revealed beneath such accessory frameworks, that only one already knowledgeable, with unspeakable patience, could read these communications and separate the important from the worthless (deliberately inserted), and only then discover the sought-for truth. Anyone who has engaged with the writings of the alchemists, Rosicrucians, Freemasons, etc., will be able to confirm what is here said.

To this must be added the countless dubious appearances of men such as Cagliostro, Saint Germain, and numerous others, who appeared most mysteriously and claimed to be members of secret brotherhoods. They cannot always be dismissed simply as frauds, for they often possessed knowledge and abilities that went beyond the average, and which today are difficult to judge, especially as much of what they said was indeed true, though not recognized or understood by their own time, and therefore falsely reported.[282]

---

complete decay. The last good Kala is found in Der Pfaff vom Kahlenberg, Der Pfaffe Amis, Peter Leu, etc., because they are based on old writings and merely reworked, though much was corrupted in the process

[281] Compare: G.-L.-B. Ar. 2, Armanenschaft I. Teil, 2nd edition: "The Middle Ages in Armanentum," and: "God as Gibraltar, the world as Macrocosmos, and man as Microcosmos."

[282] Most of these mysterious men presented themselves as emissaries of a secret order "in the East," which under certain circumstances may well have been true, and indeed considered from three points of view:

Without well-founded knowledge of the Ario-Germanic secret doctrine—that is, of the Ario-Germanic secret or mysteries-language—no one should attempt to read such mystical writings, for he would fare no better than a layman who, without compass or helm, attempted to sail a three-master from Trieste to New York: he would not even reach Capo d'Istria!

By good fortune, we Ario-Germans are so richly supplied with genuine original sources from the era of the "pure secret or mystery-language"—for we possess indeed all of its complete keim- (seed-) and ur-words!—that we are thereby in a position to solve without remainder all that has been handed down to us from primeval times.

In my book: G.-L.-B. No. 5, Bilderschrift ("Picture-Writing"), I have shown in hundreds of examples how, with the help of the original language, its characteristic picture-writing can be solved and read. The following procedure must be observed:

1. Look carefully at the picture-work—whether it be a coat of arms, a frieze, an old saint's image, or some other mystical representation—especially the seemingly incidental details, and write down in the briefest sentence form what is depicted.

2. In this description, use the technical terms appropriate to the craft: in heraldry the heraldic expressions, in other works the professional terms corresponding to the objects shown. Here old hunter's language, the "memory-language" of carpenters, builders, and stonemasons, the old trades-speech, etc., come into play; not least also the local dialect of the people. One should only collect the "kenning-words" (Kenningar), leave aside all auxiliary words, and briefly state only the matter itself without connective words. Already some main idea will become apparent, which, however, will have little or no connection with the apparent meaning of the depiction, and will still appear puzzling.

3. Next, write beneath this legend—written in modern High German—the same words in an Old High German or Old Saxon rendering.

4. Now break down this translation into the keim-words and ur-words, and try whether these bring the meaning closer to light, namely:

---

1. They may have been envoys of the Armanenschaft of the Ario-Indian Indians and Persians, sent to renew the interrupted bond with the Armanenschaft of the Ario-Germanic Germans (under which term I always include the Austrians, and not least of all).

2. They may have been Ario-Germanic Armanen, who, as scattered remnants of the old Armanentum, sought to reassemble the dispersed Armanenschaft. When they said they came from "the East," this was symbolically entirely correct, for "the East" = the Rising (Aufgang) was always the Halgadom; even today Freemasonry uses the term "East" in the same sense. It was therefore a misunderstanding to think always of India or Persia.

3. In my above-mentioned treatise The Middle Ages in Armanentum I referred to the still-existing, from ancient times, Ario-Germanic-Wuotanic Armanenschaft that revealed itself to me (see my German Mythological Landscape Pictures, Vol. II, section Carnuntum), and also the fact that this clan-association also from time to time sent out envoys. Those mysterious men may therefore also have been in contact with this association.

That they were suspected, persecuted, slandered, and killed by their opponents is understandable, and thus one ought not dismiss them outright as frauds without careful examination. — More on this in G.-L.-B. Ar. 7, Armanism and Kabbala.

a) According to the pure mystery-language, which seldom gives a complete solution;

b) According to the symbolic mystery-language, which most often provides the key—for example, a hare = the ape, or a hare as "lamp" = the bearer of light; the eagle = the storm; the fool = the sun, the ruler, justice. Should this solution still not suffice, then attempt:

c) According to the allegorizing mystery-language, which already belongs to a very late period, roughly from the mid-15th century onward. Here little is to be expected: if the source is ancient, the allegorical interpretation misses the mark; if the source is more recent, the message is rarely of importance.

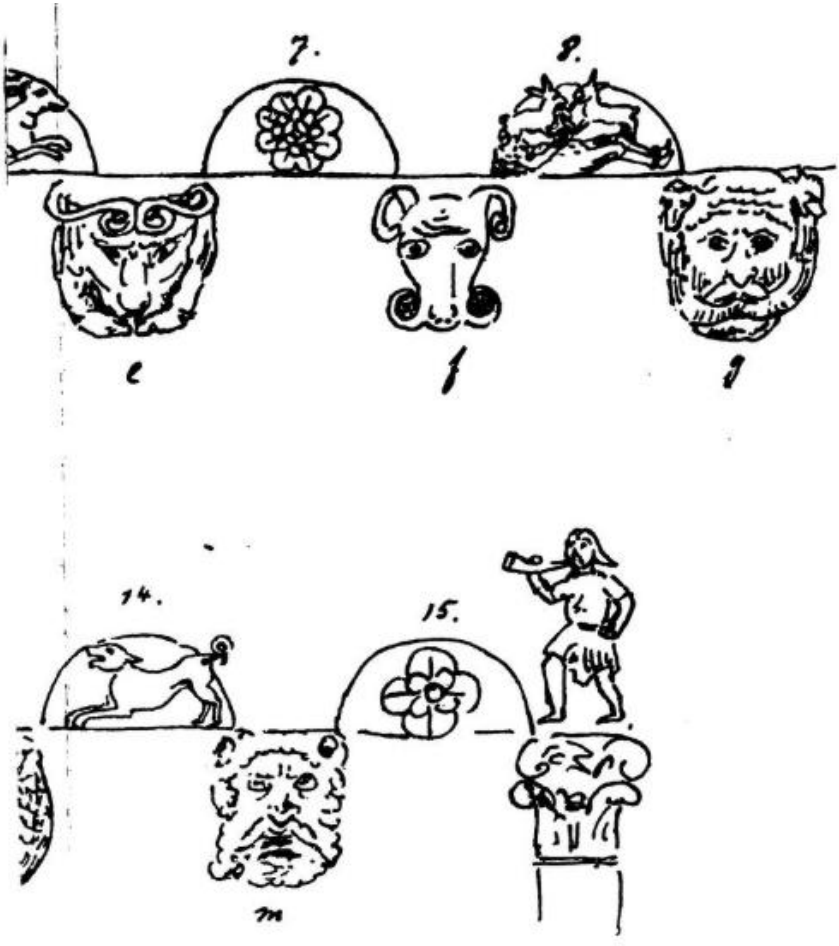
A lion, for example, no longer stands for "life"; the forms Leu or Lei (IX + 5–6a, le, lei, leu) no longer mean:

a) in the pure mystery-language: lei = the fixed, immovable law of life; leu = completed justice as the law of life; or

b) symbolically: lei = the god of justice standing rock-firm in life; Leu = the great god of justice, the sole guardian of law.

In the c) allegorical mystery-language, the distinction between lei, leu, and lion has already been forgotten; there remains only "the lion, king of the beasts," and it signifies—if we speak in the language of modern heraldry—"in particular lion's-courage and excessive lordliness and knightly virtues…" One sees that this says nothing at all, and it must be rejected, in order to return to the interpretation from the pure or the symbolic mystery-language, or from a union of the two, and thus, after some effort, to arrive at the solution, which will then at once yield the proper reading.

Some examples will explain this, which I shall here insert, in order then, upon this basis, to resume the interrupted discourse.



To Karl Lachner, Director of the School of Applied Arts in Braunschweig

A. The Mystical Picture-Sequence on the Eastern Apse of the Cathedral at Königslutter

(See illustrations 14 and 15 on the previous page)

Mr. Karl Ladner, Government Councillor, School Inspector, and retired Director of the School of Applied Arts in Braunschweig, sent me with a letter dated October 22, 1913, the sketch copy of the above picture-sequence with the following note:

> *"I also send you, on tracing paper, a picture-sequence which is carved in limestone on the eastern apse of the cathedral in Königslutter. The cathedral was begun by Lothar of Saxony in the year 1135 and served as a collegiate church for a wealthy Benedictine monastery. It is far too striking to find the secular depiction of a hunting procession on a monastic church, for us not to assume that these images must carry a hidden symbolism. The picture-sequence lies about three meters above the ground and consists of three sets of five Romanesque profiled round-arches, within whose recessed panels alternating hunting-scenes and rosettes are depicted. As consoles, three sets of four figurative motifs serve, partly human heads, partly interlaced animal figures. The actual hunting procession is formed by three sets of three individual representations. On each side, a youth (recognizable by the hairstyle) blows the hunting-horn. In the second arch-field, a boar is torn apart by a hound; the fourth field is filled by a pursuing hound, the sixth by a leaping stag. In the eighth field lies a female figure whose hands are bound by two hares, while her feet are already tied. In the tenth field, a bearer with a hunting-horn in hand carries a slain hare; in the twelfth, a hound seizes a hare; and in the fourteenth, again, a hunting hound. Both hunting-processions move toward the center, toward the main piece."*

The method of solution and reading may be seen from my reply of November 28, 1913, to the above letter, from which I here reproduce the relevant passages unchanged:

"This is a genuine, regular picture-writing, and so I will, without many words, proceed to its solution and reading, relying on the number and letter designations of the sketch. But first, I note that this picture-writing divides into three parts:

1. the narrative legend, which proceeds in the arches with even numbers;
2. the exclamations or references in the arches with odd numbers, similar to the responsories in Catholic chant; and
3. the twelve corbels and the three columns — all highly significant!

Beginning: The sequence begins with the man blowing the hunting-horn, which resolves into: Mann bläst Horn[283] = ma bla horen = Man (or: "you man," you observer), pay heed to the (primordial) act of generation.

---

[283] It is important to note in what relation the man stands to the horn: Man blows the horn (man bla horen); Man carries the horn (man tragan horen); or the horn merely appears beside him (man horen); etc. — the same applies to all signs.

No. 1: Eight-petaled rose = aht blat rofa = “Pay heed to the heaven-fire-generated sun-right” (the Armanen-right, the Ararita).

No. 2: Hound seizes the boar = hunt fahet suin = “The High One (Arahari, Wuotan, Armanism) halts destruction.”

No. 3: Five-petaled rose = fem rosa = “Divine five-right.”

No. 4: Hound bilet (“sets upon,” not bellt “barks”) = hunt bilet = “The High One sets (establishes) … (see No. 6).”

No. 5: Eight-petaled rose = aht blat rofa = “Pay heed to the sun-right.”

No. 6: Stag = hirz = “Salvation” (in connection with No. 4: “The High One sets salvation”).

No. 7: Eight-petaled rose (as above) = “Pay heed to the sun-right.”

No. 8: Two hares (lamp) bind woman = thuo lampe fuoniouida (Ar-fona) = “Bring to light the God-sun again”; i.e., the divine-spiritual knowledge of the Armanen, the Wihinei = God-sun.

No. 9: Four-petaled rose = fyr blat rofa = “Pay heed to the primal-fire right (spiritual knowledge as sun-fire or Armanen-right).”

No. 10: Man with horn carries hare = man horen tragan lampe = “The progenitor-man (= the creator, Arahari)[284] carries the lamp, the divine primal-light, the divine knowledge, the Ararita!”

No. 11: Eight-petaled rose (as above) = “Pay heed to the sun-right.”

No. 12: Hound seizes hare = hunt faht lampe = “The High One holds the lamp — the divine knowledge, Ararita.”

No. 13: Eight-petaled rose (as above) = “Pay heed to the sun-right.”

No. 14: Hound hunts (bilet = sets upon, not barks) = hunt bilet = “The High One sets … (establishes again).”

No. 15: Four-petaled rose (as above) = “Divine primal-fire sun-right, Ararita, Armanentum.”

Conclusion: Man blows horn = man bla horen = “Man! (or: man), pay heed to the generation, namely: the arising.”

The “three columns” signify tri fal = “turning,” hence “living” salvation; that is: arising, becoming, change, or passing into new arising (Urda, Werdandi, Schuld), or, in a transferred sense, the three holy stages.

The twelve corbels mean:

a) Two angels = thuo angil (hinge, hook) = “Do the beginning! = Begin!”

b) Two cocks = thuo hana (singer, herald) = “Do proclamation! = Proclaim!”

c) Head = houfut (houbit) = “Head-knowledge, as the highest divine knowledge, Ararita, Armanism, Wihinei” (cf. 8–9 Ha, of, hof, hofut).

d) Two geese = thuo ganz = “Do it fully, i.e., live it (the Armanentum) out.” — First column: “Salvation of becoming” (Father-Mother, Great Ur-Mother, magna Mater; Urda, Wuotan).

e) Lion’s head = leu hofut = “Head-knowledge of the One Great Guardian of Life’s Right, or: head-knowledge of spiritual life in Arahari, of Armanism.”

f) Ram’s head = widar hofut = “Return of Armanism as head-knowledge.”

---

[284] The progenitor-man is God as creator; therefore Wuotan carries the horn (cf. 8–9 Ha, er); at the world’s end the horn bursts apart, i.e., generation ceases.

g) Head with two serpents = hofut thuo salango = "Head-knowledge from the origin of salvation." — falango = fal (salvation); ango (beginning); falango = "serpent."

h) Bull's head = satir hofut = "Head-knowledge of the divine primal generation or world-creation." — Second column: thuo sal = "Work salvation!" = Becoming or life's salvation (Werdandi, Donar).

i) Two eagles = thuo adal aro = "Do nobly endure!"

k) Fire-breathing head = fyrhofut = divine primal fire, the chief knowledge of it.

l) Two geese, whose tongues form a St. Andrew's cross = thuo gans mal = "always do (ganzmal)" or "forever."

m) Head = hofut = the chief knowledge. — Third pillar = tri fal = salvific transformation of passing away into re-arising (Skuld, Freyr, Loki).

Reading of the pictorial script in sequence

If we read the solution of this pictorial script as a whole, the following results in our contemporary German:

I.

"Pay heed (or recognize) the divine origin of primal generation! — Pay heed to the divine true solar or Armanic knowledge (Ararita, Armanrita, Wihinei). — The High One (Arahari, All-Father, Wuotan) restrains the destruction (that makes itself felt everywhere) of the Wihinei through the holy Feme (sacred law). — The High One, Arahari, restores through the solar or divine law the Heil (salvation). — Pay heed to the solar law (of Armanentum)! — Let the high Armanic knowledge shine again! — Pay heed to the divine primal fire (that never goes out)! Arahari himself indeed carries the light of his divine primal light! — Therefore, pay heed to the true divine solar knowledge! — Arahari firmly holds the High Light! — Therefore once more: Pay heed to the true divine solar knowledge, which Arahari establishes in the High (Holy, Secret) Eight of the divine primal-fire solar law! — Man (you who behold this with understanding), pay heed to the divine primal generation!"

II.

"Begin! Proclaim the divine chief knowledge of Arahari-Wuotan! Do it completely and live it out (that is: fulfill your life with it)! — That is the salvation of becoming! — Spiritual life in Arahari entails the return of Armanism as the divine-spiritual chief knowledge of the origin of salvation (and) as the chief knowledge of the divine world-creation or primal generation. — That is the becoming, living salvation! — Persevere in the chief knowledge of the divine primal fire, live your life out (die) completely in the chief knowledge of the Wihinei of Arahari! — That is the salvific transformation of rebirth, of passing away into re-arising!"

This is a masterwork of good, genuine Kala from the year 1131.[285]

[285] At this point I extend my heartfelt thanks to the highly respected Herr Regierungsrat Karl Ladner for his friendly willingness to permit me the publication of these communications and sketches — also those on page 20.

B. The Monocephalus at the Church of Deutsch-Altenburg (Carnuntum).

(See illustration 16 on page 624.)

Based on a photographic image by Royal Building Inspector Wilhelm Köhne, Berlin.

On a buttress of the late Gothic Church of St. Mary in Deutsch-Altenburg (Carnuntum) in Lower Austria there is a triangular shield of early Gothic style, depicting a "Monocephalus" as a coat of arms. The evidently associated bucket-helmet, without a cover, is placed next to the shield on the opposite face of the buttress and shows a heavily weathered human head as crest (Helmzier).

This shield, together with the helmet, does not belong to a gravestone, contains no inscription, and—since it clearly stems from an earlier period of art than the church itself—was either transferred here from an older building (with the original inscription lost in the process), or else possesses some very special, hidden meaning.

However, if one solves the heraldic emblem and crest kalisch (according to the secret symbolic language Kala), it becomes easy to see that this shield was meant only to appear as a coat of arms, to deceive superficially, and thus never actually served as a true heraldic arms. For the same reason, it never belonged to any gravestone, has no inscription, and was worked independently to convey a specific message through the Kala to the initiated.

The solution of the shield is:

A head two lions
ain hofut thuo lev = "Do reveal the One Chief Knowledge as living law."

The solution of the crest is:

Man's head
man hofut = "the admonishing chief knowledge (asserting itself and fighting for it)."

One must recall that the helmet covered and protected the man's head and thereby "asserted" the man in contemporary thought. Thus, in a transferred sense, the man also "asserted" what he bore upon the helmet, i.e., upon his own head, and displayed there—he "asserted" it. Therefore, without exception, every crest (Helmzier) meant formulaically: "assert and stand ready to fight for it!" The crest was thus always a challenge to battle with anyone who opposed or rejected such assertion. For this reason, in combat the first lance-thrusts or sword-blows were always aimed at the crest, to strike it down—for it was not the man, but the matter he "asserted" that was fought against, in knightly understanding and under Armanic rule. Hence even friends could fight each other without becoming enemies.

This formula is never expressed in heraldic blazonings of crests (as it was considered self-evident), but I have here intentionally inserted it (in parentheses) to make the crest's meaning clearer. Also striking is the fact that the helmet was placed separately

(heraldically: to the right) and apart from the shield on the other face of the buttress. This was not accidental, but deliberate intention: to say that “the right is what the crest asserts.”

Thus, the reading of the above solution is as follows:

- Shield: “The chief knowledge of the One Great Law of Life as primal natural law, which reveals itself divinely—make it manifest in life through righteous living.”

- Crest: “The admonishing chief knowledge (which speaks to you as conscience), assert it, and fight for it as for the Right!”

This heraldic emblem is therefore clearly Kala, that is: under the outward appearance of a coat of arms it was meant to admonish the dispersed wandering initiates to remain steadfast in the struggle for the triumph of the Ararita, the Armanrita, and the High Wihinei; to take these into the High Holy Hidden Eight, so that when the “twilight of the Armanen” had passed, they might once more step forth with the asserted chief knowledge and let the Most High Ararita shine again as the world’s lamp.

!!! 卍 Archisosur 卐 !!!

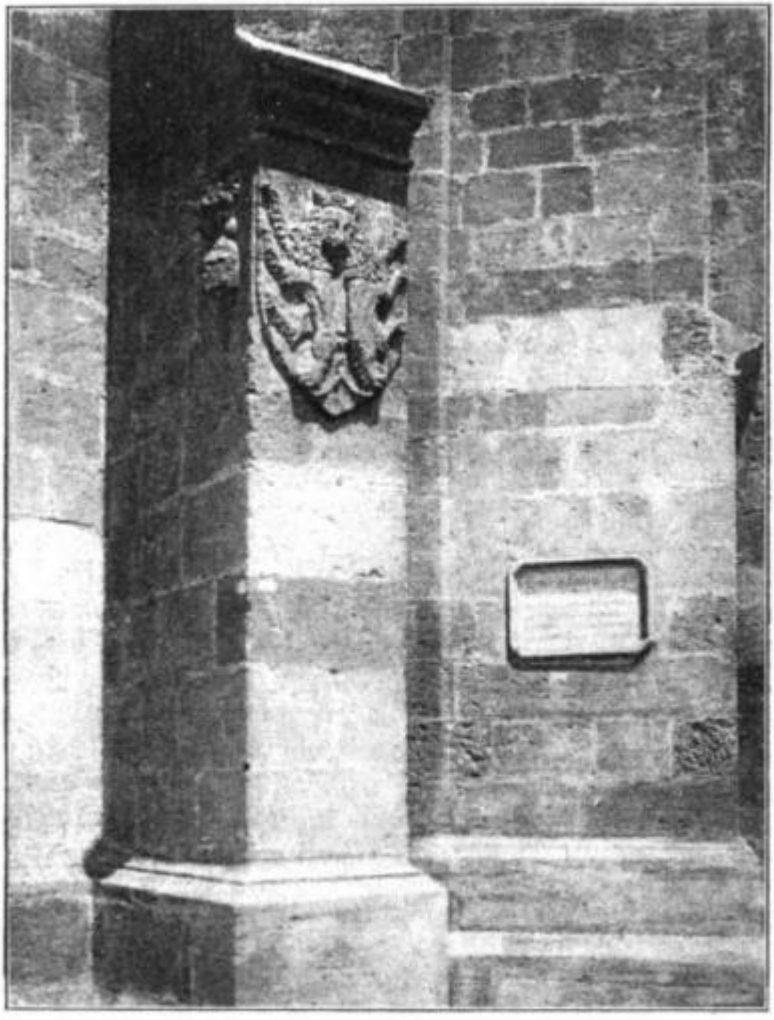


Fig. 16. The Monocephalus at the church (Carnuntum). Authorized reproduction based on a photograph taken by the royal building councilor, Wilhelm von Deutsch-Altenburg, by Köhne †, Berlin.

C. The Deceptive Trugstein ("false stone") at Schloss Stauf in the Altmühl region.

(See illustration 17.)

In a letter of December 20, 1913, Mr. Friedrich Roesch of Nuremberg[286] sent me several views of Schloss Stauf in the Altmühl region of Middle Franconia, as well as a photograph of a puzzling inscribed stone, asking me to decipher it. The relevant lines of his letter read:

> *"The castle of Stauf is mentioned in documents for the first time in [year] 1076. It was destroyed twice, in 1308 and 1460. After that, it was never rebuilt. The inscription is found on a stone which—as is clearly visible from the photograph—shows the mason's mark, so it can be assumed that the stone already bore the inscription when it was built into the castle wall. The fact that after every rainfall and every excavation shards of urns come to light—and that even a flint knife was found two years ago—shows that the Stauf, an isolated hill-cone, must once have been an ancient cult-site. It seems possible, then, that the stone originates from that time. The inscription has been studied in the last fifty years by many scholars. No one has been able to interpret the signs, and yet they cannot be arbitrary figures. In 1723, Feuerlein in his Programmatum 6. cal. Junii declared the signs to be Gothic or Punic writing. I enclose a clearer hand-drawing and several views of the Stauf. A gentleman who has been researching old German cult-sites was absolutely enthused when inspecting the hill, and declared it to be the best-preserved 'sun-castle' still extant."*

The solution and reading are as follows: The inscribed stone at the castle ruins of Stauf is a "deceptive Trugstein," and moreover—probably intentionally—was set into the wall upside down, though this may also have happened accidentally during one of the reconstructions of the castle.

Fig. 17. The calcifying Crugstein at Stauf Castle.

[286] I extend heartfelt thanks here to Mr. Friedrich Roesch of Nuremberg for this communication, as well as for his gracious permission of July 1 of this year to publish it in this work. Unfortunately, the reproduction of the two views of Schloss Stauf, likewise permitted to me, had to be omitted this time due to other hindrances.

When placed in its correct orientation, the inscription presents itself as follows: The supposedly “misleading” content reads: M C III (1103) built . 14 3. B. 300.

That, of course, means nothing—and was intended to mean nothing. It served only to conceal the real legend, preserving it legible only for the initiated.

The kalisch (secret-symbolic) solution is: The majuscule M—or better said, the deceptive form of this majuscule—resolves into three “man”-runes = ᛘ , the third of which bears the “tel” stroke = __ drawn through the head. These three runes thus signify:

1. man = Moon,
2. man = Mannus, the lunar ancestor, Pitris, Tuisto’s son, Mannus,
3. man with the “tel”-stroke = Mannestel = man’s fate, destiny.

The two diagonal crosses X connecting the three ᛘ are two “ge”-runes = XX = thuo gege = “two together.” The two X are themselves bound together by a U (XXV) = seme (“togetherness”), and beneath this swings an arc = nau (ship; cf. V + 1–4a, na, and G.-L.-B. Ar. 5, Pictoral Script) = “to slumber.”

The concealed meaning of the deceptive majuscule therefore is: *“The true man (thrice, and therefore the genuine one) and his destiny is present, hidden (slumbering) in the eternal realm.”*

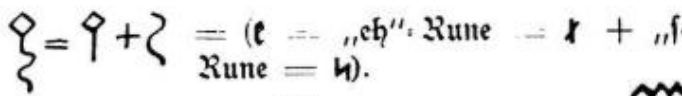
The rest of the inscription dissolves:

= Zentschaft, Gau, district.

III = Loyalty (three).

- the reversed (demonized) "bar" rune = ᛒ ==, "entboren", i.e., degraded, incapacitated, amtsentsect.

= the reversed (demonized) "fa" rune = r = deprived of his means.



I = id; ᛟ = oihil = noble[287]; = ifid, fastening or inserting; = triur = primal procreation, primal becoming; thus: “I, nobly steadfast” or “I, nobly firm since the primal becoming.”

[287] On the rune ᛟ see G.-E.-B. Ar. 5, Pictoral Script.

— filfot — Keilfuß.

This “filfot” — “Keilfuß” (swastika) — which must have been a difficult proper name — resolves in kalisch as follows: kil-fot: kil = splitter, wedge; fot = generating foot. Thus: Filfot = stirrer of contention; Kilfoter = guide of direction, but also (in word-order level c) = useless idler.

Overall solution: “The faithful man bears his destiny, but is present in the hidden secrecy with fidelity in the community (although stripped of honor, divested, and standing outside the healing of the law). — I, nobly steadfast since the primal becoming (must now) go as a ‘filfoter.’”

This inscription and its solution require a brief explanation. The author of this inscription succumbed — as countless of his fellow sufferers — to the imperial or Roman-church “messengers” (cf. VI + 5–6c, send, senoth), who carried on the struggle against the Armanenschaft and the femanenschaft. He, as a leading femane (free count), was driven from his castle and outlawed. But though he was banished to the “people’s line on the heath” (cf. G.-E.-B. Ar. 2A, Armanenschaft II), he tended faithfully to the secrecy in the “High, Holy, Hidden Eight,” and he succeeded in secretly affixing that cryptic inscription at the ruined castle.

How skilled he was in the handling of the “Kala” is proven not only by the cleverly deceptive form of the inscription, but also by the magnificent dexterity in applying ambiguous words — for example, the expression “Kilfoten,” which could mean both “giving direction” and “stirring conflict,” but also “to idle about.” — To the initiated he said he wished to “stir up the struggle for the Ararita as one giving direction,” but to others and their spies he said that he must now “idly lead a purposeless life.”

What secrets does this brief inscription conceal, and what light does it throw on the more intimate history of that Altmühl region! Here again the rule of experience is confirmed, that only he who knows the “secret writings” (Gescicien) can understand and truly grasp history.

This “Trugstein of Stauf” should have found its own Victor von Scheffel!

D. Another Deceptive Stone.

(With reference to Illustration 18.)

In G.-L.-B. Ar. 5, "Kala", I already gave on pp. 108–111 the following report, which I here reproduce unchanged:

Fig. 17. The calcifying Crugstein at Stauf Castle.

One of the many examples of messages concealed through Kala concerning the secret of the Armanenschaft, respectively of the Feme, may be provided by the following inscription stone, which at the same time shows how the riddles of Kala can be solved and read.

An old Swabian farmhouse still bore, in the middle of the 18th century, an inscription stone dating from the early Middle Ages (Fig. 18). Its content can be read as follows: *"I bear a faithful heart, but am regarded as of little worth; alas, my faithfulness is unrecognized, God will surely avenge it."*

It would be a grave mistake to attribute this peculiar use of numbers and pictorial signs as word-symbols to some quirk of the inscriber, as if he were simply venting resentment over unmerited rejection. Behind this supposed whimsy lay, in fact, a deep meaning which only Kala can solve—both in the exoteric and the esoteric sense. The words of the inscription are merely misleading embellishment, entirely secondary and unimportant. They might at best allude to a personal mood of the stone-setter, but the main content lies in the numbers and the pictures in their hieroglyphic-symbolic sense.

4 = fyr, Ur-fyr (fire), i.e. God as primordial fire in space.

1 = the One, God as All-Father.

3 = the thrice-holy threefoldness: Becoming, Being, Passing into Renewed Being, i.e. God in Time.

The sum of these number-symbols, 4–1–3 = 8, that is, the Acht (Eight), is the Hidden Eight, the great mystery of the Armanenschaft, its esoteric doctrine.

Now, since a heart follows as a symbol, the exoteric (outer) meaning of that Eight is simply "to take heed of something, to regard it, to pay attention to it." The heart is an ancient Aryo-Germanic symbol and sacred sign, one of those simulacrae mentioned by Tacitus, who wrote that the Germans did not fashion images of their gods, but only likenesses in which they envisioned them. Under the name "the Hearted" (Hertha), they revered the Earth-Mother Herta, whose symbol was large red stone hearts (of marble, quartzite, etc.) erected in her Halgadomes (sacred groves).

This heart-cult passed, like many other things, into Christianity, where it survives as the devotion of the Sacred Heart of Jesus and the Immaculate Heart of Mary. But "heart" (hart) also means "forest" as well as "rule," and since the heart was always conceived as red, Ruothart became a frequent personal and place name, always meaning "rule of law."

Thus, the first number row with the heart signifies nothing other than: "heed the rule of law."

The second Eight has the same sense, but here paired with the goose (Gans). The goose, as symbol, represents the whole, the totality—and this is even preserved in its name. In animal fables, the goose bears the name Aheid, which in turn hints at Einheit (unity). Thus the phrase "heed the whole" must be understood in the sense of "heed unity."

Taking both admonitions together, the first refers to earthly law, justice and order, the second to divine governance, unity, and cosmic order.

The ladder, misleadingly glossed as leider ("alas"), must here be understood in the sense of "leading over, conducting across."

This is followed by the pentagram or witches' foot, the signum salutis (sign of salvation), and the besom, symbol of judgment or vengeance—the thunder-besom. This, too, is a Feme-sign, meaning thun ar besen = "do right by the wicked," i.e. bring them to justice, make the evil righteous by executing judgment.

Thus the exoteric meaning of the inscription is: *"Heed justice, heed the whole (unity), otherwise you will suffer under the Feme, which gives the wicked their due."*

The esoteric meaning, however, says to the initiated: *"In the primal fire of God are contained the four elements that form the world. He is the One, the All-Father, who ever was, is, and shall be. Take this knowledge into the innermost Eight of your living heart, into unity with all-being. This will guide you to salvation, for thereby you will make the wicked righteous."*

It appears that the stone-setter was an Armane or Semane, a Wissender (knower, judge) of the holy Feme. As such, he likely suffered persecution after the German people's court (Feme) was suppressed by imperial or princely courts upholding Roman law. Outwardly, he may have feigned submission, but through the hidden meaning of the inscription he proclaimed that, secretly, he would continue to exercise judgment and remain true to the teaching of the Armanenschaft, of Wotanism.

This inscription stone thus shows—through the "connecting words"—how such hieroglyphs can be read and solved. Just as here the goose appears as hieroglyph for

"totality" (Ganzheit), confirmed by its fable-name Aheid, so too the hieroglyphic reading of the ladder as leiden/leiten ("suffer/lead") is confirmed everywhere. For example, in judicial customs, the accused was bound to the ladder: his suffering was to lead him to truth and justice. Later, this became the torture ladder,[288] though originally it was symbolic, not literal.

For centuries, these mute witnesses of Germanic humiliation and subjugation stood neglected and misunderstood. Many were destroyed. But today, the ban has been lifted from them—they begin again, as if with fiery tongues, to speak, and proclaim to the world that the "Mighty One from Above" approaches, that the dawn of the Armanic gods is rising over Ario-Germania, destined for a blessed future in which, under the sun of Arahari, it shall fulfill its great mission.

E. A Striking Example of Kala in the Sagas

In the beautiful Icelandic saga "The Fox, the Cunning One,"[289] there appears a particularly telling model example of Kala as it was used by the "knowing" skalds, in order to pass messages to other "knowers" — that is, to initiated Armanen of higher rank — openly before the whole world, yet in such a way that the uninitiated could not understand them.

The actual course of the saga is unimportant for our present consideration. It is enough to say that Narfi slew Grani in a quarrel and hid his corpse behind a fence. From here onward I give the passage from the saga literally:

> *"Narfi now realized that it would not be advisable for him to have murdered the man (for it is murder if the deed is kept secret; otherwise it is only manslaughter), and that it would be best to tell the king himself. But first he went home to the hut and told Helga to gather her belongings and bring them aboard ship, as well as her companions."*
>
> *'Lord King, with Sword-house-Grani I had today a drinking-dispute, when he wanted to ravine my wife in the mountain-gorge. I great-peeped him through the grass-bender-eyes. Then he long-housed, Lord. Then I long-housed, Lord. Then I nest-balled him, Lord, but he much-roosted against it. Then I fair-reddened him, Lord, and he ship-sided in the process. Then I heather-bundled him, Lord, under a fence nearby and finished the weaving over him.*[290]

---

[288] Torture was never an institution of the Armanenschaft, nor of the Feme. It came—like so many other ugly things—in the 13th century from Italy. The Germans, who symbolized everything, then introduced the torture ladder, but originally this was not a torture-device, only for binding, like the stocks. The Italian form of torture hoisted the victim up by a rope on a pulley. Only in German torture chambers was the ladder introduced, and even then only later.

[289] Source: Thule, Altnordische Dichtung und Prosa, ed. Prof. Felix Niedner, Eugen Diederichs Verlag, Jena. Vol. XIII: Grönländer & Färinger-Geschichten. Trans. Erik von Mendelssohn, 1912: "The Tale of the Fox, the Cunning One," pp. 125–158.

[290] These Icelandic wordplays cannot truly be reproduced in German — nor in English — without violence to the language.

"Narfi then immediately left, boarded his boat, and hurried his journey. By evening and through the night they sailed southward along the coast until they came to Narfi's ship. Then they put out to sea."

The saga continues:

"Now it must be told of King Harald, that he remained at the Thing, as previously said. While Narfi delivered his business, the king did not pause his speech, and no one noticed what Narfi had said. When Narfi had finished, the king gave the signal to end the session and then asked: 'Who was that unknown man in a blue cloak, with a great walrus-hide belt and a spear in his hand, who stood before us, and whence came he?' They answered the king that none knew whence he came, only that he had been a few days in the town, had rented a hut, and called himself Narfi. The king said: 'What did you think he was saying?' The men said they could only believe he was mad and raving. 'It may be so,' said the king, 'but the man did not seem insignificant to me. And where is Sheath-Grani, our court man? Bring him before me.' They searched for him, but did not find him. Then the king said: 'Surely something ill has happened. The stranger spoke thus: "With Sword-House Grani I had today a drunken quarrel. He wanted to gorge-mountain my wife." I think he meant our man Sheath-Grani, for the sheath is the house of the sword. He prowled around the houses to seek a woman, and perhaps came upon Narfi's wife. On Iceland there is a drink called Mys, and "mysing," "swilling," "drinking" all mean the same. Surely they became mis-united. He said: "Grani wished to gorge-mountain my wife." If a guide does not know the way well and leads into a gorge, one says he has misled. Thus Grani wanted to seduce Narfi's wife. He then said he "great-laked him through the grass-bender's eye." That is right. Lakes are called great ponds, and in skald-speech the wind is called grass-bender. But wind-eye is another word for window. So Narfi saw through the house window how they were together. "Then I long-housed, King, and then he long-housed." A long-house means a race, and they both ran. Narfi likely ran quickly along the hut wall when he saw them together. Grani must have heard him and perhaps gave up his intent and fled. 'Then I nest-balled him,' said Narfi. By nest-ball he meant eggs, which form the delight of the nest. So he provoked him surely, but he 'much-stood' in reply. Many 'stands' are called rossteads; thus Grani stood his ground. Then Narfi said he 'fair-rodded' him, but he 'ship-bordered.' On Iceland, cloaks are called fields, and their coarse hair is called rodd or stuff. So surely he pierced him through, but he 'ship-bordered.' The ribs are called the strakes of the keel that rise to the ship's edge. Grani, dying, must have struck about him. Then: "I heather-bundled him under a fence nearby." A bundle of heather forms a bier; he carried him under a fence. "I finished the weaving over him." In Iceland there is a saying that women finish weaving when we say we have completed it. So he must have hidden him.' Then the king said: 'Now I want you to search for these men, both the slain and the slayer.' The men did as the king commanded. They found Grani dead, but Narfi was not found."

From this very peculiar exemplary case of Kala arises, first of all, the proof that this type of concealed or veiled speech was not only known, but was explicitly called "Skaldic language." But it is also already an example from the time of the decline of the secret language, since the High Rule according to the word-order stages is no longer observed here, but only wordplays are employed.

Secondly, the proof has been provided that it was a secret language familiar only to the initiated, since only the king was able to solve it, which he certainly could not have done without knowing and being able to apply the artistic rules, and if he had heard Narfi's speech unprepared, as his men did.

After these examples presented here, I now wish to recall the Edda and in particular our Ariogermanic mythology, our exceedingly rich treasury of fairy tales and sagas,[291] which are likewise throughout composed in Kala, and of which my highly honored friend, Herr Philipp Stauff in Berlin-Lichterfelde, has already given magnificent proof in his excellent book Märchendeutungen; Sinn und Deutung der Deutschen Volksmärchen (Priebner & Lammers Verlag, Berlin, 1914), to which reference is here made. In the same direction, Professor Dr. Caspar Stuhl in Würzburg with his book Das altrömische Arvallied, ein urdeutsches Bittganggebet (Würzburg, J. Kellner's Bookshop, 1909) and H. Chr. Heinrich Meyer with his Hyndlalied (Munich, Asgard-Verlag, 1913) — since they come very close to Kala — must especially be mentioned. Already in my book Der Übergang vom Wuotanism zum Christentum (Adolf Burdede Verlag, Zürich, 1911), I pointed out the Kalander-activity, drawing attention to how from the old god-songs the heroic epics were drawn, which are entirely written in Kala, as also the following minnesinger epics such as Parzival, the Rolandslied, the singers' contest at the Wartburg, or The Knight with the Swan, etc.

But not only these — mostly written in distinguished Kala — poems of our German Middle Ages provide evidence, treasures that still must be unearthed, but examples of Kala are to be found in rich (and until now unrecognized) abundance in Greek authors, among whom I would like to cite first and foremost Herodotus, because he reports extensively (Book V, 4) of Salmoris as the founder of the doctrine of immortality, that is, of Armanism. Herodotus — who understood the Aryan language poorly or not at all — wrote down words of this language incorrectly, exactly as the Romans Julius Caesar or Tacitus wrote Germanic words wrongly, whereby in both cases countless errors crept along through the centuries.

Herodotus writes "Salmoris" instead of the correct Salmodasfus (sal = salvation; mod = moon-influenced, i.e. divine spirit; asfus = founder). His name therefore designates him as the founder of the doctrine of spiritual salvation, of eternal life, of rebirth — in short, of Armanism. And Herodotus also calls this teaching wrongly "Gebeleipes," whereas it should correctly be Gelebe-ifus = "Better Life." Likewise, Herodotus (IV, 49) speaks, in addition to the Goths (Thrakers), also of the "Krobyzers" = "iron graves" (krob = to dig; vzer = iron). And in Herodotus (I, 125), he writes of the Persian people of the "Germanii," and much more could be found in Herodotus, Homer, etc., which here can scarcely be even hinted at — for the bounds of the present work would be far overstepped. Truly, an exceedingly rich field of work, scarcely even approximately to be surveyed, is offered for the descendants of my school.

---

[291] See G.-L.-B. Ar. 3, 1908, Rita, pp. 41–44: "Saga of the Origin of the Frisian Law, with the false solution and reading found by me."

Just as a merely incidental explanation of Greek-Latin and Egyptian god-names has shown that these are explicable only from the Urarian (original Aryan) language, but not from the local languages of the respective mythologies, so it necessarily follows that the Urarian language must also have been the mystery language in Greece, which the hierophants of the Mysteries (e.g., those of Eleusis) knew and which likewise the neophytes (roughly corresponding to our theology students) had to learn — very much as Latin today is considered the church or mystery language in Catholicism. And even today Sanskrit in India is esteemed as the "sacred language," and this Sanskrit is itself a daughter-language of the Urarian. While Sanskrit is a dead language, the Urarian lives on in our German as a mighty world-language, for with our living German, which only needs to be traced back to Old High German, all the riddles of Kala are solved, as has already been shown — it is the key to all the mysteries of antiquity, and requires in the most difficult cases only comparisons with Old Norse, Old Saxon, Old English, and Old Low German.

It is therefore not surprising that more recent scholars — although the essence of the Aryan original language and likewise that of the Aryan mystery language (Kala) was unknown to them — were nevertheless often driven by an elemental force of nature to its use, without, however, following the unexpected beam of light, since it flashed and beckoned from an unfamiliar direction. The meritorious Dr. Ernst Krause (Carus Sterne) in his Tuskoland and Troja-Burgen unconsciously owed many insights to Kala, and the sharp-sighted Professor Dr. Hermann Muchau (The 4000-Year Age of the People of the Hermunduri and Pile-house Construction and the Greek Temple) was repeatedly astonished in his research results at the unusual light that dazzled him, without, however, following it. Also the Reich antiquarian of Sweden, Professor Oskar Montelius in Stockholm, felt that ray of light and followed it with fortune, likewise Professor Gustav Kossinna in Berlin, and a few others. Not least, Count Vladimir Egloffstein of Silliginnen near Skandau in East Prussia must be mentioned, who, in further building upon my discoveries, made a profound discovery, with whose help he succeeded in proving name-sequences in genealogical trees. On this discovery of Count Egloffstein, important for genealogists and archaeologists, I cannot elaborate further here — since it is his property — but it shall be mentioned here only to show what unexpected and far-reaching domains have been opened up by my findings to future researchers, and through the present book opened still further.